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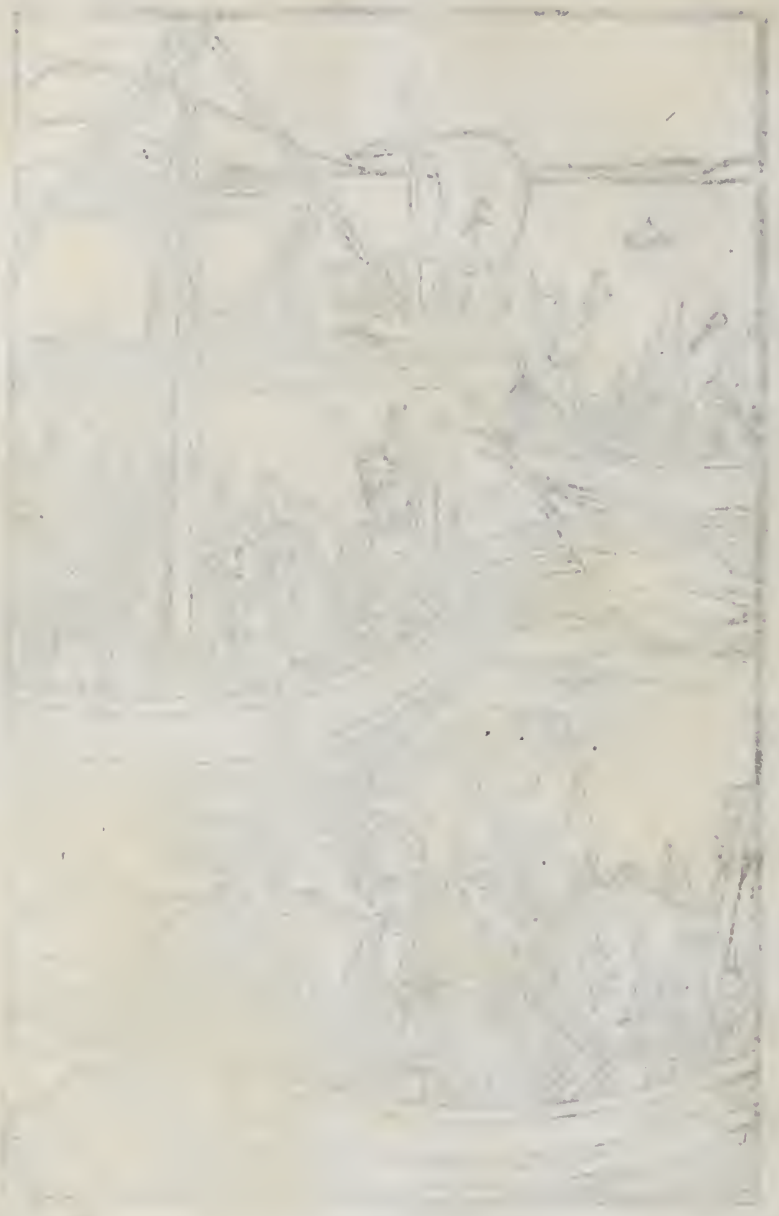
Stultifera Nauis,

qua omnium mortalium narratur ſtultitia, admodum vtilis & neceſſaria ab omnibus ad ſuam ſalutem perlegenda, è Latino ſermone in noſtrum vulgarem verſa, & iam diligenter impreſſa. An. Do. 1570.

The Ship of Fooles, wherin is ſhewed the folly of all States, with diuers other woꝛkes adioyned vnto the ſame, very pꝛofitable and fruitfull foꝛ all men.

Tranſlated out of Latin into Engliſhe by Alexander Barclay Pꝛieſt.



Venerandiſsimo in Chriſto Patri ac Domino, domino Thomæ Corniſsh, Tenenenſis pontifici, ac dioceſis Badonenſis Suffraganio vigilantiſſimo, ſuæ paternitatis, capellanus humilimus Alexander Barclay, ſuiipſius recommendationem cum omni ſummiſſione & reuerentia.

Ametſi crebris negotijs, varioq́ impedimentorum genere fatigatus paulò diutiùs quàm volueram a ſtudio reuulſus eram: Attamen obſeruandiſsime præſul, Stultiferam claſſem (vt ſum tuæ paternati pollicitus) iam tandem abſolui, & impreſſam ad te deſtinaui. Neq́ tamen certum laborem pro incerto premio (humano ſ.) meis impoſuiſſem numeris, niſi Seruianũ illud dictum (longe anteaquam inceperam) admonuiſſet. Satius eſſe non incipere, quàm inceptum minus perfectum relinquere. Completo tamen opere, nec quemquam magis dignum quàm tua ſit paternitas exiſtimaui cui id dedicarem: tum quia ſaluberima tua prudẽtia, morum grauitas, vitæ ſanctitas, doctrinæq́ aſsiduitas, errantes fatuos mundanis ab illecebris ad virtutis tramites (difficiles licet) poſsint reducere: tum vero, quia ſacros ad ordines per te ſublimatus & promotus, multisq́ alijs tuis beneficijs ditatus, non potui tibi meum obſequium non coartare. Opus igitur tuæ paternitati dedicaui, meorum primitias laborum qui in lucem eruperunt. Atq́ vt tua conſuluerit paternitas, autoris carmina cum meis vulgaribus rithmicis vnà alternatim coniunxi, & quantum a vero carminũ ſenſu errauerim, tuæ autoritatis iudicium erit. Fateor equidem multo plura adieciſſe quã ademiſſe, partim ad vitia quæ hac noſtra in Regione abundantiùs pullulant mordaciùs carpenda, partimq́ ob Rithmi difficultatem. Adieci etiam quaſdam Bibliæ, aliorumq́ authorum concordantias in margine notatas quo ſingula magis lectoribus illuceſcant: Simul ad inuidorum caninos latratus pacandos, & rabida ora obſtruenda, qui vbi quid facinorum, quo ipſi ſcatent, reprehenſum audierint, continuò patulo gutture liuida euomunt dicta, ſcripta dilacerant, digna ſcombris ac thus carmina recenſent: ſed hi ſi pregnant maledicere, vt ſtultiuagi comites claſſem inſiliant. At tu venerãde Præſul, diſcipuli tui exiguum munuſculum hilari fronte accipito, Claſſemq́ noſtram (ſi quid vagum, ſi quid erronium, ſi quid deniq́ ſuperfluum emineat, optimam in partem interpretando) ab inuidorum faucibus, tuæ autoritatis clipeo tuearis. Vale.

Narragonia latine facta a Iacobo Locher Philomuſo Suæuo, eiuſdem Epigramma *ad Lectorem*

CArmina ſint quamuis triuiali ſculpta moneta,
Plaude tamen teneris lector amice modis.
Cultius eloquium nobis ſupereſſe putabis,
Si canimus tragico ſcripta canora pede.
Sponte quidem tenui fatuos deprompſimus orſu,
Stultiuagisq; viris tranſtra locata patent.
Nauibus ergo vagis, ventosq;, aurasq; fauentes,
Et ſalubres portus, & loca tuta precor.
Cogantur fatui tumido ſubſidere ponto
Ne modò, da tutam Iupiter alme viam.
Si foret inter nos ætas Saturnia, pacis
Sancta fides vitæ conſpicuumq; decus:
Non iam tot fatuos puppis cumulaſſet inertes,
Æquora qui ſulcant vælaq; picta trahunt.

Epiſtola Iacobi Locher Philomuſi ad eruditiſsimum virum Sebeſtianum Brant Iuriſconſultum & *Poetam argutiſsimum, præceptorem ſuum* dilectiſſimum.

SI fas eſſet (præceptor iucundiſſime) exotici ac barbari ſermonis quiddam tuis mundiſſimis auribus inculcare. In preſenti proludio rudis loquutor audaxq; iuuentus manibus tuis dedicarem, quòd mihi labor ingenuus, ſedentariæq; noctes ac frequens lucubratio peperére. Sed quia te humanitatis ſplendore conſpicuum cenſorem video, abſq; ruboris macula: ad te ſcribendum pueriles excitaui manus. Nec enim es de numero eorum Criticorum, qui cùm & ipſi nihil ſapiant, ingenij tamen aſperitudinem in alios vertunt, nec modò alio deſignatus vultu, alio vocis ſono, alio quoq; inceſſu. Nec iactantia obſolentiore, nec ſuperbia arrogantiore, nec capillatior (vti maliuoli ſolent) meam in te iuuenilem obſeruantiam manucapis. Nemini dulciter me puerum ſtipendijs fœlicis academiæ ſub te præceptore meruiſſe. O dulces confabulationes quas ſermone tuo ſuauiſſimo conditas, publico in auditorio te profitente accepimus, auribus inquam tenellis & adhuc propter pubertatis mollitudinem ſtrepentibus, ſalutares ac beniuolas ſolitæ tuæ facundiæ diſciplinas exhibuiſti. Quotiens enim in frequenti gymnaſio, certamina poetarum, grandiſonamq; veterum Chelyn inflammaſti? lepidoq; ſuſurro cantilenas orphicas

orphica, delphicasq; permulsisti? quotiens ob phœbi tui dexteritatem laureamq; coronabilem me ad Aganippidos vereta scaturientesq; Castalij riuulos concitasti? Quemadmodum, atticæ iucunditatis princeps Demosthenes, Platonisq; nostri tenellus auditor, oratione quàm Callistratus orator concitatissimus, pro Oropo acturus ad eloquentiæ studium commotus extitit. Ita tu charissime præceptor animum meum primitùs ad fœliciores studiorum secessus, antraq; iucundiora tua affabilitate ac vrbanitate induxisti. Gratias igitur, non quas volumus, sed quas nostri pectoris exiguitas valet, referre non dedignemur. Nam si gratiarum actiones in hoc epistolio pro infusa eloquentia, proq; musarum inspiramine iam tibi persoluere conarer, Nilotici calami argutia, Ægyptiæq; papyri crassitudo nostris sudoribus vix satis facerent. Nostræ itaq; ruditatis exercitamenta hilari fronte, iucundissimoq; mentis examine trutinabis. Laudabis discipuli tui audaciam, qui sui præceptoris saluberrima rhythmata, latiali (quamuis dura ac balbutienti) lingua, è Theutonico vertit eloquio. Nec id pudoris loco habendum duco, cùm & Francisci Petrarchæ philosophi Stoici, ac Meonij vatis sectatores celeberrimi causationes vulgares, vernaculaq; dictamina, Philippus Beroaldus Bononiensis æquè præceptor meus, omnisq; vetustatis candidissimus inquisitor (cui etiam iamdudum primas partes in omni dicendi genere, Italia, Felsinaq; viritim tribuit) in latinum sermonem vertere non est dedignatus, quin & Boccacij interpres esse non erubuit. Maximi igitur, spectatissimiq; honoris, præmijq; loco duximus, quòd me sermonis tui vernaculi (quo egregiè polles) interpretem esse voluisti. Illud nempe inter non aspernanda humanitatis genera locari solet, cùm a præceptore discipulus ad honores egregios eleuatur. Tanti igitur te iure facio, quanti Isocrates Platoq; Socratem sanctissimum fecere. Nec cædo ea in re Theophrasto, qui Aristotilem peripateticorum fundatorem maximum maximi fecit. Ecquid priscos cito? cum satis superq; mea in te obseruabilis piaq; veneratio longè latèq; per fines Germaniæ, eruditissimasq; latij scholas (me præcone) intonuit. Testis est mihi Hubertinus Clericus Crestentinas, marchionis Montisferrati, & Pedemontani poeta stipendarius, apud quem Cassalæ tuam egregiam virtutem exposui. Interrogabat enim vir iste apprimè doctus, oratorq; tersissimus, annè etiam Germaniæ fines eloquentiæ ac argutioris musæ dogmata passim seminarent? te aiebam amicum qui stilo Nasum apud nostrates faceres: Itaq; in verba fidentior factus, te adhortari non desinam, vt in his nostris lucubrationibus fauorabiles assensus, curamq; presentem adhibeas. Non enim dubito, quin crassis quidam auribus, corde obstinato, impexis supercilijs, sciffili palliastro, sutuliq; centuculo amicti, manus sanguinarias temerè nobis impingant: horum glutinosarum faucium latratus, larualesq; ac tortuosas exclamationes, celeusmaq; nauticum, cauillum exoticum, selleulariasq; castigationes (te duce, te præside, te quoq; tutore) facilè superabimus. Est etiam nobis altior cothurnus, sunt nobis syrmata longiora, dexter quoq; Apollo cum iucunda camœnarum chorea, nondum ædes ac nostra diuersoria deseruit, casta siquidem manu palladis

Demoste. Calistratus

Petrarcha.

P. Beroal.

Socrates. Theophrastus. Aristotiles. Hubertinus.

artes, sacramq; Mathæseos aram, thure vapido, frequentiq; libo veneramur. Igitur (dulcissime fautor) ventis impera, & nauiculis nostris, ac phaselis, salubres auras precare. Vale. Datum Friburgi. Kalend. Februariis. Anno Domini. 1497.

Carmen eiusdem ad Seb. Brant.

Carmen ad Seb. Brant.

SI mihi nunc pæan sacros concæderet arcus,
Verteret in nitidos & mea verba pedes:
Et daret arguti cultissima plectra leporis,
Ad te migraret (hoc duce) culta lyra.
Nil rude, nil tepidum, venerando nomine dignum
Esse tuo poterit, tu quia dulcè canis.
Siue voles numeris facundos nectere sensus,
Seu fidibus liricis optimus arte vales.
Expertes numeris, seu malis condere voces,
Audes magnifico cum Cicerone loqui.
Iam modò plaude tuis (fœlix Germania) nymphis,
Quas fontes Rheni, Danubijq; fouent.
Non sumus auersi à Musis, & Appolline dextro,
Tangere iam didicit Theutona terra lyram.

Quare Germani tardiùs ad musarum venerint commercium.

Musica nostrates (phœbo duce) venit ad oras,
Scimus & argutos voce sonare modos.
A regione procul nostra Permessidos vnda
Sacra scatet, nec nos Aona prata rigant:
Græcia clara suos potuit lustrare poetas,
Hæc quia vicino flumine pasta fuit.
Ad latiosq; lares facilis penetrauit Apollo,
Attulit & secum plectra canora lyræ.
Nos tamen horrendis cœlum produxit in oris,
In quibus ingenij est non benè cultus ager.
Sarmaticè loquimur, ructamus verba labello,
Crassiloquas voces patria nostra tulit.

Titio, qui & Brant.

Sed postquam Titio sacras euoluere musas
Incœpit, lepidos atq; docere modos:
Manauit studiosa cohors, quæ pectine molli
Ludit, & astringit verba soluta pede.
Vtile nam docto multis pallescere ludo,
Hoc nihil egregius maximus orbis habet.
Virtus & ratio studiorum, præmia laudum
Parturit, & tituli stemmata clara parat.
Vatibus & dantur meriti fomenta laboris,
Et retinet laudes diua Thalia suas.
Plaude senex, nostro viridis quoq; plaude iuuenta
Ductori, vester hoc duce crescit honor.

Pandere

Pandere ſcit numeris diui ſacraria Phœbi,
Nil latet Aoniis fontibus huncce virum.
Oſcula ſæpè damus teneris iucunda labellis
Verſibus ægregiis(dulcis amice)tuis.
O vtinam tecum poſſem tractare loquelas
Aſſiduas,nitidos & ſociare pedes.
Quicquid enim ſacris Phœbi de fontibus hauris,
Candidulus numeris nectis & eloquio.
In lyricis modulis blandiſſima carmina dictas,
Structilis,argutus,candidus atq; teres.
Non elegis minor es,te Choi ſacra philetæ
Accipiunt comitem,te ſociumq; vocant.
Sed quia non opus eſt clarum laudare poetam,
Iam facit emeritam pagina ſcripta fidem.

Saphicon eiuſdem Philomuſi,excuſantis ingenij ſui paruitatem.

Excuſatio auctoris.

GRandibus poſſunt numeris cõnare,
Quos facit Pæan celebres Poetas,
Quos & aſpirant teneræ camœnæ
Numine ſacro.
Mentis hi craſſæ tenebris fugatis,
Rebus externis procul hinc abactis,
In poli tendunt ſuperos meatus
Pectore docto.
Flatibus ſacris agitantur vſq;
Candidi vates,monumenta condunt,
In quibus fulgent animi furentis
Delphica ſenſa.
Inclytus vates radios Eoi
Solis inquirit,refugasq; ſtellas
Mente rimatur,humeriſq; condit
Sydera cœli.
Sæpè ventorum rabiem ſonorum
Verſibus pingit,boreæq; flatus,
Frigida & ſemptem numeris reuoluit
Plauſtra Trionis.
Candidus vates rutilo ſub ortu
Colligit verſus,quia magna quærit
Facta,ſcit cauſas varias latentis
Reddere mundi.
Inclitus vates celebres camœnas
Turribus regum venerandus affert,
Resq; deſcribit populi potentis
Carmine magno.

Candidus

Candidus vates lituo canoro,
Bellicos fortis recinit labores,
Et tuba Martis recitat furorem,&
Prælia cantat.
Inclytus vates trahit ad cothurnum
Mentis ardores,nitidumq; ſyrma
Induit,lapſus recolit potentum,&
Ardua fata.
Fœtibus tantis mihi non repleuit
Sic ſinum Phœbus,rigido ſub antro
Incubat noſter labor,& minutos
Concipit orſus.
Igneis non ſum facibus peruſtus,
Quas facer Phœbi chorus,& diſerta
Turba Muſarum,lepidis abundè
Mentibus infert.
Ergo ſupremam veniam precamur,
Noſtra quòd riuo ſterili camœna
Fluxit,& ſacras violauit vndas
Carmine rauco.
Alter in cæcis cumulet latebris
Fabulas,triſtes canat & labores
Martiæ pugnæ,referat ferocem
Militiamq;.
Me iuuet verſus humili boatu
Condere,& mentem cythara minori
Ritè ſolari,pariter iocoſo
Soluere neruo.
Gratiam(credo)dabitis tenellis
Muſulis,pigro genitis ſub axe,
Sufficit,noſtro ſiquidem magiſtro
(Crede)placebunt.

Ad Iohannem Bergmannum de Olpe,Iacobi Locher Decataſticon.

Ad Io.Berg. de Olpe.

TEmpore fœlici currunt præſentia curſu,
In quibus Aonias euehis Olpe deas.
Noſtrates claros ſolus facis eſſe poetas,
Scripta palatino das quoq; noſtra Ioui.
Te duce,multiſonus Brant claro nomine fulget,
Edidit & longæ poſteritatis opus.
Gloria magna tuis manibus debetur,& vſq;
Digna eſt Theſpadum te celebrare choros.
Imprimis argutis dictata recentia ſignis,
Roma pares noſtris non habet ipſa notas. Vale.

Ad

Ad Iacobum Philomusum subeundæ profectionis Narragonicæ, è barbaria in latiale solum: Exhortatio Sebastiani Brant.

Exhortatio Seb. Brant.

NVper ego stultos vulgari carmine scripsi,
Est satis hic notus vbiq; labor.
Narragonum quando nobis fabricata carina est,
Theutonico qualem struximus eloquio.
Quam deinde vt volui contexere, fortè latino
Scommate pro doctis, principiumq; dedi:
Occurrére mihi tam crebra negotia passim,
Quæ versu exorsum detinuére pedem:
Quò fit vt incœptum tam dignum opus ipse reliqui,
Et fregi calamum quem semel apposui,
Atq; ita destitui mediis Palynurus in vndis
Stultiferam nauem, remiuagamq; ratem.
In re proinde tibi nostra, præq; amnibus vni
Tradimus omnimodas chare Iacobe vices.
Otius attollas malos, classemq; relaxa,
Antemnasq; suo flamine ventus agat.
Tuq; gubernaculo subeas, clauumq; retorquens,
Fac tatuos quosuis per sua transtra loces:
Flecte viam velis, remosq; impelle, rudentes
Excute, quo cursu concita nauis eat.
Incautos fuge sed scopulos, penitùsq; latentes,
Scyllam, atq; aduersi monstra caueto mali.
Anchora cùm sit opus prora iactetur ab alta,
Ne tibi collidant ventus & vnda ratem.
Vortice præcipitem, caue sis, nè te impetus vllus,
Siuè procella vorax obruat: inde vale.

Prologus Iacobi Locher Philomusi in Narragoniam incipit.

CVm mecum diù, multumq; cogitassem (Lectores fauentissimi) de rerũ humanarũ cursu confusissimo, comperi me herculè, ex meditatione mea vigilanti, quamplurimos errorũ gradus, quibus humanum genus in præcipitiũ labitur. Ad sanandas igitur mortaliũ ægritudines, perturbationesq; intollerabiles, pleriq; sapientes, ac literati homines fructuosissima dogmata scripsére, quæ vulnera mentis laceratæ Æscu lapio meliùs sanarẽt. Quippe apud Græcos primitùs instituta tuére gymnasia, in quibus salubris, profitebatur medicina, quæ perturbatis animis fomenta ac nutrimẽta iucundissima conferebat. Vnde & Socrates ille, maximus Sophiæ cultor, primus de moribus disputare cœpit. Cùm enim in rebus naturalibus, certum bonorum, ac summę fœlicitatis finẽ ponere nequiret,

Philosoph. Socratica.

nequiret, mentis ſuæ contemplationes ſublimes, ad mortalium virtutum ſtudia contulit: & tantum in Philoſophia emacuit, vt ipſe è cœlo Philoſophiam euocaſſe diceretur. Is enim cùm penitùs mortales ipſos procliues ac pronos ad vitia conſpiceret, hoc remedio confuſis moribus occurrere cogitans, in publica Athenienſium palæſtra, ea docuit præcepta, quæ ſummi boni fontes limpidos recludunt. Poſt fatum verò Socratis ſucceſſit diuinus ille Plato, qui bonam ætatis ſuæ partem in morali Sophia conſumpſit: nec ab re, quonam enim ſtudio meliùs aut ſanctiùs humano ſuccurrere potuiſſet generi? Scripſit ſaluberimas leges, ædificauit Rempublicam ſpecioſiſſimam, conſtituit humanam ſocietatem iucundiſſimam, impoſuit frenum libidini, ignauiam mortalium ad virtutem excitauit. Tempeſtate quoq; Philoſophorum ætas Poetarum fulgidiſſima interuenit, quæ ob dicendi fingendiq; iucunditatẽ, non mediocrem locum inter eruditos obtinebat. Quorum, quidam heroicum carmen (quo res diuinæ humanæq; decantari ſolent) cultiſſima ſcriptione celebrarunt. Quidam de agricultura, alij de planetis & curſu ſyderum, motuq; polorum: Nonnulli de amoris imperio, vt Elegiaci: Pleriq; de Regum ac Principum miſerabili caſu, vt Tragici: poemata elegantiſſima compoſuere. Reliqui Comædiam (quam Græci archæam vocârunt) cum magna dicendi libertate coluérunt: E quorum numero Ariſtophanes, Eupolis atq; Cratinus laudatiſſimi vates claruérunt. Cùm enim viderent iuuentutem Athenienſium, cœteræq; Græciæ, omnibus libidinum generibus irretiri, occaſionem notandi acceperunt, & plano quidem eloquio quorumcunq; ſceleratorum hominum vitia ac peccata liberè mordebant. Ex hac veteri Comædia noſtri Latini non ineligans ſcriptitandi genus formârunt, & primus Lucilius quidam Satyram Latinis dedit, in qua nominatim ſcelera Romanorum principum, ciuiumq; priuatorum canebat, ſalibis multis, iucundaq; dicacitate totam perfricabat vrbem. Non certè iſtac ratione ductus, vt fraudi laſciuiam & effrenatam quandam procacitatem exerceret: ſed vt virtutum ſtudia, doctrinasq; ſalubres excitaret, & vitia è medio fugaret. Igitur Satyra tota Latinorum eſt (vt inquit Fabius libro decimo Inſtitutionum oratoriarum) pro Satyra quam nos habemus. Graij Archæam priſcam Commædiam tractârunt. Poſt Lucilium eloquio rudem, vrbanitate tamen, ciuicaq; mordacitate non pœnitendum auctorem: Horatius Venuſinus ſucceſſit, qui ſermone terſior atq; emunctior, non paruam gloriam Satyra meruit. Perſius vnicum librum reliquit, in quo nomen ſuum immortalitati commendauit. Poſtremus omnium princeps Iuuenalis, qui quod in ſingulis Satyricis vatibus enituit, id totum ſuo iucundiſſimo dulciſſimoq; poemate complexus eſt. O mores, ò tempora, vt quid noſtrates ſapere non incipiunt? cur vates non colunt? cur poetarum interpretes rapſodosq; non venerantur? An ignorant, quòd aut prodeſſe volunt, aut delectare Poetæ: aut ſimul & iucunda & idonia dicere vitæ? Edocent enim quæ mala, quæ bona ſint, quid vitia, quo virtus, quo ferat error. Nam impios, ſuperbos, auaros, luxurioſos, laſciuos, delicatos, iracundos, guloſos, edaces, inuidos, veneficos, fidefragos, temerarios, audaces, temulentos, indoctos & fatuos Poetæ lacerant. Econtrà, virtutis

Platonica diſciplina.

Poetarum origo.

Heroici Poetæ.
Elegiaci.
Tragici.
Comici.

Lucilius.

Satyrici.

Horatius.
Perſius.
Iuuenalis.

Iuuena. Quicquid agunt homines, votum, timor, ira, voluptas, Gaudia diſcurſus, noſtri eſt farrago libelli.

tis candidissimos imitatores, laudibus magnis extollunt, & cuiq; suorum meritorum præmia ascribunt. Cùm verò nostra tempestate tam penè innumeri sint fatui & stulti homines, qui neglecto virtutis amore, ad tenebras, ac huius mundi illecebras tendant: operæprecium fuit, vt denuò vates aliquis eruditus & vafer resurgeret, qui manifestaria stultorum delicta, vitamq; spurcissimam taxaret. Hanc scribendi libertatem, præceptor noster iucundissimus (Sebastianus Brant, Iurium doctor, poetaq; haud ignobilis, ad communem mortalium salutem) lingua vernacula celebrauit: imitatus Dantem Florentinum, atq; Franciscum Petrarcham heroicos vates, qui hetrusca sua lingua, mirifica contexuêre poemata. Cùm verò Narragonia, seu nauis fatuorum (quam non ineptè Satyram appellare possumus) omnibus perneccssaria sit, operæprecium esse duxi, vt eam in carmen verterem latinum, quò exteris quoq; nationibus (quibus nullum est linguæ nostræ commercium) prodesset. Sunt enim Galli, sunt Ausonij, sunt Iberi, sunt Pannonij, sunt deniq; Græci, qui id genus dictaminis non caperata fronte lectitent. At vos lectores date veniam Iacobo Philomuso, si quid ob ingenioli sui mediocritatem peccauerit. Est quippe præsens liber, cùm ad salubrem sapientiæ, commoditatisq; doctrinam, tùm ad dementiæ, stultitiæq; vanitatem expurgandam æditus. Intueatur ergo hunc, perlegatq; quisquis, veluti in speculo, conditionē, vitamq; suam nouisse, perspexissēq; laborat, quò fœliciùs trasigere valeat æuum.

Seb. Brant.

Dantes Florent.

Franciscus Petrar.

Narragonica Satyra.

The Prologe of Iames Locher.

After that I haue longe mused by my selfe of the soze confounded and vncertayne course of mans life, and things therto belonging, at the last I haue by my vigilant meditation founde and noted many degrees of errours, wherby mankinde wandzeth from the way of truth: I haue also noted that manye wise men and well lettred haue written right fruitfull doctrines, whereby they haue healed these diseases and intollerable perturbations of the minde, and the ghostly woundes thereof, muche better then Esculapius, whiche was fyrste Inuentour of Physike, and amonge the Gentiles woozshipped as a God. In the Countrey of Greece were studies firste founded and ozdeyned, in the which began and spzange wholsome medicine, which gaue vnto infect mindes fruitfull doctrine and nourishinge. Amonge whom Socrates that great beginner and honourer of wisedome began to dispute of the maners of men. But foz that he coulde not finde certayne ende of goodnes and hyest felicitie in naturall thinges, noz induce men to the same, he gaue the hye contemplations of his minde to morall vertues: and in so much passed he all other in Philosophy morall, that it was saide, that he called Philosophy downe from the Imperiall heauen. When this Socrates percepued the mindes of men to be pzone, and extremely inclined to viciousnes, he had gret affection to subdue suche maners: wherefoze in common places of the

Philosophia Socratica.

Seneca ad Lucillum.

Tullius in Tusculanis quæstionibus.

the Citie of Athens he instruct and informed the people in such doctrines as compasseth the clere and immaculate welles of the moste excellent and Souerayne God. After the decease of Socrates succeeded the godly Plato, who in moral Philosophy ouerpassed also a great part of his time. And certaynely not without a cause was he called godly. For by what studye might he more holyly or better succour mankinde then by suche doctrines as he gaue. He wrote and ordeyned lawes more egall and iust, he edifyed vnto the Grekes a common wealth, stable, quiet, and commendable, and ordeyned the societie and companye of them moste iocunde and amiable, he prepared a bridle to refrayne the lust and sensualitie of the body. And finally he chaunged the ill ignorance, feblenes, and negligence of youth, vnto diligence, strength and vertue. In time also of these Philosophers sprange the florishinge age of Poetes, whiche amonge lettred men had not small rowme and place. And that for their eloquent Rhetorike, and also for their merye fictions and inuentions. Of the whiche Poets some wrote in moste ornate termes, in dities heroicall, wherein the noble actes and liues both of diuine and humane creatures are wont to be noted and written. Some wrote of tillinge of the grounde, some of the Planetes, of the courses of the starres, and of the mouing of the heauen and Firmament: some of the Empire, and shamefull subiection of disordred loue: and many other of the miserable ruine and fall of Kinges and princes for vice, as Tragedies. And some other wrote Comedyes with great libertie of speeche, whiche Comedies we call Interludes. Amonge whome, Aristophanes, Eupolis and Cratinus (moste laudable Poetes) passed all other. For when they sawe the youth of Athens, and of all the remnaunt of Grece inclined to all euils, they tooke occasion to note suche misliuing, and so in playne wordes they reproued without fauour the vices of the saide ill disposed people, of what condition or order they were. Of this auncient writing of Comedies our Latine Poetes deuised a maner of writinge not inelegant. And first Lucilius composed one Satyre, in the which he wrote by name the vices of certayne princes and citizens of Rome, and that with many bourds, so that with his mery speeche mixt with rebukes, he correct all them of the citie that disordredly liued. But this merye speeche vsed he not in his writing, to the intent to exercise wanton woordes or vnrefrayned lasciuitie, or to put his pleasure in suche dissolute language: but to the intent to quench vices, and to prouoke the commons to wisedome and vertue, and to be ashamed of their folye and excessiue liuing. Of him all the Latine Poetes haue taken example and beginning to write Satires, which the Grekes named Comedies: as Fabius specifyeth in his. x. booke of Institutions. After Lucilius succeeded Horatius, muche more eloquent in writing, whiche in the same deserued great laude: Persius also lefte to vs onely one booke by

Platonica disciplina.

Poetarum origo.

Poetæ heroici

Elegiaci.
Tragici.
Comeci.

Lucilius Poeta primus latinorum.

Fabius Li. x. Institutionum
Horatius.
Persius.

the

the which he committed his name and laude to perpetuall memorye. The laste and prince of all was Iuuenall, which in his iocunde poemes comprehended all that was written moste eloquent and pleasaunt of all the poetes of that sort afore his time. O noble men, and diligent heartes and mindes, O laudable maners and times, these worthy men exiled idlenes, wherby they haue obtayned not small worship and great commoditie, example and doctrine left to vs their posteriours: why began we not to vnderstande and perceyue? why worship not the people of our time these poetes? why do not they reuerence to the interpretours of them? do they not vnderstande that no poetes write, but eyther their minde is to do pleasour or els profite to the reader, or els they together will do both profite and pleasour? why are they despised of so many rude carters nowe a dayes, which vnderstande not them, and for lacke of them haue not Latin to vtter & expresse the will of their minde? See whether poetes are to be despised or not, they laude vertue and him that vseth it, rebuking vices with the vsers therof. They teache what is good, and what is euill, to what ende vice, and what end vertue bringeth vs. And do not poetes reuile and sharply bite in their poemes all suche as are vnmeke, proude, couetous, lecherous, wanton, delicious, wrathfull, gluttons, wasters, enuiours enchauntours, fayth breakers, rashe, vnaduised, malapert, drunken vntaught, fooles, and suche like? Should their writing that suche thinges dispraise and reuile, be despised of many blinde Motardes that nowe liue, whiche enuy that any man should haue or vnderstande the thing whiche they knowe not? The poetes also with great laudes commende and exalte the noble folowers of vertue, ascribing to euery man rewardes after his merites. And shortly to saye, the intention of all poetes hath euer bene to reproue vice, and to commende vertue. But since it is so, that nowe in our dayes are so many negligent and foolishe people, that they are almoste innumerable, which despising the loue of vertue folowe the blindnesse and vanitie of this worlde, it was expedient that of newe some lettered man, wise and subtill of witte, shoulde awake and touche the open vices of fooles that nowe liue, and blame their abhominable life.

Iuuenalis.

Horatius in arte poeti. Aut prodesse volũt aut delectari poetæ. &c.

Iuuenalis. Quicquid agunt homines, votum, timor, ira, voluptas, Gaudia, discursus nostri est farrago libelli.

This fourme and maner of writing and charge hath taken vpon him the righte excellent and worthye master Sebastian Brant Doctour of both the lawes, and noble Oratour and Poete, to the common wealth of all people in playne and common speche of Doche in the countrey of Almayne, to the imitation of Dant Florentine and Frauncis Petrarch Poetes Heroicall, which in their maternal language haue composed maruelous Poemes and fictions. But among diuers inuentions composed of the saide Sebastian Brant, I haue noted one named the Ship of Fooles, muche expedient and necessary to the Reader, which the saide Sebastian composed in the Doche language. And after him one called Iames Locher

his Disciple translated the same into Latin, to the vnderstanding of all Christen nations where Latin is spoken. Then another (whose name to me is vnknowen) translated the same into frenche, I haue ouersene the fyrst inuention in Dothe, and after that the two translations in Latin and frenche, whiche in blaming the disordred life of men of our time agreeth in sentence, threefolde in language: wherefore willing to redresse the errours and vices of this our Realme of Englande, as the foresaide Composer and Translatours haue done in their Countreys, I haue taken vpon me, howebeit vnworthily, to drawe into our Englishe tongue the saide booke named The Ship of Fooles, so nere to the saide three Languages as the parcitie of my witte will suffer me. But ye Readers geue ye pardon vnto Alexander de Barclay if ignorance, negligence or lacke of witte cause him to erre in this translation, his purpose and singuler desire is to content your mindes. And sothly he hath taken vpon him the translation of this present Booke neyther for hope of rewarde nor laude of man, but onely for the holesome instruction, commoditie and doctrine of wisedome, and to clense the vanitie and madnes of foolishe people, of whom ouer great number is in the Realme of Englande. Therfore let euery man beholde and ouerrede this Booke, and then I doubt not but he shall see the errours of his life, of what condition soeuer he be, in likewise as he shall see in a Mirrour the fourme of his countenaunce and visage. And if he amende suche faultes as he redeth here, wherin he knoweth him selfe giltie, and passe foorth the residue of his life in order of good maners, then shal he haue the fruite and aduauntage wherto I haue translated this Booke.

Nomen Translatoris, siuè interpretis huius libelli.

Hecatasticon in proludium auctoris, & Libelli Narragonici.

PEr cunctas resonant faustissima dogmata gentes,
Orbeq́; nunc toto scripta sacrata vigent.
Biblia, quæ veterum congessit mistica patrum
Iura, fouet sacris pectora nostra cibis.
Sunt plures Sophiæ libri, quibus optima morum
Versatur series, commoditasq́; patet.
Admiror tamen hoc, cuncti quòd lumine viso
Doctrinæ, in tenebris pectora cæca gerunt.
Ex toto salubris mundo doctrina fugatur,
Nocte igitur cæca fluctuat omnis homo.
Pallas ad æthereas rursus contempta cateruas
Transiit, & superis seruit amica choris.
Dexteritas simplex, vera prudentia cessit,
Atq́; fides, pietas, & probitatis amor.
Spernitur ad mores quicquid perducit honestos,

Ouidius. i. Meth.

Spernuntur legis pròh monumenta ſacræ:
Idq; quod eſt peius, tales quia neſcius error
Voluit, & immoto continet vſq; gradu:
Per fora, per plateas, vicos, madidasq; tabernas,
Paſſim ſtultorum magna caterua ſalit.
Caupones, ſcurrasq; leues, & pharmacopolas,
In precio magno turbidus orbis habet.
Dotibus exploſis animi, ſectamur inertes
Corporis illecebras, deſideamq; malam.
Eſt igitur numerus ſtultorum maximus, orbem
Qui taminat totum, ſtultitiamq; fouet.
Quidam etiam meros toto ſe tempore ſtultos
Cùm videant, ſanos ſe tamen eſſe putant.
Nil ſapiunt homines, præcordia craſſa gerentes,
Prudentes nimiùm ſe tamen eſſe putant.
Attamen vt ſtultos poſſim cumulare prophanos,
Et quemq; ad meritum iure notare queam:
Innumeras claſſes fingam, longasq; triremes,
Et naues celeres, veliuolasq; rates:
Si non ſufficiunt, criſtata petorita, rhædas,
Eſſeda Gallorum iam ſine fine ſtruam.
Nec potis vna ratis ſtultorum pondera ferre,
Quos gerit innumeris verſibus iſte liber.
De numero ingenti ſtultorum qui modò viuunt,
Accelerant pedibus ad mea vela citis.
Non aliter quàm ſi volitet per gramina florum
Turba apium, dulces perſtrepat atq; fauos.
Quidam, ne curſu tardo mea carbaſa linquant,
Nando ſequi ſtultam cogitat vſq; ratem.
Quilibet ad primum properat conſcendere tranſtrum,
Et regimen nauli ſolus habere cupit:
Curritur ad nauem, poſtremus quiſq; veretur
Eſſe, procul toto flumine vela micant.
Narragonum hæc claſſis, titulo ſic iure feretur,
In qua ſtultorum quilibet eſſe cupit.
In ſpeculo veluti faciem quis ritè tuetur,
Effigiem vultus conſpicit atq; ſui:
Sic modò de noſtro capiat manifeſta libello
Signa, quibus vitam conſpiciatq; ſuam.
Nemo caret vitiis, nemo eſt ſine crimine vitæ,
Ergo ſtultorum candida vela trahit.
Nec poterit quiſquam cauſa ſapienter in omni
Se gerere, & nulla contaminare lue.
Qui benè mortales ſecum conſiderat actus,
Et trutinat mentis omnia facta ſuæ,
Inueniet cauſam poterit cur ſtultus haberi,
Vt modò ſectetur remigis vſq; viam.

Horatius in ſermo.

Eccleſi. i.

Prouer. xxvi.

Titulus operis.

Speculum ſtultorum.

Seneca.

Quod nemo dicere poſſit ſe in hoc libello non contineri.

Quiſquis enim ſtultum depicto ſtigmate dignum
Se putat,& viuit ſimplicitate rudi:
Is poterit ſapiens tandem prudensq́; renaſci,
Et fieri diuæ Palladis inde comes.
Sed qui nunc prudens caſus vult eſſe per omnes,
Nil ſapiens,ſemper noliger eſſe ſolet.
Hos ſiquidem atq́; alios poterit ſtudioſa caterua
Perlegere,in propriis colligo quoſq́; locis.
Nobilis & clerus,venit huc cum paupere diues,
Ciuibus vrbanis carbaſa plena ſonant.
Pſa.xlviij. Ruſticus,imberbis iuuenis,curuæq́; ſenectæ
Turba venit,pueri ſtultiloquusq́; parens:
Indocti,doctiq́; ſimul,longo ordine cincti,
Ad pictas properant,accelerantq́; rates:
Fœmineumq́; genus,turpis quod ſæpè voluptas
Incitat,& torquet non moderatus amor:
Stulticolas inter noſtros diuertere gliſcit,
In ſpeculo ſcelera & perſpicere vſq́; ſua.
Scribendi cauſa. Attamen vt quiſquis noſtri dictaminis orſus
Ritè ſciat,frontem præbeat oro piam.
Pangimus ad certam multorum hæc ſcripta ſalutem,
Stigmate quæ mordent duriter omne genus.
Sed ſi fortè malus volet hos confundere riſus,
Scriptoriſq́; vafros dilaniare iocos:
Facundas capiat cauſas de codice primo,
Theutonicis numeris qui benè cultus adeſt.
Et cauſas itidem iuſtas tibi deinde feremus,
Cur multis proſit fictio noſtra viris.
Satyrici. Sic quoq́; Satyrici quondàm fecére poetæ,
Mordentes populi dedecus atq́; nefas.
Hos ſequimur,quamuis ſtudio,linguaq́; minores,
At cupimus mores nunc medicare malos.
Excuſatio ſcribentis. Eſt animus teneræ multum prodeſſe iuuentæ,
Vt ſcelus explodat,ſtultitiamq́; grauem.
Parcite,ſtultorum dum ſigna micantia fingo,
Turritasq́; rates ad freta vaſta traho.
Parcite,ſi veſtris ſignum de moribus addam,
Stultigeris frontem ſignificemq; notis.

The Proeme.

AMong the people of euery region,
And ouer the world,ſouth,north,eaſt and weſt
Soundeth godly doctrine in plenty and foyſon,
Wherein the ground of vertue and wiſedome doth reſt,
Reade good and bad,and keepe thee to the beſt,
Was neuer more plentie of wholſome doctrine,

Nor fewer people that doth therto encline.

We haue the Bible which godly doth expresse
Of the olde Testament the Lawes misticall,
And also of the Newe our errour to redresse,
Of Philosophie and other artes liberall,
With other bookes of vertues morall,
But though suche bookes vs godly wayes shewe,
We all are blinde, no man will them ensue.

Banished is doctrine, we wander in darkenes
Through all the worlde, our selfe we will not knowe,
Wisedome is exiled, alas blinde foolishenes
Wigideth the mindes of people hye and lowe,
Grace is decayed, ill gouernaunce doth growe,
Both prudent Pallas and Minerua are slayne,
Or els to heauen returned are they agayne.

Knowledge of truth, prudence and iust simplicitie
Hath vs cleane left, for we set of them no store,
Our fayth is defiled, loue, goodnes and pitie,
Honest maners nowe are reputed off no more,
Lawiers are lordes, but iustice is rent and tore,
Or closed like a monster within dores three,
For without mede or money no man can hir see.

All are disordred, vertue hath no rewarde,
Alas compassion and mercy are both slayne,
Alas the stonie heartes of people are so harde
That nought can constraine their follies to refraine,
But still they procede and eche other mayntayne:
So wander these fools increasing without number,
That all the worlde they vtterly encomber.

Blasphemers of Christ, hostlers and tauerners,
Crakers and bosters, with Courtiers aduenterous,
Baudes and pollers, with common extortioners,
Are taken nowe adayes in the worlde moste glorious:
But the giftes of grace and all wayes gratious
We haue excluded, thus liue we carnally,
Vtterly subdued to all lewdenes and folly.

Horatius in sermoni.

Eccle. i.

Thus is of fooles a sorte almost innumerable,
Defiling the worlde with sinne and vilany,
Some thinketh them selfe much wise & cõmendable,
Though all their dayes they liue vnthriftily,
No goodnes they perceyue nor to no good apply,

Peruersi difficile corriguntur, et stultorũ infinitus est numerus.

Pro. xxvi.

But if he haue a great wombe and his cofers full,
Then is none holde wiser betwene London and Hull.

But to assemble these fooles in one bande,
And their demerites worthily to note,
Fayne shall I shippes of euery maner lande,
None shall be left, Barke, Galley, Ship nor Bote,
One vessell can not bring them all aflote,
For if all these fooles were brought into one Barge,
The bote should sinke, so sore should be the charge.

The sayles are haused, a pleasaunt coole doth blowe,
The fooles assemble as fast as they may driue,
Some swimmeth after, other as thicke doth rowe
In their small botes, as Bees about a hiue,
The number is great, and eche one doth striue
For to be chiefe, as Purser and Captayne,
Quarter master, Lodesman, or els Botelwayne.

They runne to our ship, eche one doth greatly feare
Least his slacke pace should cause him bide behinde,
The winde riseth and is like the sayle to teare,
Eche one enforseth the anker vp to winde,
The sea swelleth by planetes well I finde,
These obscure cloudes threaten vs tempest,
All are not in bed which shall haue ill rest.

We are full lade, and yet forsooth I thinke
A thousande are behinde whom we may not receyue,
For if we do our Nauy cleane shall sinke:
He ofte all leses that couetes all to haue,
From London rockes almightie God vs saue,
For if we there anker eyther bote or barge,
There be so many that they vs will ouercharge.

Ye London galantes arere, ye shall not enter,
We kepe the streme and touche not the shore,
In Citie nor in Court we dare not well aduenter,
Least perchaunce we shoulde displeasure haue therfore,
But if ye will nedes, some shall haue an ore,
And all the remnaunt shall stande afarre at large,
And read their faultes paynted about our barge.

Speculum stul torum.

Like as a Myrrour doth represent agayne
The fourme and figure of mans countenaunce,
So in our ship shall he see written playne
The fourme and figure of his misgouernaunce,

What

What man is faultlesse, but eyther ignoraunce,
Or els wilfulnes causeth him offende,
Then let him not disdayne this ship till he amende.

And certaynly I thinke that no creature
Liuing in this life mortall and transitory
Can him selfe keepe, and stedfastly endure
Without all spot, as worthy eternall glory:
But if he call to his minde and memory
Fully the deedes both of his youth and age,
He will graunt in this ship to keepe some stage.

Seneca. Quis potest dicere: mundum est cor meum, purus sum à peccato.

But who soeuer will knowledge his owne foly,
And it repent, liuing after in simplenes,
Shall haue no place nor rowme more in our nauy,
But become felowe to Pallas the goddesse:
But he that fixed is in such a blindnesse,
That though he be naught, he thinketh all is well,
Such shall in this Barge beare a bable and a bell.

These with other like may eche man see and rede,
Eche by themselfe in this small booke ouer all
The faultes shall he finde (if he take good heede)
Of all estates, as degrees temporall,
With guiders of dignities spirituall,
Both poore and riche, chorles and Citizens,
For haste to leape aborde many bruse their shinnes.

Here is berdles youth, and here is croked age,
Children with their fathers that ill do them insigne,
And do not intende their wantonnes to swage,
Neyther by worde nor yet by discipline:
Here be men of euery science and doctrine,
Learned and vnlearned, man, mayde, childe and wife
May here see and rede the lewdnes of their life.

Pedes enim eorum ad malum currunt, & festinant ad effundendum sanguinem. Prouer. i. Psal. xlviii.

Here are vile women, whom loue immoderate,
And lust Uenereall bringeth to hurt and shame,
Here are prodigall Galantes, with mouers of debate,
And thousandes mo, whom I not well dare name,
Here are Backbiters which good liuers diffame,
Breakers of wedlocke, men proude and couetous,
Pollers and pikers, with folke delicious.

It is but folly to rehearse the names here
Of all such fooles, as in one shielde or targe,
Since that their folly distinctly shall appere

On

On euery leafe in Pictures fayre and large,
To Barclays ſtudy and the Printers coſt and charge,
Wherfore ye readers pray that they both may be ſaued
Before God, ſince they your follyes haue thus graued.

Scribendi cauſa.

But to the intent that euery man may knowe
The cauſe of my writing, certes I intende
To profite and to pleaſe both hye and lowe,
And blame their faultes wherby they may amende:
But if that any his quarell will defende,
Excuſing his faultes to my deriſion,
Knowe ye that noble poetes thus haue done,

Afore my dayes a thouſande yere ago,
Blaming and reuiling the inconuenience
Of people, willing them to withdrawe therfro:
Them I enſue, not like of intelligence,
And though I am not to them like in ſcience,
Yet this is my will, minde and intention,
To blame all vice likewiſe as they haue done:

Excuſatio ſcribentis.

To tender youth my minde is to auayle,
That they may eſchue all lewdenes and offence,
Which doth their mindes often ſore aſſayle,
Cloſing the eyes of their intelligence:
But if I halte in meter or erre in eloquence,
Or be to large in langage, I pray you blame not me,
For my matter is ſo bad it will none other be.

Argumentum in Narragoniam.

Satyra.

AD humani generis fœlicitatem, documentumq; ſaluberimum, ſtultorum Claſſis ad Narragoniam conſtructa fulget, quam quidem omnes conſcendunt, qui de ſemita veritatis, & aperto ſani intellectus calle vagantes, in varias & vmbroſas mentis tenebras, ac corporis illecebras corruunt. Potuiſſet præſens hic noſter libellus non inconcinnè Satyra nuncupari, ſed auctorem nouitas tituli delectauit: ſicuti enim priſci Satyrici, variis poematibus contextis, ſcelera ac prauitates mortalium reprehendebant: ita noſtra hæc pagina ſtatus & conditiones hominum ad oculos depingit, vt tanquam in nitidiſſimo ſpeculo, quiſquis mores & vitæ ſuæ liniamenta contueatur. Nolim tamen indignetur fidus laboris noſtri Lector, verbum nos verbo minùs reddere (vt Flaccus ait:) Senſus enim duntaxat, notaſq; vernaculi carminis, ſimplici numero latinè tranſtulimus. Quapropter & veniam præſumptæ noſtræ audaciæ ab omnibus lectoribus nos conſecuturos confidimus, ſi priùs ingenij noſtri mediocritatem, & teneros lanuginis annos conſideraverint, poeticas nempè egreſſiones, & fabuloſam obſcuritatē ſtudioſè præterij, nudiſq;

Speculum ſtultorum. Horatius.

disq; & natiuis verborum structuris, facilig; sententiarum iunctura, opus absolui. Nostris iccirco lucubrationibus votisq;, quisque Lector bene precari velit, obsecramur.

The Argument.

HEreafter foloweth the Booke named The Ship of Fooles, of the worlde, translated out of Latin, Frenche and Dorche into Englishe, in the Colledge of S. Mary Otery, by me Alexander Barclay, to the felicitie and moste holesome instruction of mankinde, the whiche conteyneth all suche as wander from the waye of truth, and from the open path of holesome vnderstanding and wisedome, falling into diuers blindnesses of the minde, foolishe sensualities, and vnlawefull delectations of the body. This present Booke might haue bene called not inconueniently the Satyre (that is to say) the reprehention of foolishnes, but the neweltie of the name was more pleasaunt vnto the first Aucthour to call it the Ship of Fooles. For in likewise as olde Poetes Satyriens in diuers Poesies conioyned, reproued the sinnes and ilnes of the people at that time liuing, so and in likewise this our Booke representeth vnto the eyes of the Readers the states and conditions of men, so that euery man may behold within the same the course of his life and his misgouerned maners, as he shoulde beholde the shadowe of the figure of his visage within a bright Myrrour. But concerning the translation of this booke, I exhort the readers to take no displeasour for that it is not translated worde by worde according to the verses of my aucthour, for I haue but onely drawen into our mother tongue in rude language the sentences of the verses, as nere as the parsitie of my wit will suffer me, sometime adding, sometime detracting and taking awaye such thinges as semed me necessary and superflue. Wherfore I desire of you readers pardon of my presumptuous audacitie, trusting that ye shall holde me excused if ye consider the scarcenes of my wit, and my vnexpert youth. I haue in many places ouerpassed diuers poeticall digressions and obscurenes of fables, and haue concluded my worke in rude language, as shall appeare in my translation. But the speciall cause that moueth me to this my busines is to auoyde the execrable inconueniences of idlenes, which (as saint Bernarde sayth) is mother of all vices, and to the vtter derision of obstinate men, deliting them in follies and misgouernaunce. But because the name of this booke semeth to the Reader to procede of derision, and by that meane that the substaunce therof should not be profitable, I will aduertise you that this booke is named the Ship of Fooles of the worlde, for this worlde is nought els but a tempestious sea, in the whiche we daylye wander and are caste in diuers tribulations, paynes and aduersities, some by ignoraunce,

Satira interpretatur reprehensio.

Speculum stultorum.

and

and some by wilfulnesse, wherfore suche doers are worthy to be called fooles, since they gide them not by reason as creatures reasonable ought to do. Therfore the first aucthour willing to deuide suche fooles from wise men and good liuers, hath ordeyned vpon the sea of this worlde this present Ship to contayne these fooles of the worlde whiche are in great number. So that who redeth it parfitely, considering his secret dedes, he shall not lightly excuse him selfe out of it, whatsoeuer good name that he hath outwarde in the mouth of the commontie. And to the intent that this my labour may be the more pleasaunt vnto lettered men, I haue adioyned vnto the same the verses of my aucthour with diuers concordaunces of the Bible, to fortifie my writing by the same, and also to stoppe the enuious mouthes (if any suche shall be) of them that by malice shall barke agaynst this my busines.

Epigramma in Narragoniam Iacobi Locher.

Philomusi ad Lectores.

Ad Lectores.

NAuem stultorum iucundo scommate promsit
Brant, cuius celebris fama decusq; viget.
Quam Satyram vocitare queo, nam candida pangit
Munera virtutum, conterit atq; probrum.

Homerus.

Efficere argiuus vix hoc potuisset Homerus,
Qui lusit veterum prælia magna ducum:
Sydere sub fausto nascentia fata tulisti
Præceptor dulcis, doctiloquusq; comes:
Quos tibi concessit vernacula lingua lepores,
In latios vertam simplicitate modos.
Currite qui nostram cupitis conscendere nauem,
Transit ad hæsperium iam benè picta fretum.
Alter ad obliquos conuertat brachia remos,
Alter stultigerum candida vela gerit.
Currite, iam properat cursu compulsa triremis,
Et mare nunc medium carbasa nostra tenent.

In Narragonicam profectionem, Celeusma

Sebastiani Brant.

Celeusma Seb. Brant.

HOrtor adeste viri, quos nunc vocat Eurus, eundum est
Stultorum in patriam carbasa plena volant.
Tendite Narragoniam properè, atq; ab littore funem
Rumpite, nec mora sit, vncta carina natat.
Ilicet, obruimur, numerum sine fine videtis
Qui comitatur, eum non capit vna ratis.
Nec reputate viam maribus duntaxat apertam,
Quin & fœminea est copia mixta viris.

Peruigil

Peruigil exegit noctes (mihi crede) perennes,
Qui nos collegit, compoſuitq; rati.
Et meritò, quis enim noſtrûm præſentia curat?
Præteritis vè dolet? ſiuè futura cauet?
Contemplator age hoc ſpeculum, quicunq; cupiſcis
Scire hominum vitas, interitusq; graues.
Nam qui ſe, vitamq; ſuam ſpeculatur in iſto
Codice, non dicet ſe facilè eſſe bonum.
Quòd ſi quis ſapiens ſibi, ſe nuſquam putet eſſe
Nos inter, cunctis ſe ſciat eſſe locis.
Ipſe ego cunq; locum volui mihi quærere forſan,
Inueni in quouis me fore ſæpè loco.
Vera loqui deceat, rumpantur vtilia ſtultis,
Illorum nec me iurgia vana mouent.

The clamour to the fooles.

TO Shyp galantes the ſea is at the full,
The winde vs calleth, our sayles are diſplayde,
Where may we beſt ariue, at Lin or els at Hull?
To vs may no hauen in Englande be denayde,
Why tary we? the ankers are vp wayde,
If any Corde or Cable vs hurt, let or hinder,
Let ſlip the ende, or els hewe it in ſunder.

Returne your ſight, beholde vnto the ſhore,
There is great number that fayne would aborde,
They get no roume, our ſhip can holde no more,
Hauſe in the Cocke, geue them none other worde,
God gide vs from rockes, quicksande, tempeſt and forde,
If any man of warre, wether or winde appeare,
My ſelfe ſhall trye the winde and kepe the Steare.

But I pray you readers haue ye no diſdayne,
Though Barclay haue preſumed of audacitie
This ſhip to rule as chiefe maſter and captayne,
Though ſome thinke them ſelues much worthier then he,
It were great maruell forſoth ſith he hath be
A ſcholer longe, and that in diuers ſcholes,
But he might be captayne of a ſhip of fooles.

But if that any one be in ſuche maner caſe
That he will chalenge the maſterſhip fro me,
Yet in my ſhip can I not want a place,
For in euery place my ſelfe I ofte may ſee:
But this I leaue, beſeching eche degree

To pardon my youth and to bolde enterprise,
For harde is it duely to speake of euery vice.

Non mihi si linguæ centũ sint, oraq; centũ, ferrea vox omnes scelerũ comprendere formas: Omnia stultorum percurrere nomina possem.

For if I had tonges an hundred, and wit to tele
All thinges naturall and supernaturall,
A thousande mouthes and voyce as harde as stele,
And sene all the seuen Sciences liberall,
Yet coulde I neuer touche the vices all
And sin of the world, ne their braunches comprehende,
Not though I liued vnto the worldes ende.

But if these vices which mankinde doth incomber
Were cleane expelled, and vertue in their place,
I coulde not haue gathered of fooles so great a number,
Whose folly from them outchaseth Gods grace:
But euery man that knowes himselfe in that case,
To this rude booke let him gladly intende,
And learne the way his lewdenes to amende.

FINIS.

DE INVTILIBVS LIBRIS.

Inter præcipuos pars eſt mihi reddita ſtultos
Prima, rego docili vaſtaq́; vela manu.
En ego poſsideo multos, quos raró libellos
Perlego, tùm lectos negligo, nec ſapio.

Inutilitas librorum.

Quòd ſi quis percurrere omnes ſcriptores cupiat, opprimetur tùm librorum multitudine, tũ diuerſa ſcribentium varietate, vt haud facile verum poſsit elicere: diſtrahit enim librorum multitudo, & faciendi libros plures non eſt finis.

PRimus in excelſa teneo quòd naue rudentes,
Stultiuagoſq́; ſequor comites per flumina vaſta:
Non ratione vacat certa, ſenſuq́; latenti:
Congeſtis etenim ſtultus confido libellis,
Spem quoq́; nec paruam collecta volumina præbent,
Calleo nec verbum, nec libri ſentio mentem:
Attamen in magno per me ſeruantur honore,
Pulueris & cariem plumatis tergo flabellis.
Aſt vbi doctrinæ certamen voluitur, inquam,
Ædibus in noſtris librorum culta ſupellex
Eminet, & chartis viuo contentus opertis:
Quas video ignorans, iuuat & me copia ſola.
Conſtituit quondàm diues Ptolomeus, haberet
Vt libros toto quæſitos vndiq́; mundo,

Diodorus Siculus. Lib. j. Eccleſi. xlj. Dabitur liber neſcientibus literas.

Ptolomeus Philadelphus cuius meminit Ioſephus. Lib. xij.

Quos grandes rerum theſauros eſſe putabat:
Non tamen archanæ legis documenta tenebat,
Quîs ſine non poterat vitæ diſponere curſum.
En pariter teneo numeroſa volumina, tardus
Pauca lego, viridi contentus tegmine libri.
Cur vellem ſtudio ſenſus turbare frequenti?
Aut tam ſollicitis animum confundere rebus?
Qui ſtudet, aſſiduo motu fit ſtultus & amens.
Seu ſtudiam, ſeu non, dominus tamen eſſe vocabor,
Et poſſum ſtudio ſocium diſponere noſtro,
Qui pro me ſapiat, doctaſq; examinet artes.
At ſi cum doctis verſor, concędere malo
Omnia: ne cogar fórs verba latina profari.
Theutonicos inter balbos ſum maximus author,
Cum quibus incaſſum ſparguntur verba latina.
O vos doctores qui grandia nomina fertis,
Reſpicite antiquos patres, iuriſq; peritos:
Non in candidulis penſebant dogmata libris,
Arte ſed ingenua ſitibundum pectus alebant:
Auriculis aſini tegitur ſed magna caterua.

Qui parúm ſtudet parúm proficit. glo. in. l. vnicuiq; .C. de prox. ſacræ Script.

Prouerbio. v. ff. de origine iur. li. ñ. poſt originē Perſius.

Here beginneth the Ship of Fooles, and firſt *of vnprofitable bookes.*

I Am the firſt fole of all the whole nauie,
To kéepe the Pompe, the Helme and eke the Saple:
For this is my minde, this one pleaſure haue I,
Of bookes to haue great plentie and apparaple.
I take no wiſedome by them, nor yet auayle,
Nor them perceaue not, and then I them deſpiſe:
Thus am I a fole, and all that ſue that guiſe.

Diodorus Siculus Lib i. Eccleſi. xij.

THat in this Ship the chiefe place I gouerne,
By this wide Sea with fooles wandring,
The cauſe is plaine and eaſy to diſcerne,
Still am I buſy, bookes aſſembling,
For to haue plentie it is a pleaſaunt thing
In my conceyt, and to haue them ay in hande:
But what they meane do I not vnderſtande.

Dabitur liber neſcientibus literas. Eſay. xxix.

But yet I haue them in great reuerence
And honoure, ſauing them from filth and ordure,
By often bruſhing and much diligence,
Full goodly bounde in pleaſaunt couerture,
Of Damas, Sattin, or els of Veluet pure:

I keepe

I keepe them sure, fearing least they should be lost,
For in them is the cunning wherein I me boast.

But if it fortune that any learned men
within my house fall to disputation,
I drawe the curtaynes to shewe my bokes then,
That they of my cunning should make probation:
I kepe not to fall in alterication.
And while they commen, my bookes I turne & winde,
For all is in them, and nothing in my minde.

Ptolomeus the riche caused longe agone
Ouer all the worlde good bookes to be sought,
Done was his commaundement anone:
These bokes he had, and in his studie brought,
Which passed all earthly treasure as he thought,
But neuerthelesse he did him not apply
Unto their doctrine, but liued vnhappily.

Ptolomeus philadelphus cuius meminit Iosephus Lib. xii

Lo in likewise of bookes I haue store,
But fewe I reade, and fewer vnderstande,
I folowe not their doctrine nor their lore,
It is ynough to beare a booke in hande:
It were to muche to be in suche a bande,
For to be bound to loke within the booke,
I am content on the fayre couering to looke.

Qui parùm studet parùm proficit glo. L. vnicuiq. C. de prox. sacræ Script.

Why should I studie to hurt my wit therby,
Or trouble my minde with studie excessiue.
Sithe many are which studie right busely,
And yet therby shall they neuer thriue:
The fruite of wisdome can they not contriue,
And many to studie so muche are enclinde,
That vtterly they fall out of their minde.

Eche is not lettred that nowe is made a lorde,
Nor eche a Clerke that hath a benefice:
They are not all lawyers that plees do recorde,
All that are promoted are not fully wise,
On suche chaunce nowe Fortune throwes her dice,
That though one knowe but the yrishe game,
Yet would he haue a gentlemans name.

So in like wise I am in suche case,
Though I nought can I woulde be called wise:
Also I may set another in my place,

Which may for me my bookes exercise,
Or els I shall ensue the common guise,
And say concedo to euery argument,
Least by much speeche my latin should be spent.

I am like other Clerkes which so frowardly them gyde,
That after they are once come vnto promotion:
They geue them to pleasure, their study set aside,
Their auarice couering with fained deuotion.
Yet dayly they preache, and haue great derision
Against the rude lay men, and all for couetise,
Though their owne conscience be blinded with that vice.

But if I durst truth plainely vtter and expresse,
This is the speciall cause of this inconuenience,
That greatest fooles, and fullest of lewdnes,
Hauing least wit, and simplest science.
Are first promoted, and haue greatest reuerence.
For if one can flatter, and beare a Hauke on his fist,
He shalbe made Parson of Honington or of Clist.

Proverb. v. ff. de origine iur, l. ij. post originē.

But he that is in study ay firme and diligent,
And without all fauour preacheth Christes lore,
Of all the Cominaltie nowe a dayes is sore shent,
And by estates threatned oft therfore.
Thus what auayle is it, to vs to study more,
To knowe either Scripture, truth, wisedome or vertue,
Since fewe or none without fauour dare them shewe.

But O noble Doctours, that worthy are of name,
Consider our olde fathers, note well their diligence:
Ensue ye their steppes, obtayne ye suche fame,
As they did liuing, and that by true Prudence,
Within their heartes they planted their science,
And not in pleasaunt bookes: but nowe to fewe such be,
Therfore in this ship come you and rowe with me.

¶ The Lenuoy of Alexander Barclay Translatour, exhorting the fooles accloyed with this vice, to amende their foly.

¶ Say worthie Doctours and Clerkes curious:
What moueth you of bookes to haue such number:
Since diuers doctrines through way contrarious,
Doth mans minde distract and sore encomber.
Alas blinde men awake out of your slumber.

Translatio a somniantibus

And

And if ye will needes your bookes multiplye,
With diligence endeuour you some to occupye.

DE MALIS CONSVLTORIBVS.

Ciuilis quicunq; gerit consulta Senatus,
Iustitiamq; videns, sensa aliena probat,
Condemnatq; graui miseros errore: potenter
Ille agit, inq; scobrem trudit vbiq; suem.

Prouerb. v.

COmplures properant ciuilem intrare senatum,
Vt populi ignaui vanos sectantur honores:
Quos, leges, fas, iura latent, humanaq; recta
Concilia, in tenebris & cæco tramite pergunt.
Roma senes habuit, consultoresq; peritos,
Qui fas atq; nefas iustè pensare solebant.
Possidet insignis iam ciuica regna senatus,
Consiliumq; regit, qui nescit soluere nodum.
Hic in consilio magno a Prætore rogatus,
Non noua de crasso dictamina pectore profert,
Ast alios sequitur, ne sit contemptus ab illis:
A quorum arbitrio dependet publicus vsus.
Heu grauis indocti surgit iactura senatus.
Non satis est alios sectarier vsq;: sed orsus
Tu proferre nouos debes, & voluere mente
Legis vtrunq; caput, ne quis te Iudice stulto
Damnatus, superis Diuis tua crimina ploret.
Fortè putas summum nusquàm curare tonantem
Res hominum, cursusq; vagos, mentesq; prophanas:
Crede mihi, iuris normam si noscere velles,
Iusticiæq; modum: quo, re sapienter in omni
Consilium monstrare tuum, mentemq; valeres:
Antea consuleres doctos, iurisq; peritos,
Quæ tua de grauibus fieret sentencia rebus.
Qua trutinas alios mensura, aut lance rependis:
Æacus hac eadem stigiis torquebat in vndis.
Est Deus omnipotens qui nos post fata, supremo
Iudicio censet, iusta quoq; lege citabit.
Inueniet quisquis populos quo iure misellos
Torserit, & facti post mortem præmia sumet.
Inter mortales qui non obseruat honestum,
Iusticiæq; viam viuus: post fata seuerum
Quæstorem inueniet, nec tunc sapientia mundi,
Nec vires animi censuram auertere possunt.

xlv. dist. omnis qui iudicat. Ecclesiastt. ij. q. vij. sicut xxx. q. v. iudicantem. Salustius. L. ij. ff. de origi. Iur.

Iudicandum est legibus non exemplis. l. nemo. C. de sent. & inter. xi. q. iij. & si ad tempus. Virgilius.

Salustius. priusquam incipias consulto.

De pe. & re. c. cum ex eo.

C. de iudi. l. rem non nouam.

De re iudicand. cum eterni. li. vi Sap. v.

Of euill Counſailers, Iudges, and *men of lawe.*

¶ He that office hath and high authoritie,
To rule a Realme, as Iudge or counſellour,
Which ſeeing Iuſtice, playne right and equitie,
Them falſly blinding by fauour or rigour,
Condempning wretches giltleſſe: and to a Trangreſſour
For mæde ſhewing fauour: Such is as wiſe a man,
As he that would ſæth a quicke ſowe in a pan.

Iudicis officium.

Cum omni ſolicitudine ac viuacitate veritatis indaganda eſt cauſa. Iudicantes enim oportet cuncta rimari, præ oculis habentes ſolum deum, a quo ſicut iudicabunt iudicabuntur, & remetientur in qua menſura fuerint menſi. Iudices veritatem, & legum & iuſticiæ veſtigia ſequi debent.

RIght many labours nowe with high diligence,
For to be Lawyers the Commons to counſayle,
Therby to be in honour had and in reuerence,
But onely they labour for their priuate auayle.
The purs of the Client ſhall finde him apparayle:
And yet knowes he neyther law, good counſel nor iuſtice,
But ſpeaketh at aduenture, as men throwe the dice.

xlv. diſt. Omnis qui iudicat Eccleſiaſti. ij. ij. q. vij. Sicut xxx. q. v. iudicantem

Such in the Senate are taken oft to counſayle,
With ſtates of this and many a other region,

With

Which of their maners vnstable are and frayle.
Nought of lawe Ciuill knowing nor Canon,
But wander in darknes, clerenes they haue none.
O noble Rome, thou gat not thy honours,
Nor generall Empire by suche Counsellours.

When noble Rome all the world did gouerne,
Their counsellers were olde men iust and prudent:
Which egally did euery thing discerne,
Wherby their Empire became so excellent.
But nowe a dayes he shall haue his intent,
That hath most golde, and so it is befall,
That aungels worke wonders in Westminster hall.

Salustius bello Catelinario Dilecti quibus corpus annis infirmum ingenium sapientia validum erat reip. consultabant hij, &c

There cursed coyne maketh the wronge seme right,
The cause of him that liueth in pouertie,
Hath no defence, tuition, strength nor might:
Such is the olde custome of this facultie,
That colours oft cloke Justice and equitie.
None can the matter feele nor vnderstande,
Without the aungell be weightie in his hande.

Thus for the hunger of siluer and of golde,
Justice and right is in captiuitie:
And as we see not geuen free, but solde,
Neither to estates, nor simple commontie.
And though many lawyers rightwise be.
Yet many other dis dayne to see the right,
And they are suche as blinde Justices sight.

There is one and other alleaged at the barre,
And namely suche as craftie were in glose
Upon the lawe: the Clients stande a farre,
Full litle knowing howe the matter goes,
And many other the lawes cleane transpose.
Folowing the example of lawyers dead and gone,
Till the poore Clientes be eaten to the bone.

Vidi sub sole loco iudicij impietatē, & in loco iusticiæ iniquitatem Eccles. iij.

Iudicandum est legibus non exemplis l, nemo, C, de sent, & inter,

It is not ynough to conforme thy minde,
Unto the others fayned opinion:
Thou should say truth, so Justice doth thee binde,
And also lawe geueth thee commission,
To knowe her and kepe her without transgression.
Least they whom thou hast iudged wrongfully
Unto the hye Judge for vengeaunce on theee crye.

xi, q, & si ad tempus Virgilius, Nec curare deum credit mortalia quemquam.

Perchaunce

Salustius. priusquam incipas consulto, & vbi consulueris maturè opus est facto.

Perchaunce thou thinkest that God taketh no heede,
To mans dedes nor workes of offence:
Yes certainly he knowes thy thought and deede,
No thing is secrete, nor hid from his presence.
Wherfore if thou wilt gyde thee by prudence,
Or thou geue iudgement of matter lesse or more,
Take counsayle of learned and expert men before.

De pe & re. c. cùm ex eo.

Loke in what balaunce, what weight, and what measure,
Thou seruest other, so thou shalt serued be,
With the same after this life I thee ensure:
If thou righteously iudge by lawe and equitie,
Thou shalt haue presence of Gods high Maiestie:
But if thou iudge amisse, then shall Eacus
(As Poetes saith) hell thy iust rewarde discusse.

C. de iudi. l. rem.

God is aboue and reigneth sempeternally,
Which shall vs deeme at his last iudgement:
And geue rewardes to eche one egally,
After suche fourme as he his life hath spent.
Then shall we them see whom we as violent
Traytours, haue put to wrong in worde or deede,
And after our desert euen such shall be our meede.

De re iudi. cum eterni. lib. vi Sap. v.

There shall be no bayle nor treating of mainprise,
Ne worldly wisedome there shall nothing preuayle,
There shall be no delayes vntill another Sise,
But either quit, or to infernall Gayle.
All Judges so iudged: Lo here their trauayle,
Worthely rewarded in wo without ende,
Then shall no grace be graunted, ne space to amende.

¶ The Lennoy of Alexander Barclay the Translatour.

Therfore ye yonge Studentes of the Chauncery,
(I speake not to the olde, the cure of them is past:)
Remember that Justice long hath in bondage be,
Reduce ye her nowe vnto libertie at the last,
Endeuour you her bondes to louse or to brast.
Her raunsome is payde and more by a thousande pounde,
And yet alas the Lady Justice lyeth bounde.

Luke. xi. Et vobis legis peritis, ve quia oneratis homines oneribus quæ portare non possunt, & ipsi vno digito vestro non tangitis sarcinas. F

Though your forefathers haue take her prisoner,
And done her in a dongeon not meete for her degree:
Lay to your handes and helpe her from daunger,

And

And her restore vnto her libertie.
That poore men and monyles may her once see.
But certainly I feare least she hath lost her name,
Or by long prisonment shall euer after be lame.

DE AVARITIA ET PRODIGALITATE.

Pertinet ad proram nauis, cui summa voluptas
Est in diuitijs, terrigenisq; bonis
Gaudia magna putat nummos seruare dolosos,
Nec fruitur partis stultus vbiq; suis.

QVi legit immensum nummorum pondus & auri, xlvñ.dis.sicut
Raraq; de partis captat solatia rebus, Psal.xlvij.
Stultus ad illecebras, & gaudia sera nepotum
Congerit hos sumptus, terraq; vorace recondit.
Ad stygios penetrat sed cùm defunctus auernos, Ecclesiastes.xi.
Et vada cocyti tenebrosi pallida lustrat: Psal.xlviij.
Nil sibi diuitiæ prosunt, nil sortis auaræ
Congeries, sitiens Acherontis flumina gustet. C.de cura
Sutltior est timido multùm (mihi credite) auaro furio.l.i.
Prodigus, acceptis qui nescit limina rebus Vende animam
Ponere, sed vitiis sensus largitur iniquis: lucro. Persius.
Et malè quæsitis opibus ludibria vendit.
Est qui sollicitis stultus compilat amicis
Diuitias, animæ nec vult curare salutem: Iuuenalis.
Sed vigilare metu trepido noctesq; diesq;
Cogitur, vt positum sit magnum pondus in arca:
Heu frustra diues inferna nocte sepultus. Luke.xvi.
Non tibi delitias præstabit copia rerum, Iob.xxvij.
Hæredesq; tui nullo te munere vellent
Soluere, liuentis fugeres vt tartara ditis.
Tantalus alter eris, glauco qui postus aceruo Tantalus.
Vndarum, inter eas sitibundo gutture flagres.
Largiri debes pro Diui nomine Christi Thob.iiij.
Pauperibus, cœli capies sic regna sereni. Dani.iiij.
Optauit nemo sapiens, quòd in orbe potenter Luke.xi.
Regnaret, diuesq; foret, sed dulcæ Mineruæ vt Tullius in para.
Dogma sequi posset, secura vt viueret aura:
Excellit sapiens cuncti spectacula mundi.
Auri sacra fames Crassum anticipare coegit Crassus.i.q.i.c.
Fata, quòd is cupidus Parthorum vasa sitiret. quód quidam vir
Thebanus Sophiam cùm vellet discere Crates, Crassus.
In mare proiecit nummorum pondus & auri. Crates Thebanus.xii.q.ii.
Qui vigilant igitur terrenis rebus, auernis gloria Epis.
Commendant animas vacuis, ditiq; parentant.

Of Auarice, or Couetiſe, and *Prodigalitie.*

¶ Ye that are geuen ouer muche to couetiſe,
Come nere, a place is here for you to dwell:
Come nere ye waſtfull people in like wiſe,
Your rowme ſhall be hye in the Topcaſtell,
Ye care for no ſhame, for heauen nor for hell.
Golde is your god, riches gotten wrongfully,
Ye dampne your ſoule, and yet liue in penury.

Auaritia.

Mens auari ſemel vinculis cupiditatis aſtricta, ſemper aurum, ſemper argentum videt, gratiús intuetur aurum quam ſolē, ſed nec factictas vnquam neq; finis aderit cupiditati.

xlviij. diſt. ſicut

HE that is buſy euery day and houre,
Without meaſure, maner, or moderation,
To gather riches and great ſtore of treaſure,
Therof no ioy taking, comfort nor conſolation:
Ye is a foole, and of blinde and mad opinion.
For that which he getteth and hereth wrongfully,
His heyre often waſteth much more vnthriftely,

Pſalme. xlviij.

While he here liueth in this life caduke and mortall,
Full ſore he laboureth, and oft hungry goth to bed:
Sparing from himſelfe, for him that neuer ſhall
After do him good, though he were harde beſted.

Thus

Thus is this couetous wretche so blindly led
By the fiend,that here he liueth wretchedly,
And after his death dampned eternally.

There wandreth he in dolour and darkenes,
Among infernall flouds tedious and horrible,
Let see what auayleth then all his riches
Ungraciously gotten,his paynes are terrible,
Then would he amende,but it is impossible:
In hell is no order nor hope of remedie,
But sorowe vpon sorowe,and that euerlastingly.

Ecclesiasti.v pars.xlviii

Yet finde I another vice as bad as this,
Which is the vice of prodigalitie,
He spendeth all in riot and amis,
Without all order,pursuing pouertie,
He liketh not to liue still in prosperitie:
But all and more he wasteth out at large,
Not viewing the ende,the greatest point of his charge.

C.de cura futurio.Li.i

But of the couetous somewhat to say agayne,
Thou art a foole thy soule to sell for riches,
Or put thy body to labour or to payne,
Thy minde to feare,thy heart to heaynes:
Thou foole thou fleest no maner cruelnes,
So thou may get money to make thy heire a knight,
Thou slayest thy soule where as thou saue it might.

Vende animam lucro.&c. Persius.

Thou hast no rest,thy minde is euer in feare
Of misaduenture,nor neuer art content:
Death is forgotten,thou carest not a here,
To saue thy soule from infernall punishment,
If thou be dampned,then art thou at thy stent.
By thy riches which thou here hast left behinde
To thy executours,thou shalt small comforte finde.

Iuuenalis

Sophonie.i.
Sed & argentum eorum & aurū non poterit liberare eos in die iræ domini
Luke.xvi.
Iob.xxvij.

Their custome is to holde fast that they haue,
Thy poore soule shall be farthest fro their thought:
If that thy carkasse be brought once in the graue,
And that they haue thy bagges in handes cought,
What:(say they then)by God the man had nought,
While he here liued he was to liberall:
Thus dampned is thy soule,thy riches cause of all.

Who will denye but it is necessary,
Of riches for to haue plentie and store:

Thobi.iiij. Daniel.iiij. Luk.xi.

To this opinion I will not say contrary,
So it be ordred after holy lore,
While thy selfe liuest departe some to the poore
With thine owne hande, trust not thy Executours,
Geue for God, and God shall sende at all houres.

Tullius in Para.

Reade Tullius workes the worthie Orator,
And written shalt thou finde in right fruitfull sentence,
That neuer wise man loued ouer great honour,
Nor to haue great riches put ouer great diligence,
But onely their minde was set on Sapience,
And quietly to liue in iust simplicitie:
For in greatest honour is greatest ieopardie.

He that is simple, and on the grounde doth lye,
And that can be content with ynough or sufficiaunce,
Is surer by much then he that lyeth on hye:
Nowe vp, nowe downe, vnsure as a balaunce.
But soothly he that will set his plesaunce
Onely on wisedome, and still therin labour,
Shall haue more good then all earthly treasure.

Melior est sapientia negotiatione auri & argenti

Wisedome teacheth to eschewe all offence,
Guiding mankinde in the right way to vertue:
But of couetise commeth all inconuenience,
It causeth man of worde to be vntrue,
Forswearing and falshood doth it also ensue:
Briberie, Extortion, murther and mischiefe,
Shame is his ende, his liuing is repriefe.

Crassus. i q i. c. quidam vir Crassus

By couetise Crassus brought was to his ende,
By it the worthy Romanes lost their name:
Of this one euill a thousande do descende,
Beside enuy, pride, wretchednes and shame.

Crates Thebanus. xii. q ii. Gloria Episcopi.

Crates the Philosopher did couetise so blame,
That to haue his minde vnto his studie free,
He threwe his Treasure all whole into the Sea.

But shortly to conclude, both bodely bondage,
And ghostly also, proceedeth of couetise:
The soule is dampned, the body hath damage:
As hunger, thirst, and colde with other preiudice,
Bereft of the ioyes of heauenly Paradice.
For Golde was their god, and that is lefte behinde,
Their bodies buried, the soule cleane out of minde.

¶ The Lenuoy of Alexander Barclay Translatour.

Therfore thou couetoule, O wretch I speake to thee,
Amende thy selfe, rise out of this blindnes,
Content thee with ynough for thy degree,
Dampne not thy soule by gathering fraple riches:
Remember this is a vale of wretchednes.
Thou shalt no rest nor dwelling place here finde,
Depart thou shalt and leaue it all behinde.

DE NOVIS RITIBVS.

Quisquis amat ritus proferre & fingere inanes,
Instituens populos sic nouitate rudes,
Is mala dat cupidæ ludibria multa iuuentæ,
Et stultum manibus stultior ipse trahit.

TEmpore quæ fuerant ignominiosa vetusto,
Atq; scelesta nimis, iam nostra ætate probantur.
A multis, ritusq; noui seruantur honore.
Laudis erat quondàm barbatos esse parentes,
Atq; supercilium mento gestare pudico.
Socratis exemplo barbam nutrire solebant
Cultores Sophiæ, quorum sapientia Mundum
Deseruit, celsas Iouis & consendit ad arces.
Sed nunc irrepsit morum corrupta libido,
Manauitq; nefas, & vitæ subdolus vsus.
Ecce pudet multos barbam nutrire seueram,
Sed vellunt toto excretos de corpore pilos:
Vt seruare cutem mollem, corpusq; supinum
Possint, & stultum casus ductare per omnes.
Crinibus in nodum contortis more Sycambri
Æthiopumq; micant, crispantes ferre capillos
Fas reputant, nudos fucati & pectoris artus
Pandere, vt ingenuas possint captare puellas.
Colla premunt quidam sertis & torquibus auris,
Et digitos onerant gemmis, auroq; rotundo.
O mores hominum, corrupta ò tempora & atra:
Nemo nefas censet vestes gestare plicatas,
Atq; habitus curtos nimium, tinctosq; colore.
Vnde palàm apparent genitalia membra, pudore
Depositò, & nullo conduntur tegmine clunes.
Quid tunicas memorem varias? quid pallia narrem?
Fimbria quæ croceo vestit circundata lymbo?
Quid vè pedum referam vestitu vsq; probrosos?

Math. xxiij.

ij. Regum. x.

Socrates.

Nouitatibus indulgendum non est. xi. dis. c. fi. de consuetud. cum consuetudinib. Iuuenalis.

Sycambri. Aethiopes.

De vi. & hono. Cle. c. pe. Tullius. xx. q. i. c. vlt. l. i. C. de vestiolob. & aur. libro. xi. xxxi. dis. si qui. &. xxv. dis. si quis virorum.

Moribus Assirios sequimur, Thurcosq; prophanos,
Et recucitorum peiores ritibus: è heu
Talia cur pateris pugnax Germania? pelle,
Pelle inquam ritus media de gente pudendos:
Nè vè tuam perdas famam, Deus vltor acerbus
Hos premet, è quorum nascuntur crimina vita.

Germania.

Seneca in hercule œtheo.

Of nevve fasions and disguised garmentes.

¶ Who that neiwe garmentes loues, or deuises,
Or weareth by his simple wit and vanitie:
Geueth by his foly and vnthriftie guises,
Much euill example to ponge Commontie.
Suche one is a foole, and scant shall euer thé.
And commonly it is séene that nowe a dayes,
One fole gladly folowes anothers wayes.

Virorum effœminatio.

Rasit Amon dimidiam partem barbæ eorum, & præcindit vestes eorum medias vsq; ad nates. Erant autem viri turpiter confusi valde. Vé mundo a scandalo. Vos etenim iuuenes, animos gerentis muliebres Illaq; virgo vir. Ennius & Tullius in officijs.

DRawe nere ye Courtiers and galants disguised,
Ye counterfait caitiffs that are not content
As God hath you made, his worke is despised:
Ye thinke you more wiser then God omnipotent.
Unstable is your minde, that shewes by your garment.

A foole

A foole is knowen by his toyes and his cote,
But by their clothing nowe maye we many note. Math.xxiij.

Apparaile is apaired, all sadnes is decayde,
The garmentes are gone that longed to honestie:
And in newe sortes newe fooles are arayde, ij.Regum.x.
Despising the custome of good antiquitie. *Nouitatibus indulgendum non est.xi dist.si, de consuetudinibus, cum consuetudine.*
Mans fourme is disfigured with euery degree,
As Knight, Squire, Yeoman, Gentleman and knaue,
For all in their going vngoodly them behaue.

The time hath bene not longe before our dayes,
When men with honest ray could holde them selfe content,
Without these disguised and counterfaited wayes,
Whereby their goodes are wasted, lost, and spent.
Socrates with many mo in wisedome excellent, *Socrates in exemplum vetustatis inducitur.*
Because they would nought change that came of nature,
Let growe their here without cutting or sciſſure.

At that time was it reputed to laude and great honour,
To haue longe here, the beard downe to the brest:
For so they vsed that were of moste valour,
Striuing together who might be godlyest,
Saddest, moste cleanly, discretest, and moste honest.
But nowe adayes together we contende and striue,
Who may be gayest, and newest wayes contriue.

Fewe kepeth measure, but excesse and great outrage
In their apparayle, and so therein they procede:
That their good is spent, their lande layde to morgage,
Or solde out right: of thrift they take no heede,
Hauing no peny to succour them at their neede.
So when their good by such wastfulnes is lost,
They sell agayne their clothes for halfe that they cost.

A fore furred Gentleman of the first yere or hede,
If he be made a Bailiffe, a Clerke or a Constable,
And can keepe a Parke or court, and reade a deede,
Then is veluet to his state mete and agreable:
Howbeit he were more meete to beare a bable.
For his fooles hood his eyen so sore doth blinde,
That pryde expelleth his linage from his minde.

Yet finde I another sort almoste as bad as they,
As yonge gentlemen descended of worthy auncetry,
Which go full wantonly in dissolute aray,
Counterfaite, disguised, and much vnmanerly,

Blasing and garded, to lowe or els to hye.
And wide without measure, their stuffe to wast thus goth,
But other some they suffer to dye for lacke of cloth.

De vita & honesta state clericorum Cap. pe.

Some their neckes charged with colers and chaynes,
As golden withes, their fingers full of ringes:
Their neckes naked, almost vnto the raynes,
Their sleues blasing like to a Cranes winges.
Thus by this deuising such counterfaited thinges,
They disfourme that figure that God himselfe hath made,
Tullius. On pride and abusion thus are their mindes layde.

Then the courtiers careless that on their master wayte,
Seing him his vesture in such fourme abuse:
Assayeth such fassion for them to counterfaite,
And so to sue Pride continually they muse.
Then steale they, or robbe they, for soth they can not chuse.
For without lande or labour hard is it to maintaine,
But to thinke on the galows that is a carefull payne.

But be it payne or not, there many such ende,
At Newgate their garmentes are offred to be solde,
Their bodyes to the ieobet solempnly ascende,
Wauing with the wether while their necke will holde,
But if I should write all the euils manifolde,
That proceedeth of this counterfaite abusion,
And misshapen fassions, I neuer should haue done.

For both states, commons, man, woman, and childe,
Are vtterly inclined to this inconuenience:
But namely therwith these Courtiers are defilde,
Betwene master and man I finde no difference,
Therfore ye Courtiers knowledge your offence.
Do not your errour maintaine, support nor excuse,
For fooles ye are your rayment thus to abuse.

To Ship galants, come nere I say agayne,
xx. q. i. ca. vltimo li. i. ca. de vestiolob. & aur libro, xi With your set bushes curling as men of Inde:
Ye counterfaited Courtiers come with your fleing brayne,
Expressed by these variable garmentes that ye finde,
To tempt chaste damosels and turne them to your minde.
Your brest ye discouer and necke, thus your abusion,
Is the fiendes bate, and your soules confusion.

Come nere disguised fooles, receiue your fooles hood,
And ye that in sundry colours are arayde:
Ye garded galants wasting thus your good,

Come

Come nere with your shirtes brodered and displayed,
In fourme of surplois: forsooth it may be sayde,
That of your sort right fewe shall thriue this yere,
Or that your fathers weareth such habite in the queere.

xxxi, diſſi qua. & xxv ſi quis virorũ

And ye gentle women whom this lewde vice doth blinde,
Laced on the backe, your peakes set aloft:
Come to my Ship, forget ye not behinde
Your saddle on the taile, if you list to sit soft:
Do on your Decke Slut, if ye purpose to come oft.
I meane your Copintanke, and if it will do no good,
To keepe you from the rayne, ye shall haue a fooles hood.

By the ale stake knowe we the Ale house,
And euery Inne is knowen by the signe:
So a lewde woman and a lecherous,
Is knowen by her clothes, be they course or fine,
Folowing newe fashions, not graunted by doctrine.
The Butcher sheweth his flesche, it to sell,
So do these women dampning their soule to hell.

What shall I more write of our enormitie,
Both man and woman as I before haue sayde:
Are rayde and clothed not after their degree,
As not content with the shape that God hath made,
The clenlynes of Clergye is nere also decayde.
Our olde apparaile (alas) is nowe layde downe,
And many Prieſtes ashamed of their crowne.

Unto laymen we vs reſourme agayne,
As of Christ our master in maner halfe ashamed:
My heart doth wepe, my tonge doth sore complaine,
Seing howe our State is worthy to be blamed.
But if all the foly of our whole Realme were named,
Of misaparaile, of olde, yonge, lowe and hye,
The time should fayle, and space to me denye.

Alas thus all states of christen men declines,
And of women also disfourming their figure,
Worse then the Turkes, Jewes, or Sarazins,
A Englande Englande amende, or be thou sure,
Thy noble name and fame can not endure.
Amende least God do greeuously chastice,
Both the beginners and folowers of this vice.

Seneca in Hercule œtheo Anoſtrophe ad Angliam

¶ The Lenuoy of Alexander Barclay the Translatour.

REduce courtiers clerely vnto your remembraunce,
From whence this disguising was brought wherin
As I remember it was brought out of France, (ye go
This is to your pleasure: but payne ye had also,
As frenche pockes, hote ils, with other paynes mo.
Take ye in good worth the sweetenes with the sour,
For often pleasure endeth with sorowe and dolour.

Laus summa de grauitate eximia Henrici Anglorum regis, vij.

But ye proude galants that thus your selfe disguise,
Be ye ashamed, beholde vnto your prince:
Consider his sadnes, his honestie deuise,
His clothing expresseth his inwarde prudence.
Ye see no example of such inconuenience
In his highnes, but godly wit and grauitie,
Ensue him, and sorowe for your enormitie.

Away with this pride, this statelynes let be,
Reade of the Prophetes clothing or vesture:
And of Adam firste of your auncestry,
Of John the Prophete, their clothing was obscure,
Vile and homely, but nowe what creature
Will them ensue, sothly fewe by their will,
Therfore such fooles my nauy shall fulfill.

DE ANTIQVIS FATVIS.

Ad patulum quamuis languens declino sepulchrum,
Triuerit & metam iam mea vita datam:
Non tamen antiquos fatuorum desero mores,
Stultitiæq; vias inueteratus amo.

Daniel. xij. Ouidius in fast. Prouerb. xxv.

INueterata meæ dementia crassa senectæ,
Non solitos linquit mores, vitam vè priorem:
Sum puer, & centum transacti temporis annos
Connumerare queo, nec enim sapientior vsquàm
Esse velim, pueris stultorum signa ministro,
Stultitiæq; meæ regimen præscribo malignum:
Et mala viuendi mihi testamenta relinquo,
Exemplarq; mali sum, duxq; & pessimus author.

Esay. lxvi.

Quod puer edidici, facto monstratur inerti:
Stultus ego semper, tamen hac laudarier arte
Percupio, insanam & sceleris protendere famam:
Et vitium monstrare meum, moresq; pudendos
Audeo, de celebri tanquam certetur honore.

C. ex studijs. & c. cum iuuentute de præsump.

Nunc

Nunc refero per me deceptas vndiq; gentes,
Me duce nunc iacto tot semina sparsa malorum.
Immemor hunc prauum vitæ conuertere cursum:
Quin doleo, quòd non consueto tramite semper
Ire queo, & stultas penitùs consumere vestes.
Sed quia non valeo cursum complere vetustum,
Hæc nato discenda meo, teneroq; nepoti
Proponam, fingamq; vias ad crimina largas.
Hic alacer, fatui patris vestigia tentet,
Et discet prodire gradu genitoris iniquo:
Gaudet & ipse parens, natus quòd crimine maior,
Progressum sceleris superat, numerumq; malorum,
Spemq; gerit pulchram de nato, quùm sua gestat
signa, quibus vitæ malesanos triuerit annos.
Moribus in prauis versabitur illius ætas,
Stultitiaeq; vias nunquam postponet inertes:
Ergo reget pictæ stuitorum carbasa nauis,
Proh pudor, effœta ò quid nunc cupis esse senecta?
Semper & in tenebris præsentia vota morari?
Inueteratus enim fatuus benè viuere nescit,
Nescit & ex animo fœdos depellere mores.

Laudatur peccator in desiderijs suis. Prouerb. xviij.

xvij. di. nec licuit

De conse. dist. v c. vlt. in glo.

Iuuenalis.

Tullius de sent.

Prouer. xxvi.

Prouer. xvij.

Of olde fooles, that is to say, the longer they liue, the more they are geuen to foly.

Although I stoupe, and fast decline
Dayly to my graue and sepulture:
And though my life fast do encline,
To pay the tribute of nature,
Yet still remayne I and endure
In my olde limmes, and them not hate,
Nought yonge, worse olde, suche is my state.

The madnes of my youth rooted in my age,
And the blinde foly of my iniquitie,
Will me not suffer to leaue mine olde vsage,
Nor my fore liuing full of enormitie.
Lame are my limmes, and also I can not see,
I am a childe, and yet liued haue I
An hundreth winters, encreasing my foly.

But though I might learne, my will is not thereto,
But busy I am and fully set my thought,
To geue example to children to mis doo,
By my lewde doctrine bringing them to nought.
And when they are once into my daunce brought,
I teache them my foly, wisedome set aside,
My selfe example, beginner, and their guide,

Inueterata fatuitas.

Inueterate dierũ malorum, nunc venerunt peccata tua quæ operabaris prius. A senioribus egressa est iniquitas. Puer centũ annorũ morietur, & peccator centum annorum maledictus erit. Stultitia est quæ me non sinit esse senem.

My

C, Ex ſtudiis & c, cum in iuuentute de præſumpti.

My lewde life, my foly, and my ſelfe willed minde,
Which I haue ſtill kept hitherto in this life:
In my Teſtament I leaue writen behinde,
Bequeathing part both to man childe and wife.
I am the aucthour of miſchiefe and of ſtrife.
The foly of my youth and the inconuenience,
In age I practiſe, teaching by experience.

Laudatur peccator in deſideriis ſuis: Prouerb. xxiv.

I am a foole and glad am of that name,
Deſiring lawde for eche vngracious deede:
And of my foly to ſpreade abroade the fame,
To ſhewe my vice and ſinne, as boyde of drede
Of heauen or hell, therfore I take no heede.
But as ſome ſtriue diſputing of their cunning,
Right ſo do I in lewdnes and miſbeleuing.

xvi, diſ. nec licuit

Sometime I boaſt me of falſhood and diſceit,
Sometime of the ſeede that ſowen is by me:
Of all miſchiefe, as murther, flattery, debate,
Couetiſe, backbiting, theft and lechery,
My minde is not to mende my iniquitie.
But rather I ſorowe that my life is wore,

That

That I can not do as I haue done before.

But ſince my life ſo ſodenly doth apeire,
That bide I can not ſtill in this degree:
I ſhall inſourme and teache my ſonne and heyre,
To folowe his father, and learne this way of me,
The way is large, God wot glad ſhall he be,
Learning my lore with affection and deſire,
And folowe the ſteppes of his vnthriftie ſire.

De cenſ. diſt. vi. vl. in glo.

I truſt ſo craftie and wiſe to make the lad,
That me his father he ſhall paſſe and excell:
O that my heart ſhal then be wondrous glad,
If I hereof may knowe, ſee, or here tell,
If he be falſe, fayning, ſubtill or cruell,
And ſo ſtill endure, I haue a ſpeciall hope,
To make him ſcribe to a Cardinall or Pope.

Iuuenalis.

Or els if he can be a falſe extorcioner,
Facing and boaſting to ſcratche and to keepe,
He ſhall be made a common cuſtomer,
As iche hope, of Lin, Callis, or of Deepe,
Then may he after to ſome great office creepe.
So that if he can once pleade a caſe,
He may be made Iudge of the common place.

Thus ſhall he liue as I haue all his dayes,
And in his age increaſe his fooliſhnes:
His father came to worſhip by ſuch wayes,
So ſhall the ſonne, if he him ſelfe addres,
To ſue my ſteppes in falſhood and lewdnes.
And at leaſt if he can come to no degree,
This ſhip of fooles ſhall he gouerne with me.

¶ Barclay to the Foles.

AWake age alas, what thinkeſt thou be,
Awake I ſay out of thy blinde darknes,
Remembreſt thou not that ſhortly thou ſhalt dye,
Ariſe from ſinne, amende thy fooliſhnes.
Though thy youth rooted were in viciouſnes,
Ariſe, in age is full time to leaue it,
Thy graue is open, thy one foote in the pit.

Tullius de ſenectute.

Leaue thy boaſting of that thou haſt done amiſſe,
Bewayle thy ſinnes, ſaying with rufull mone:
Delicta iuuentutis meæ Deus ne memineris,

Amende

Amende thee or thy youth be fully gone,
That sore is harde to heale that breedes in the bone.
He that is nought yonge, proceeding so in age,
Shall scant euer his viciousnes asswage.

What thinge is more abhominable in gods sight,
Then vicious age? certainly nothing:
It is ehe worldly shame, when thy corage and might
Is nere decayed, to keepe thy lewde liuing,
And by example of thee, thy yonge children to bring
Into a vicious life, and all goodnes to hate,
Alas age thus thou art the fiends bate.

Daniel.xiij. Prouerb.xxvi. and.xvij.

DE DOCTRINA FILIORVM.

Indulget quicunq; suis ad crimina natis,
Sedulus emendat nec puerile nefas:
Sentiet is tandem damnum, serosq; dolores,
Ascendetq; nouæ splendida transtra ratis.

Prouerb.xiij.

STultus erit semper, miser, & cæcatus ocellis,
Quem non cura trahit natorum, quemq; modesta
Eccles.xxx xlv.di.cum bea.
Vita fugit, teneros animos vt moribus ornet:
Temperet aut opera nascentia fata frequenti.
Non errare vetat, scelerum nec limina claudit,
Prouer.xxij.
Viuendi vè modum natis proponere curat.
Non benè consulitur lasciuæ (crede) iuuentæ,
Si sine morigero passim ductore vagatur.
Nume xxvij. Esay.liij.
Sicut oues cursum linquunt, pastore remoto,
Sollicitatq; vagas nimiùm concessa voluptas:
Sic tua per sceleris torturam pignora currunt.
Stulte parens, natos cur excusare laboras?
Virtus adeo in teneris consuescere multum est.
Quòd teneri, nequeant recti conscendere callem,
Et sentire nefas, aut veri noscere cursum?
Non ætas mollis, non frontis barba tenellæ
Te excusare potest: teneris sapientia crescit
Iuuenalis.
Cordibus, & sanctæ disponit semina vitæ,
Quin meliùs retinent pueri documenta tenelli.
Horatius in arte
Nam cecinit quondàm Romæ Venusinus alumnus
Quo semel est imbuta recens seruabit odorem
Testa diu, remanentq; rudis primordia vasis.
Flexilis est iuncus, salices flectuntur amaræ.
Ouidius de remedio amo.
Robora dura minùs, quid enim nunc prima moraris
Tempora, frugiferis citiùs depascere rebus:
Quid moderata nocet pueris correctio blandis?
Prouerb.xxiij.
Nam ferulæ, morum præbent alimenta bonorum,

Expellantq;

Expelluntq; malos incocti pectoris æstus.
Ob culpas aliquando graues luxere parentes
Crimina natorum,& vitam ingemuere nocentem.
Adsit in exemplum Priami fortuna potentis, Priamus.
Iliacas qui perdit opes,cùm nauibus altis
Filius Argolicas properat lasciuus ad oras.
Adsit in exemplum Tarquini fama superbi: Tarquinius superbus.
Ob scelus infandum nati,luxumq; pudendum.

Of the erudition of negligent fathers *towarde their children.*

¶ That fole that suffereth his childe for to offende,
Without rebuking,blame,and correction:
And him not exhorteth himselfe to amende,
Of suche faultes as by him are done,
Shall it sore repent,God wote howe sone.
For oft the fathers foly,fauour,and negligence,
Causeth the childe for to fall to great offence.

De eruditione puerorum.

Qui parcit virgæ odit filium suum,qui autem diligit illum instanter erudit. Noli subtrahere a puero disciplinam. Si enim percusseris eum virga,non morietur. Tu virga percutis eum,& animam eius ab inferno liberabis.

A Miserable foole euermore shall he be,
A wretche vnaduised,and a caitiffe blinde,
Which his childrens faultes forceth not to see,

Proverb.xiij. Eccle.xxx. *lx.dist.cum bea.*

Hauing

Hauing no care for to induce their minde
To godly vertue, and vice to leaue behinde.
For while they are yonge, fearefull, and tender of age,
Their vice and foly is easy to asswage.

Two diuers sortes of these fooles may we finde,
By whom their children are brought to confusion,
The one is negligent, the other is starke blinde,
Not willing to beholde his childes euill condition,
While he is in youth: But for a conclusion,
He is a foole that will not see their vice,
And he that seeth, and will it not chastice.

Prouerb.xxv. Alas thou art a cursed counsellour,
To wanton youth that tender is of age,
To let them wander without gouernoure,
Or wise master, in youthes furious rage,
Get them a master their foly to asswage.
For as a herdlesse flocke strayeth in ieopardie,
Num.xxvij. Eſay.liii. So children without gide wander in foly.

Terentius Nos omnes licentia deteriores sumus. To much libertie, pleasure and licence,
Geuen vnto youth, whether it be or age,
Right often causeth great inconuenience,
As riot, misrule, with other sore damage,
Their lande and goodes solde or layde to gage.
But thou foolishe father art ready to excuse,
Thy yonge children of their sinne and abuse.

Virtus adeo in teneris consuescere multum est Thou sayest they are ouer tender to eschewe
Their foolishe maners and that they haue no skill,
To knowe the wayes of goodnes or vertue,
Nor to discerne what is good, what is ill,
Thou blinde dodart these wordes holde thou still.
Their youth can not excuse thy foolishnes,
He that can euill, as well might learne goodnes.

Iuuenalis. Ex studijs intelligetur puer, si munda ac recta sunt opera eius. Prouerb.xx. *Horatius in arte poetica* A yong heart is as apt to take wisedome
As is an olde, and if it rooted be,
It soweth seede of holy life to come,
Also in children we often times see,
Great aptnes outward and signe of grauitie,
But fill an earthen pot first with ill licoure,
And euer after it shall smell somewhat soure.

So youth brought vp in lewdnes and in sinne,
Shall scant it scrape so cleane out of his minde:

But that still after some spot will bide within,
A litle twigge plyaunt is by kinde,
A bigger branche is harde to bowe or winde.
But suffer the branche to a big tree to growe,
And rather it shall breake then eyther winde or bowe.

Quo semel est imbuta recens seruabit odorem testa diu.
Ouidius de remedio amoris.

Correct thy childe while he is like a twigge,
Supple and pliant, apt to correction:
It will be harde forsooth when he is bigge,
To bring his stubborn heart to subiection,
What hurteth punishment with moderation
Unto yonge children, certainly nothing,
It voydeth vice, getting vertue and cunning.

Prouerb. xxiij.

Say foolishe father, hadst thou leuer see,
Thy sonnes necke vnwrested with a rope:
Then with a rod his skin should broken be,
And oft thou trustest, and hast a stedfast hope,
To see thy son promoted nere as hye as is the Pope.
But yet perchaunce mourne thou shalt full sore,
For his shamefull ende, fortuned for lacke of lore.

Some folowe their childrens will and lewde pleasure,
So graunting them their minde, that after it doth fall,
To their great shame, their sorowe and dolour,
As did to Priamus a king imperiall,
Which suffered his men, his sonne chiefe of them all,
By force from Grece to robbe the fayre Helayne,
Wherby both father and sonne were after slayne.

Fatum Priami.

With noble Hector and many thousandes mo,
The Citie of Troy vnto the ground cleane brent:
I reade in the Chronicles of the Romains also,
Howe Tarquine the proude had shame and punishment,
For rauishing chaste Lucres agaynst her assent.
Wherfore her selfe she slewe, her seing thus defiled,
For the which deede this Tarquine was exiled,

Tarquinus filius Tarquini superbi Romanorum regis de quo Valerius Lucretia sese interemit.

From Rome, wandring in the coastes of Italy.
Did not the traytour Cateline also conspire,
And many mo sworne to his cruell tirannye,
Against the Romans to oppresse their Empire,
But he and all his were murdred for their hyre,
And not vnwoorthely, beholde whereto they come,
Which are not enfourmed in youth to ensue wisedome.

Catelina de quo Salustius.

The sonne ofte foloweth the fathers behauour,

And if the father be discrete and vertuous:
The sonne shall such wayes practise both day and hour:
But if that the father be lewde and vicious,
By falshood liuing, and by wayes cautelous,
The sonne also the same wayes will ensue,
And that much rather then goodnes or vertue.

Therfore it needeth that better prouision,
Were founde for youth by sad and wise counsayle:
Far from their fathers of this condition,
And other lewde guydes which might their minds assaile
Greuously with sinne: so were it their auayle,
From their fathers fraude and falshood to decline,
And them submit to some lawdable mans doctrine.

Peleus de quo Homerus

Peleus sometime a noble and woorthy king,
Subdued Achilles vnto the doctrine
Of Phenix which was both woorthy and cunning:
Wherfore Achilles right gladly did encline,
With his heart and minde vnto his discipline,
Whereby his name so noble was at the last,
That all Asia in woorthynes he past.

Philippus

Right so Philippus a king of woorthy name,
Ouer all Grece made great inquisition,
To finde one wise, sad, and laudable of fame,
To Alexander his sonne for to geue instruction.
Aristoteles magister Alexandri magni, & discipulus Platonis.
Found was great Aristole at the conclusion,
Disciple of Plato, which in euery science,
Infourmed this childe with perfect diligence.

Which Alexander afterwarde had so great dignitie,
What by his strength, his cunning, and boldenes,
That he was Lorde both of lande and Sea,
And none durst rebell against his woorthines:
Lo here the laude, the honour, and noblenes,
Which doth proceede of vertue and doctrine,
But fewe are the fathers that nowe hereto incline.

Fewe are that force nowe a dayes to see,
Their children taught, or to do any cost
On some sad man, wise, and of auctoritie:
All that is theron bestowed thinke they lost,
The foolish father oft times maketh great bost,
That he his son to haboundaunt riches shall auaunce,
But nothing he speaketh of vertuous gouernaunce.

The father made but small shift or prouision,
To induce his sonne by vertuous doctrine:
But when he is deade and past,much lesse shal the sonne,
To study of grace his minde or heart encline,
But abuse his reason,and from all good decline. Prouerb.x.
Alas fooliche fathers geue your aduertence,
To Crates complaint comprised in this sentence. *Crates Thebanus*

If it were graunted to me to shewe my thought,
Ye fooliche fathers,caitiffes I might you call:
Which gather riches to bring your childe to nought,
Geuing him occasion for to be prodigall,
But good or cunning shewe ye him none at all:
But when ye drawe to age,ye then most commonly, Prouerb.xix.
Sorowe for your suffrance,but without remedy. Eccle.xxy.

An olde sore to heale is oft halfe incurable,
Right so are these children rooted in mischiefe:
Some after euer liueth a life abhominable,
To all their kin great sorowe and repriefe:
The one is a murderer,the other a feareles thiefe, Deutero.xxv.
The one of God nor good man hath no force ne care,
Another so out wasteth that his frendes are full bare.

Some their lande and liuelode in riot out wasteth,
At cardes and tenis,and other vnlawfull games:
And some with the dice their thrift away casteth,
Some their soule dampnes,and their body shames,
With fleshly lust,which many one defames.
Spending the floures of youth much vnthriftely,
On diuers braunches that longe to Lechery.

Another delyteth himselfe in gluttony,
Eating and drinking without maner or measure,
The more that some drinke,the more they ware drye:
He is most galant which longest can endure.
Thus without measure ouercharge they their nature,
So that their soule is lost,their body and good is spent,
For lacke of doctrine,nurture and punishment.

See here playne proufe,example and euidence,
Howe youth which is not nourished in doctrine, xxj.q.i.Omnis
In age is geuen vnto all inconuenience: Gene.viij.
But nought shall make youth sooner for to encline,
To noble maners,nor godly discipline. Prouerb.xix.
Then shall the doctrine of a master wise and sad, Eccles.vy.
For the roote of vertue and wisedome therby is had.

Without doubt Noblenes is muche excellent,
Which oft causeth youth to be had in great honour:
To haue the name and laude they are content,
Though it be not gotten by their owne labour.
But what auayleth them this lewde obscure errour,
Of suche hye birth them selues to magnifie,
Sith they defile it with vice and vilanie.

Why art thou proude thou foole of that noblenes,
Whiche is not gotten by thine owne vertue,
By thy good maners, witte, nor worthines:
But this forsoth oft times finde I trewe,
That of a good beast, euill whelpes may we shewe.
In likewise of a mother that is both chast and good,
Often is brought forth a full vngracious brood.

But though the childe be of lewe condition,
And of his nature frowarde and variable,
If the father be slacke in the correction
Of his childe, he onely is culpable,
Which will not teach him maners commendable:
Thus is the father a foole for his sufferaunce,
And the sonne also for his misgouernaunce.

The Lenuoy.

Auoyde fathers your fauour and sufferaunce
Anenst your children, in their fault and offence,
Reduce ye clerely vnto your remembraunce,
That many a thousande inconuenience
Haue children done by their fathers negligence:
But to say trueth briefely in one clause,
The fathers fauour onely is the cause.

Seneca.
Iuuenalis.

Ecclesi. xxx.

DE DELATORIBVS ET LITIGIORVM promotoribus.

Qui duplici lingua liteſq; & iurgia vendit,
Et delatoris fungitur officio:
Inter contiguos ponens ſua crura molares,
In præcium ſceleris ſenciet exitium.

GAudia ſumma putat quidam miſcere ſiniſtris
Litibus, atq; homines ad iurgia vana mouere.
Gaudet & interdum rixis turbare moleſtis
Pectora, ſic igitur maleſani eſt criminis auctor:
Ore tenet virus, lingua mendatia fingit,
Atq; dolos verſat, quibus impugnare nocenter
Concordes animos & pectora dulcia poſſit.

Prouerb. xvi.
and. xix.
Ecclesi. xxvij.
Ecclesi. v.

Sæpe

Sæpe ferit grauiter, pheratrato verbera linguæ
Insontes hominum mentes, moresq́; lacessit
Innocuos vitæ, & fautores dispare voto
Inter se semper versari & viuere poscit.
Nec tamen interea sentit sibi vulnus adactum Prouer. xxix.
Vir bonus, accusat quem delatoris iniqui
Lingua: sed adueniunt seri lamenta doloris. Prouer. xxiiij.
Delatore nihil peius, nil turpius vsquam,
Cuius in ore sonant læthalis sibila morsus:
Milleq́; pictarum fraudum mendatia subsunt.
Si videt immoto concordes viuere nexu,
Si socios aliquos, fidos seu noscit amicos,
Mortiferum virus rauco de gutture ructat. Esai. xxxij.
vnanimesq́; studet comites a fœdere dulci
Soluere, concordes queat vt confundere mentes:
Mox tamen excusat linguæ rabiosa proteruæ
Sibila, & insontem se a talibus esse fatetur,
Et sceleris tegit occultè maledicta perosa.
Sic quidam applausus quærunt, cupiuntq́; placere Teren. in En.
Istis, de quorum nil sanum pectore manat:
Fallaces Daui, Gnatones, & parasyti,
Osores rabidi, balatrones, hoc genus omne, Horatius.
Garrula mordacis diffundit semina linguæ.
Quisquis amicitiæ nexum dissoluis, & atro
Stigmate concordes maculas, & iurgia vendis, Sapient. i.
Indignus vita es præsenti, carcere dignus Prouerb. xix.
Perpetuo, vt careas viuaci luce perosus.

Of Tale bearers, false reporters, and *promoters of strifes*

¶ Of Fooles yet finde I another maner sorte,
Which are cause of brawling, strife, and deuision:
Suche are double tonged, that lesinges reporte,
Therby trusting to come to great promotion:
But suche lewde caytifes at the conclusion
Betwene two Milstones their Legges put to grinde,
And for rewarde their confusion shall they finde.

SOme there are, that haue pleasure al their life, Prouerb. xvi.
To bring men in brawling, to discord & debate, and. xix.
Seking to moue them to chiding and to strife, Ecclesi. xxvij.
And where loue before was, to cause mortall hate
With the commontie, and many great estate:
Suche is much worse then eyther murtherer or thefe,
for ofte of his tales procedeth great mischiefe.

Procuratio rixarum.

Vir insipiens fodit malum, & in labijs eius ignis exardescit. Homo peruersus suscitat lites, & verbosus seperat principes. Parata sunt derisoribus iudicia & mallei percutientes stultorum corporibus. Qui in altum mittet lapidem super caput eius cadet. Et qui foueam fodit incidit in eam.

Within his mouth is venim ieopardous and vile,
His tongue still laboureth leasinges to contriue:
His minde still museth on falshood and on gile,
Therewith to trouble such as gladly would not striue.
Sometime his wordes as dartes he doth driue
Against good men, for onely his delite,
Is set to slaunder, to defame and backbite.

Eccles. v.

Prauo corde machinatur malum, & omni tempore iurgia seminat.
Prouerb. vi.

And namely them that faultlesse are and innocent,
Of conscience cleane, and maners commendable:
These driuils slaunder, being full diligent,
To deuide louers that are most agreable.
His tonge infect, his minde abhominable,
Infecteth loue and ouertourneth charitie,
Of them that longe time haue liued in amitie.

Sex sunt quæ odit dominus. &c.
Prouerb. vi.

But he that accused is thus without all fault,
And so slaundered of this caitiffe vnthrifty:
Knoweth nothing of this ieopardous assault,
For he nought doubteth that is nothing faultie.
Thus while he nought feareth, commeth sodainly
This venimous dolour distayning his good name,
And so giltlesse put to rebuke and to shame.

Prouerb. xvi.

Thus

Thus if one searche and seeke the world ouer all,
Then a backbiter nought is more perillous:
His minde mischieuous, his wordes are mortall,
His damnable bit is foule and venimous.
A thousande lyes of gyles odious
He casteth out where he would haue debate,
Engendring murther when he his time can wait.

Where as any frendes liueth in accorde
Faythfull and true, this cowarde and caitiffe
With his false tales them bringeth to discorde;
And with his venim kepeth them in strife.
But howebeit that he thus passe forth his life,
Sowing his seede of debate and mischiefe,
His dart oft retourneth to his owne reprefe.

But notwithstanding, such boldly will excuse
His false defaming, as faultlesse and innocent:
If any him for his dedes woorthely accuse,
He couereth his venim, as simple of intent.
Other are which flatter, and to euery thing assent,
Before face folowing the way of adulation;
Which afterward sore hurteth by detraction.

The world is nowe all set on defamation.
Such are most cherished that best can forge a tale,
Which should be most had in abhomination:
And so they are of wise men without fayle.
But such as are voyde of wisedome and counsayle,
Inclineth their eares to slaunder and detraction,
Much rather then they would to a noble Sermon,

But euery Slaunderer and beginner of strife,
Louers of loue, and infecters of charitie,
Unwoorthy are to liue here at large in this life:
But in darke dongeon they woorthie are to be,
And there to remayne in prison till they dye.
For with their euill tonges they labour to destroy
Concorde, which cause is of loue and of ioy.

An olde queane that hath bene nought all her dayes,
Which oft hath for money her body let to hyre:
Thinketh that all other doth folowe her olde wayes.
So she and her boul felowes sitting by the fire,
The boule about walking with their tonges they conspire
Agaynst good people, to slaunder them with shame,
Then shal the naughty daughter lerne of the baudy dame.

Prouer. xxiiij.

Prouerb. i.
Pedes eorum ad malum currunt, & festinant vt effundant sanguinem.
Esay. xxxij.
Ipsi quoq; contra sanguinem suum insidiantur, & moliuntur fraudes contra animas suas
Prouerb. i.

Terentius in Eunucho. Olim isti fuit generi quodam quæstus apud scenam prius. &c.

Horatius.

Sapient. i.
Prouerb. xix.

By

By his workes knowen is euery creature,
For if one good,louing,meke and charitable be,
He labours no debates amonge men to procure,
But coueteth to nourishe true loue and charitie.
Where as the other full of falshood and iniquitie,
Their singuler pleasure put to ingender variaunce:
But oft their foolishe study returns to their mischaunce.

Remoue a te os prauum, & detrahentia labia sint procul a te. Prouerb.iiij.

Therefore ye backbiters that follie thus defame,
Leaue off your lewdnes,and note well this sentence
Which Christ him selfe saide,to great rebuke and shame
Unto them that slaunder a man of innocence.
Wo be to them which by maliuolence
Slaunder or defame any creature,
But well is him that with pacience can endure.

NON SEQVI BONA CONSILIA.

Est, & non, solers, causa qui dicere in omni
Nescit, & in quouis tempore recta sequi:
Omnibus in rebus nec sanos consulit, ille
Damnorum fatuus præmia solus habet.

Pro.xiiij.c.xi.

STultus iners ille est,qui prudens vsq; videri
Gliscit,& assueto tractat ludibria cursu:
Sed dum se nimium prudentem,& ad omnia vafrum
Estimat:haud dubiò fatuis est stultior illis,
Quorum somnifero mens est cæcata furore.
Sit sapiens,cędo,munitus viribus,atq;
Dotibus eloquij:tamen hæc ignauia nunquam
Deserit assuetas confusi pectoris artes.
Consilia alterius refugit,spernitq; bonorum
Sensa,quibus propriæ mentis corroboret actus.
Effutiunt multi phalerato verba colore,
Et cupiunt verbis prudentes inde putari.
Hi terram findunt aratro,temoneq; longo,
Stultorum gressu tacito monumenta perarant:
Consilijs nempe vsq; suis,cœptoq; furori
Confidunt,nusquam monita & meliora sequentes.
Pirrhus ad ausonios populos non castra locasset,
Haudq; fuga tantas clades comiserit author,
Callida si Cyneæ docti consulta probasset.
Inconsulta ruit bellis Priameia proles
Hector,Achillea miserè confossus ab hasta:
Dum fugit annosi temerè mandata parentis.
Sic Nero crudelis iustas dum negligit artes,
Consilijq; modos:telo transfixus acuto.

Prouerb.i. Eccles.xix.

C.ne inniteris. de consti.

Pirrhus Epirotarum Rex.

Hector.

Nero.

Sera

Sera luit meriti maleſanus damna furoris:
Fertur Thobias gnatum monuiſſe decenter,
Vt bona prudentûm ſequeretur geſta virorum.
Dum temerè antiquos ſpernit Roboam ſapientes,
Innumeras perdit gentes, atq; improbat acta.
Plura tibi poſſem priſcorum exempla referre,
Qui dum ſectantur proprium caput, & ſibi tantùm
Confidunt, veterum & nolunt conſulta videre:
Incurrunt pœnas meritas, & triſtia fata,
Perpetuòq; trahunt fatuæ telluris aratrum.

Thobias.

Roboam.
Eccle. xlvij.

Of him that vvill not folovvé nor enſue *good counſayle and neceſſary.*

¶ Of fooles yet another ſorte doth come,
Unto our ſhip rowing with great trauayle,
Which nought perceaue of doctrine nor wiſedome,
And yet diſdayne they to aſke wiſe counſaile,
Nor it to folowe for their owne auayle.
Let ſuche fooles thereat haue no diſdayne,
If they alone endure their loſſe and payne.

Spernere conſilia ſalubria.

Eſt via quæ videtur homini iuſta, nouiſsima autē eius deducunt ad mortē. Deſpexiſtis omne conſilium, & increpationes neglexiſtis. Ego quoq; in interitu veſtro ridebo, cū irruerit repentina calamitas. Salus autem vbi multa conſilia.

Ne sis sapiens apud temetipsum Prouerb.iij. Prou.xiiij.c.xi. Abdi.ij.

HE is a foole that doth couet and desire,
To haue the name of wisedome and prudence:
And yet of one sought thrugh a citie or a shire,
None could be found of lesse wisedome nor science.
But while he thinketh him full of sapience,
Craftie and wise, doubtlesse he is more blinde,
Then is that foole which is out of his minde.

Prouerb.i. Eccles.xix.

But though he be wise, and of might meruailous,
Endued with Rhethorike and with eloquence:
And of him selfe both ware and cautelous.
If he be tached with this inconuenience,
To disdayne others counsaile and sentence:
He is vnwise, for oft a fooles counsayle,
Tourneth a wise man to confort and auayle.

Prouerb.i. *Audiens sapiens, sapientior erit, & intelligens, gubernacula possidebit.*

But specially the reade and aduisement,
Of wise men, discrete, and full of grauitie:
Helpeth thine owne, be thou neuer so prudent,
To thy purpose geuing strength and audacitie,
One man alone knoweth not all pollicie,
Though thou haue wisedome, cunning and science,
Yet hath another much more experience.

C. ne immiteris de consti.

Some cast out wordes in paynted eloquence,
Thinking therby to be reputed wise,
Though they haue neyther wisedome nor science,
Such maner fooles them selfe do exercise,
A Plough and teame craftely to deuise,
To eare the path that fooles erst hath made,
The truth vnder glose of suche is hid and layde.

For why, they trust alway to their owne minde,
And furour begon whether it be good or ill:
As if any other, no wiser reade could finde,
Thus they ensue their priuate foolishe will,
Oft in such matters wherin they haue no skill:
As did Pirrhus which began cruell battayle,
Agaynst Orestes refusing wise counsayle.

Pirrhus Epirotarū rex, in Boca de ge. de, lxii. C. lij

But folowed his owne rashe minde without auayle,
As blinde and obstinate of his intention:
Wherfore he was discomfited in battayle,
Him selfe slayne, his men put to confusion.
If that the Troyans in their abusion,
With false Paris had confourmed their intent,
To Helens counsayle, Troy had not bene brent.

For

For that Priamus his minde would not apply,
To the counsayle of Cassandra Prophetes,
The Grekes destroyed a great part of Asy,
Hector also by his selfewillednes,
Was slayne with payne for all his doubtynes,
Of Achilles in open and playne battaile,
For not folowing of his fathers counsayle.

If Hector that day had bidden within Troy,
And vnto his father bene obedient:
Perchaunce he should haue liued in wealth and ioy,
Long time after and come to his intent,
Where as his body was with a speare through rent,
Of the saide Achilles cruell and vnkinde,
Alas for suing his owne selfewilled minde.

Hector primogenitus Priami.

I reade of Nero much cursed and cruell,
Which to wise counsayle him selfe would not agree:
But in all mischiefe all other did excell,
Delighting him in sinne and crueltie,
But howe did he ende: forsoth in miserie.
And at the last as wery of his life,
Himselfe he murdred with his owne hande and knife.

Nero

The Bible witnesseth howe the Prophete Thobi,
Gaue his dere sonne in chiefe commaundement,
That if he would liue sure without ieopardie,
He should sue the counsayle of men wise and prudent.
The story of Roboam is also euident,
Which for not shewing of counsaile and wisedome,
Lost his Empire, his scepter and kingdome.

Thobias.

Roboam.iij.Regum.xij. Eccle.xlvj.

If that it were not for cause of breuitie,
I could shewe many of our predecessours:
Which not folowing counsayle of men of grauitie,
Soone haue decayed from their olde honours.
I reade of Dukes, Kinges, and Emperours,
Which despising the counsayle of men of age,
Haue after had great sorowe and damage.

For he surely which is so obstinate,
That onely he trusteth to his owne blindnes:
Thinking all wisedome within his doting pate,
He often endeth in sorowe and distresse:
Wherfore let such their course swiftly addresse,
To drawe our plough, and deepe to eare the grounde,
That by their labour all fooles may be founde.

Sapientiã & prudentiam stulti despiciunt.
Proverb.i.

¶ The Lenuoy of Alexander Barclay the Translatour.

O man vnaduised, thy blindnes set aside,
Knowledge thy owne foly, thy statelynes expell:
Let not for thy eleuate minde nor foolishe pride,
To order thy deedes by good and wise counsell,
Howbeit thou thinke thy reason doth excell
All other mens wit, yet oft it doth befall,
Anothers is muche surer, and thine the worst of all.

DE INCOMPOSITIS MORIBVS.

Qui tenet incomptos mores, gestusq; pudendos,
Et gestat vultum mobilitate leuem:
Maturat fieri stultus, turbamq; profanam
Querit, & assiduo pilea stulta trahit.

Sapien.xij. Eccleiast.xx. Math.vi. Math.vij. Treno.iiij. Esay.lvi. Math.xv.

MOribus ingenuis pauciſſima turba viroruꝫ
Iam ſupereſt: ſed enim plures ad crimina currunt,
Et properant guſtare nefas, turpesq; malorum
Illecebras, & ſic ſtultorum imitarier eſcas.
Turpibus (heu miſeri mortales) moribus omnes
Sunt modò cæcati, nec curant munera vitæ
Candida, nam paribus vitiis iuuenesq; ſenesq;
Ægrotant, nulloq; gradu diſtantia mores
Seperat hoſce malos, mentes nec ad optima transfert.

Esay.xiij. 1.Timo.iij. Sapien.xv.

Crinibus intortis quidam ludibria tractant,
Quidam ſe manibus iactant, vultumq; modeſtum
Aſſumunt nuſquam, leuibus ſed moribus vſq;
Se fatuos cunctis oſtendunt, ſeq; peroſos
Reddunt, & grauium fugiunt commertia rerum.

Jacob.j.

Inſtabilis vita eſt illorum, ſtulta, pudenda,
Inconſtans, leuis, & cum tempore mobilis omni
Inceſſu, quidam deformia geſta refingunt
Deformantq; gradus, facie quoq; mera relaxant
Ludicra, nec quicquam faciunt ex ordine certo.
Mens leuis eſt illis, animus quoq; diſſonus illos
Vexat, & errores oculis & nubila craſſa
Obijcit, & mores vita deturpat inerti.

ff.de.tu.& cu. l.ſcire.

Qui ſapit, & mentem laudatis moribus auget,
Atq; modum vitæ ſtudet obſeruare decorum
Quicquid agit, plauſu populi laudatur amici,
Faſq; putat, quicquid ſapiens agit ille facitq;,

Sapien.vi. Pſal.Cx.

Qui grauitate bonos mores coniunxerit vſq;,
Incipit (vt docti referunt) ſapientia prima
Moribus a cultis, & dexteritate modeſta:

Et

Et timor ingenuæ confert exordia vitæ,
Et pudor, atq; fides, probitas, constantia, virtus,
Laudatos faciunt iuuenes, claramq; senectam.
Pax etiam tantis virtutibus addita, præstat
Sinceros vitæ mores, & candida fata.

Of disordered and vngodly maners.

¶ Drawe nere ye fooles of lewde condition,
Of euill behauiour, gest and countenaunce:
Your proude lookes, disdayne and derision,
Expresseth your inwarde foolishe ignoraunce.
Nowe will I touche your mad misgouernaunce,
Which hast to foly and foolishe company,
Trayling your bable in signe of your foly.

De corruptis moribus.

Infantiũ insensatorum more viuentes, propter hoc tanquã pueris insensatis iuditium in derisum dedistis. More in disciplinatorum assidue erit. Boni autem mores plusquam diuitiæ operantur.

In this our time small is the company,
That haue good maners woorthy of reuerence: Sapient.xij.
But many thousandes folowe villany, Ecclesi.xx.
Prone to all sinne and inconuenience,
Striuing who soonest may come to all offence.
Of lewde conditions and vnlawfulnes, Math.vi.
Blindnes of euill, and defiled foolishnes. Math.vij.

Treno.iiij. All miserable men alas haue set their minde
On lothsome maners cleane destitute of grace:
Their eyen dimme, their heartes are so blinde,
Esay.lvi. That heauenly ioy none forceth to purchace.
Math.xv. Both yonge and olde proceedeth in one trace,
With riche and poore without all difference,
As bonde men subdued to foly and offence.

Some are bushed, their bonets set on side,
Esay.xiij. Some waue their armes and head to and fro:
y.Tim.iij. Some in no place can stedfastly abide,
Sapien.xij. More wilde and wanton then eyther Buche or Doe.
Some are so proude that on foote they can not go,
But iet they must with countenaunce vnstable,
Shewing them fooles fraple and variable.

Some chide that all men do them hate,
Some gigle and laugh without grauitie:
Some thinkes him selfe a gentleman or state,
Though he a knaue, caitiff, and bonde churle be,
These fooles are so blinde them selfe they can not see.
A yonge boy that is not worthy an onion,
With Gentrie or Prieshood is felowe and companion.

Bribers and Bayliffes that liue vpon towling,
Are in the world much set by nowe a dayes:
Sargeaunts and Catchpols that liue vpon powling,
Courtiers and caitifs, beginners of frayes,
Liue still encreasing their vnhappy wayes.
And a thousande mo of diuers faculties
Liue, auaunting them of their enormities.

Within the Churche and euery other place,
These fooles vse their lewde conditions:
Some staring, some crying, some haue great solace
In ribaude wordes, some in diuisions,
Some them delite in scornes and derisions.
Some pride ensueth, and some gluttony,
Without all nurture geuen to villany.

Their life is foolishe, lothsome and vnstable,
Iacob.ij. Light brayned, their heart and minde is inconstant:
Their gate and looke proude and abhominable,
They haue no order, as fooles ignorant,
Chaunging their mindes thrise in one instant.
Alas this lewdnes and great enormitie,
Will them not suffer their wretchednes to see.

Thus

Thus are these wretched caytifs fully blinde,
All men and wemen that good are do them hate:
But he that with good maners endueth his minde,
Auoydeth this wrath, hatred and debate.
His deedes pleaseth both commonty and estate:
And namely suche as are good and laudable,
Thinketh his deedes right and commendable.

As wise men say, both vertue and cunning,
Honour and worship, grace and godlynes,
Of woorthy maners take their beginning:
And feare also asswageth wantonnes,
Subduing the furour of youthes wilfulnes.
But shamefastnes, truth, constance and probitie,
Both yonge and olde bringeth to great dignitie.

These foresaide vertues with charitie and peace,
Together assembled stedfast in mans minde:
Causeth his honour and worthynes to encrease,
And his godly life a godly ende shall finde.
But these lewde caitifs which do their mindes blinde
With corrupt maners, liuing vnhappily,
In shame they liue, and wretchedly they dye.

DE LESIONE AMICITIAE.

Qui facit iniustitiam,
Exercet & potentiam
In viro forsan humili,
Hic facit scrobem tumuli.

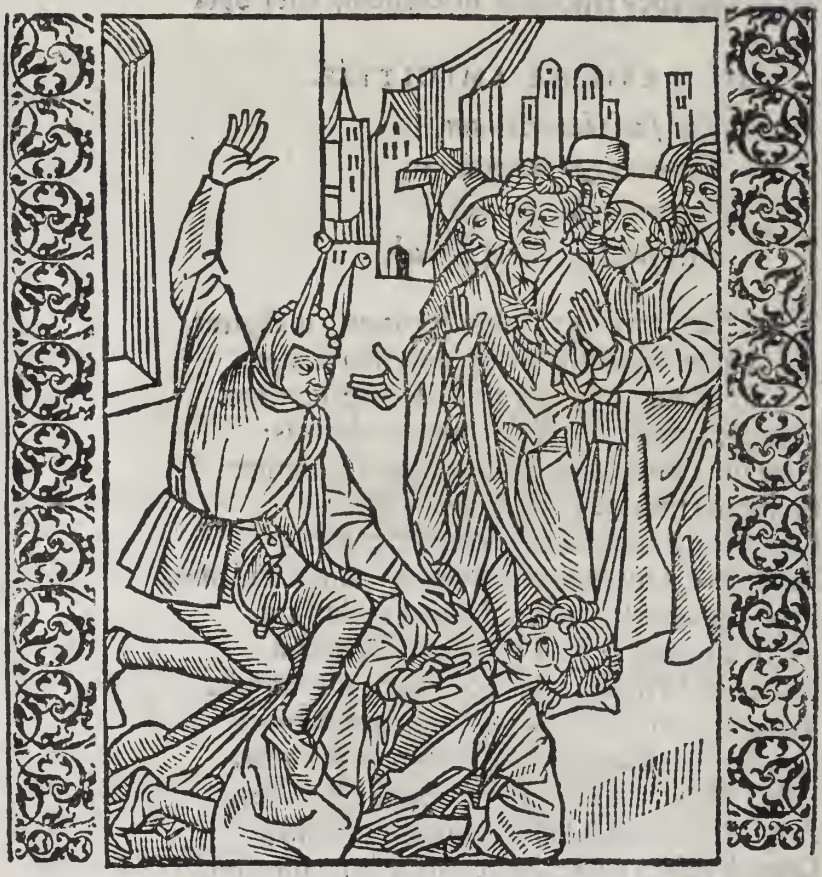
ESt fatuus vecors, stultus, ferus, atq; malignus, Sapient.vi.
Cuius subiectos iniusta potentia stringit: Prouerb.iij.
Et præmit insontes nullo de iure subactos.
O Iudex, attende boni documenta decoris:
Non licet iniustè nimiùm, nimiùmq; potenter
Innocuos turbare viros, & iura superba Eccles.xi.
Dicere, quæ nequeas illæsa mente profari.
Pessimus ille quidem est fidum qui pungit amicum, Prou.iii.c.xi.
Et nocumenta suis rebus damnosa ministrat.
Verus amicitiæ gradus est, prodesse vicissim,
Et facere alternis vicibus benè facta propinquis. Eccle.xxvi.
Tempore iam nostro non producuntur amici, Luke.xi.
Quales Argolicas quondàm viguere per oras.
Filius Æquoreæ Nimphæ formosus Achilles, Achilles.
Atq; Menœciades falsis confossus in armis. Patroclus.
Quas Pylades laudes, præconia quanta meretur, Pylades.

Horestes. Impiger insanum nusquàm dum linquit Horestem,
Demades. Atq; per ignotas terras comitatur amicum.
Pythias. Quid Demaden laudo? quid Pythia carmine tollo?
Pignus amicitiæ solido qui adamante ligarunt.
Scipio. Scipio magnanimus Libiæ dominator, & arcis
Sydoniæ, charos rectè est veneratus amicos.
Lelius. Lelius ast itidem nobis exempla probatæ
Præbet amicitiæ, cunctis imitanda per orbem.
Theseus. Theseus argiuis timor & formido tyrannis
Qui fuit, & stygio victor benè notus in orbe,
Per diras acherontis aquas, per liuida regna:
Per vada læthei fluuij, per tartara nigra
Perithous. Perithoum fidum comitem fuit vsq; sequutus.
Heu nunquam tales nunc inueniuntur amici,
Pro. xiiij. & xxix. Vtilitas proprij cunctos iam vexat honoris.
Eccle. xxxvij. Nulla fides, pietas, constantia nulla relucet,
Est animus nobis omni pernitior hasta:
Nec manet in cursu mens deprauata benigno.

Of breaking and hurting of amitie *and frendship.*

Violare amicos.

Ne moliaris amico tuo malum, cum ille in te habeat fiduciam. Qui vni homini facit iniuriam, multis minatur. Potentes potenter tormenta patientur.



¶ He that iniustice vseth and grieuaunce,
Agaynst all reason, lawe and equitie,
By violent force putting to vtteraunce
A simple man full of humilitie:
Such by his lewdnes and iniquitie,
Maketh a graue wherin him selfe shall lye,
And lewdlye he dyeth that liueth cruelly.

A Foole frowarde, cruell and vntrue
Is he which by his power wrongfully,
His frendes and subiectes labours to subdue,
Without all lawe, but cleane by tiranny:
Therfore thou Judge, thy eares see thou apply
To right and iustice, and set not thine intent,
By wrath or malice to be to violent.

Sapien.vi.
Prouerb.iiij.
Eccle.xi.

It is not lawfull to any excellent
Or mightie man, eyther lawyer or estate,
By cruelnes to oppresse an innocent:
Ne by pride and malice Justice to violate,
The lawe transposing after a frowarde rate,
With proude wordes defending his offence,
God wot oft such haue simple conscience.

O that he cursed is and reprouable,
Which day and night studieth busily,
To finde some meanes false and detestable,
To put his frende to losse or hurt thereby,
Our heartes are fully set on vilany.
There are right fewe of high or lowe degree,
That lust to nourishe true loue and amitie.

Prou.xi.c.xiij.

Alas, exiled is godly charitie
Out of our Realme, we all are so vnkinde:
Our fooles setteth greater felicitie
On golde and goodes, then on a faythfull frende.
Awake blinde fooles, and call vnto your minde,
That though honest riches be much commendable,
Yet to a true frende it is not comparable.

Of all thinges loue is moste profitable,
For the right order of loue and amitie,
Is of their maners to be agreable,
And one of other haue mercy and pitie,
Eche doing for other after their degree:
And without falshood this frendshyp to mainteyne,
And not departe for pleasure nor for payne.

Eccle.vi.
Luke.vi.

But alas nowe all people haue disdayne
On such frendshyp for to set their delite:
Amitie we haue exiled out certayne,
We alowe oppression to slaunder and backbite,
Extortion hath strength,pitie gone is quite
Nowe in the worlde,such frendes are there none,
As were in Grece many yeres agone.

Achilles Hectorẽ hasta trucidauit, gratia Patrocli interempti Autor est Bo. in ge. de l. xii, c. lij

Who list thistory of Patroclus to reade,
There shall he see playne written without fayle,
Howe when Achilles gaue no force nor heede
Against the Troians to execute battayle,
The saide Patroclus did on the apparayle
Of Achilles,and went forth in his steade
Agaynst Hector,but lightly he was deade.

But then Achilles seing this mischaunce,
Befallen his frende which was to him so true:
He him addressed shortly to take vengeaunce,
And so in battayle the noble Hector slewe,
And his deade corse after his chariot drewe,
Upon the grounde trayling ruefully behinde:
See howe he auenged Patroclus his frende.

Pylades amicus Orestis, Author est Theodosius vt refert Bo, de ge deorum. li, xij. cap. xx.

The history of Orestes doth expresse,
Which when Agamenon his father was slayne,
By Egistus which agaynst righteousnes,
The saide Orestes mother did mainteyne,
The childe was yonge,wherefore it was but vayne,
In youth to striue,but when he came to age,
His naturall mother slewe he in a rage.

And also Egistus which had his father slayne,
Thus tooke he vengeaunce of both their cruelnes:
But yet it grewe to his great care and payne,
For sodenly he fell in a madnes,
And euer thought that in his furiousnes,
Va. li, iij. c. vi His mother him sued flaming full of fire,
And euer his death was ready to conspire.

Orestes troubled with this fearefull vision,
As frantike and mad wandred many a day,
Ouer many a countrey,lande and region,
His frende Pylades folowing him alway,
In payne nor wo he would him not denay:
Till he restored agayne was to his minde,
Alas what frende may we finde nowe so kinde.

Of Dymades what shall I lawde or write,
And Pythias his felowe amiable,
Which in eche other such loue had and delite,
That when Denis a tirant detestable,
And of his men some to him agreable,
Would one of them haue murdred cruelly,
Echone for other offered for to dye.

Val. li. iiij. cap. vi.

Valerius writeth a story longe and ample,
Of Lelius and of woorthy Cipio:
Which of true loue hath left vs great example,
For they neuer left in dolour, well nor wo.
I reade in thistory of Theseus also,
Howe he (as the Poetes fables do tell)
Folowed his felowe Perothus into hell.

Cipio amicus Lelij Valerius Li & cæ. supradictis

De Theseo & Perithoo prolixius narrant Ouidi. & Lactantius vt refert Bo de ge. de. li. xi. ca. xxxiij

And searching him did wander and compas
Those lothsome flouds and wayes tenebrous:
Fearing no paynes of that disordered place,
Nor obscure mistes or ayres odious,
Till at the last by his wayes cautelous,
And Hercules valiaunt dedes of boldnes,
He gat Perothus out of that wretchednes.

Prou. xx.
Multi homines misericordes vocantur virum autem fidelem quis inuenies
Pro. xiij. c. xxij.
Eccles. xxvij.

Alas where are such frendes nowe a dayes,
Surely in the world none such can be founde:
All folowe their owne profite and lewde wayes,
None vnto other couets to be bounde,
Breakers of frendship ynough are on the grounde,
Which set nought by frendship so they may haue good,
All such in my Ship shall haue a fooles hood.

¶ The Lennoy of Barclay to the foles.

YE cruell fooles full of ingratitude,
Arise, be ashamed of your iniquitie:
Mollify your heartes, vnkinde, clubberne and rude,
Grafting in them true loue and amitie.
Consider this prouerbe of antiquitie,
And your vnkindnes weray, ban and curse,
For whether thou be of hye or lowe degree,
Better is a frend in court then a peny in purse.

DE CONTEMPTV SCRIPTVRAE.

Si quis credere vult loquacitari,
Atq; omni fatuo, videns libellos
Tot scriptos, animæ bonum docentes:
Ad nostros fatuos parat rudentes.

Credere

i.Tim.iiij. Luke.xvi.

CRedere Scripturis nolit quicunq; vetuſtis,
Atq; Prophetarum diuinos negligit orſus:
Eſt fatuus,nugas potiùs dùm querit aniles,
Quàm bona cœlicolum ſapiens documenta ſequatur

Eccle.iij. Mark.xvi. John.iij. Pſalm.xiij.

Credere qui ſcriptis non vult,quibus arma ſalutis
Conſtant,& fidei firmantur robora ſacræ.
Non hominis vitam gerit is,quin more ferino
Non putat eſſe Deum,nec fata potentia cœli:
Nec Superos trepidat,Dominum nec credit Olimpi:
Nil iuuat aſſidua quoſdam laſſare querela,

x diſt.c.ſi.

Atq; docere bonos mores,vitamq; decoram:
Nec iuuat Ætherei depromere munera Regni,
Æternosq; choros Superûm,ſedesq; beatas:
Nec prodeſt ſtygias vndas,erebiq; meatus

Pſal.xci.

Pandere læthiferos,cinctos liuentibus vndis.
Concio quid prodeſt fatuis? quid lectio ſacra?
Quid prodeſt recitare ſacras per pulpita leges?
Dogmata quid proſunt a noſtris ſcripta Prophetis?

Prouer.xxiij.

Sunt adeo obtuſi quidam,quòd credere nolunt
Scripturis fidei,& præceptis iure probandis.

Prouer.xij. Iuuenalis.

At certè hi fatui nullo terrore tenentur,
Nec duras Barathri pœnas,nec verbera ditis
Eſſe putant,cæco ſic ducunt tempora curſu,
Inſanoq; nimis viuendi errore vagantur.

Luke.xvi.

Ante pedes cernis fidei monumenta ſacratæ,
Cernis & antiquas leges,Chriſtiq; triumphos:
Nec tamen attendis quid Diuûm pagina dicat,
Vnde ſalus animæ manat,requiesq; perennis.

de cog.ſpi. cum vir.

Non tua ſimplicitas poterit defendere craſſos
Errores,qui te tandem ſub Tartara mergent.
Ergo malum cuncti vitam emendare laborent:

Eccle.iij. Math.xxi. Luke.xij.

Nam Deus omnipotens ſceleratos lance tremenda
Iudicat,& varias infert formidine pœnas,
Immittitq; animas orco quo luce carebunt.

Of contempt or deſpiſing of *holy Scripture.*

¶ He that geueth his eares or credence
To euery fooles tales or talking,
Thinking more wiſedome and fruitfull ſentence
In their vayne tales,then is in the reading
Of bookes which ſhewe vs the way of godly liuing,
And ſoules health: forſoth ſuche one is blinde,
And in this Ship the Ancre ſhall vp winde.

Scripturæ contemptus.

Frit tempus, cũ ſanam doctrinã nõ ſuſtinebunt, ſed a veritate quidem auditum auertent. Ad fabulas autẽ cõuertentur. Si quis ex mortuis ierit ad eos, pœnitentiam agent: habent Moyſen & Prophetas, audiant illos.

SUch as deſpiſeth auncient ſcripture,
Which proued is of great authoritie,
And hath no pleaſure, felicitie or cure,
Of godly Prophetes which wrote of veritie:
A foole he is, for his moſt felicitie
Is to beleue the tales of an olde wife,
Rather then the doctrine of eternall life.

1. Tim. iij.
Luke. xvi.

The holy Bible grounde of truth and of lawe,
Is nowe of many abiect and nought ſet by,
Nor godly ſcripture is not worthy an hawe:
But tales are loued ground of ribaudry,
And many are ſo blinded with their foly,
That no ſcripture thinke they ſo true nor good,
As is a fooliſhe ieſt of Robin hood.

Diſciplinam domini fili mi, ne abijcias.
Prouerb. iij.

He that to ſcripture will not geue credence,
Wherin are the armes of our tuition,
And of our fayth foundation and defence:
Such one enſueth not the condition
Of man reaſonable, but by abulion,
Liueth as a beaſt of conſcience cruell,
As ſaue this world were neither heauen nor hell.

Eccle. iij.
Mark. xvi.
John. iij.

He

Psalme.xiij. He thinketh that there is no God aboue,
Nor nobler place then is this wretched grounde:
Nor Gods power suche neyther feare nor loue,
With whom all grace and mercy doth abounde,
Which when him listeth vs wretches may confounde.
Alas what auayleth to geue instruction,
To suche lewde fooles of this condition.

xl.dist.c.fi Yt nought auayleth vnto them to complayne
Of their blindnes,nor infourme them with vertue:
Their cursed life will by no meane refrayne
Their viciousnes,nor their errour eschewe,
But rather study their foly to renewe.
Alas what profiteth to such to expresse
The heauenly ioy,rewarde of holynes.

Alas what auayleth to such to declare
The paynes of hell,wo desolate and darke:
No wo nor care can cause such to beware,
From their lewde life,corrupt and sinfull warke:
Psalm.xci. What profiteth Sermons to any noble clarke,
Or godly lawes taught at any Schooles,
For to rehearse to these mischieuous fooles.

Prouerb.xxiii. What helpeth the Prophetes,Scripture or doctrine
Vnto these fooles obstinate and blinde:
Their heartes are harde,not willing to encline
To their preceptes,nor roote them in their minde,
Nor them beleue as Christen men vnkinde.
For if that they considered heauen or hell,
They would not be so cursed and cruell.

Proverb.xii. *Iuuenalis* And certainly the truth appereth playne,
That these fooles thinke in their intent,
That within hell is neyther care nor payne,
Heate nor colde,wo,nor other punishment,
Nor that for sinners is ordeyned any torment.
Thus these mad fooles wander euery houre
Without amendment,still in their blinde errour.

Luke.xvi. Before thy feete thou mayest beholde and see,
Of our holy fayth the bookes euident:
The olde lawes and newe layde are before thee,
Expressing Christes triumph right excellent.
But for all this set is not thine intent,
Their holy doctrine to plant within thy brest,
Whereof should proceede ioy and eternall rest.

Troweſt

Trowest thou that thy selfe willed ignoraunce
Of godly lawes and misticall doctrine:
May clense or excuse thy blinde misgouernaunce
Or lewde errour, which scorne haste to incline
To their preceptes, and from thy sinne decline.
Nay nay, thy cursed ignoraunce soothly shall
Drowne thy soule in the deepe flouds infernall.

De cog. spi. cum vir.

Therefore let none his cursednes defende,
Nor holy doctrine, nor godly bookes despise:
But rather study his faultes to amende,
For God is aboue all our deedes to iudise,
Which shall rewarde them in a fearefull wise,
With mortall wo that euer shall endure,
Which haue despised his doctrine and scripture.

Eccle. iij.
Math. xxi.
Luke. xiij.

¶ Barclay to the fooles.

☞ Out of your slumber fooles I reade you rise,
Scripture diuine to folowe and embrace:
Be not so bolde it to leaue nor despise,
But enforce you it to get and purchase.
Remember mans comfort and solace,
Is wholly closed within the booke of life:
Who that it foloweth hath a speciall grace,
But he that doth not, a wretche is and a caitiffe.

DE IMPROVIDIS FATVIS.

Qui non prius scit parare
Sellam, qui vult equitare:
Si is cadet inconsultus
Risum mouens, erit stultus.

SVnt fatui vlterius cupio quos ritè docere,
Ne semper mentis nubila cæca gerant,
Incautus quia nam, demensq́;, improuidus, atq́;
Ignauus, curat fata futura nihil.
Accidit aduersi si quid sibi, nemo putasset
Hoc fieri, aut illud posse venire malum.
Non tantùm lucis præsentis cernere cursum
Sat fuerit, sapiens cuncta futura videt.
Post factum, rubus fatuus qui consulit actis,
Stultitiæ effugiet vix mala damna suæ.
Consultare prius qui scit, securior omni
Tempore erit, nocuum præuidet atq́; malum.

Prouer. xiij.
Psalm. Cxviij.
Seneca.
Eccle. xxxij.
Salustius.

Anteaquàm

Adam.

Anteaquam fructum vetitum guſtauerat Adam,
Si proſpexiſſet damna futura prius:
De paradiſiacho non pulſus gramine, nudus
Exiſſet, facti præmia dura luens.

Ionathas. i. Mach. vj.

Antea ſi Ionathas caperet quàm bona Triphonis
Voluiſſet fraudes, læthiferoſq; dolos.
Non cirumuentus ſtrepitu atq; hoſtilibus armis,
Spectaſſet populi funera dira ſui.

Iulius Cæſar.

Iulius externis metuendus Cæſar in oris,
Semper erat cautus, conſilioq; potens:
Aſt vbi tranquillo vitam ducebat in æuo,
Languebant capitis prouidi facta ſui.
Nam ſi legiſſet porrectas ante Senatum
Chartas, interitus non properaſſet atrox.

Nicanor. i Mach. vij. Pro. v. 4. xiij.

Enſe metunt dextram linguamq; Nicanoris hoſtes,
Non erat incepti prouidus ille ſui.
Qui benè conſultat rebus, qui prouidus omni eſt
Tempore, fœlici tramite fata ſubit.
Prodeſt quandoquidem cautæ meditatio mentis,
Profuit examen, conſiliumq; bonum.
Cernimus aduerſis vrgeri caſibus omnes,
Præter conſilium qui ſua fata gerunt.

Of fooles vvithout prouiſion.

Non prouidere futura.

Sapiens timet & declinat a malo: ſtultus tranſilit & confidit. Sapiens non dicit, nō putabam hoc fieri, ſed omnes futuros prouidet euentus. Dū proſpexero non confundar in æternum.

¶ He is a fole forsoth and worse,
That to his saddle would leape on bye,
Before or he haue gurt his horse;
For downe he commeth with an euill thee,
But as great a fole forsoth is he,
And to be laughed to derision,
That ought beginneth without prouision.

Of other fooles yet is a much number,
Whom I would gladly bring to intelligence,
To auoyde their blindnes which sore doth encumber
Their minde and heart for lacking of science,
Such are vnware and geuen to negligence,
Mad and misminded, priuate of wisedome,
Making no prouision for the time to come.

If any misfortune, aduersitie or wo,
As often hapneth, to such a foole doth fall,
Then saith he, I thought it would not haue be so,
But then ouer late is it agayne to call,
It is not ynough thou foole to say, I shall
For this one day prouide me by wisedome,
A wise man seeth perill longe before it come.

Seneca

Eccles.xxxij.
Callidus videt malũ, & abscondit se
Prouer.xx.

He is vnwise, and of prouision poore,
That nought can see before he haue damage,
When the stede is stollen to shet the stable doore,
Commeth small pleasure, profite or vauntage,
But he that can such foolishnes asswage,
Beginning by counsayle and fore prouidence,
Is sure to escape all inconuenience.

Salustius

When Adam tasted the apple in Paradise,
To him prohibite by diuine commaundement:
If he had noted the ende of his enterprice,
To Eue he would not haue bene obedient.
Thus he endured right bitter punishment,
For his blinde errour and inprouidence,
That all his linage rue sore for his offence.

Adam

Himselfe driuen out from Paradice all bare
With Eue, into this vale of wretchednes,
To get their liuing with labour, payne and care.
And also if Ionathas by errour and blindnes,
Had not receyued the giftes of falsnes,
Vnto him geuen of Triphon by abusion,
He should haue escaped great confusion.

Ionathas
i.Mach.xij.

If that he before had noted craftely
His enemies giftes of fraudefull and of treason,
He might haue saued him selfe from ieopardy
And all his people by prouidence and reason:
Wheras he blinde was as at that season,
And to a Citie brought in by a trayne,
Where as he was murdred and all his people slayne.

Iulius Cæsar impro uidentia interit

Iulius Cæsar the chiefe of conquerours
Was euer ware and prudent of counsayle,
But when he had obteyned great honours,
And drewe to rest as wery of battayle,
Then his vnwarenes caused him to wayle:
For if he had read with good aduisement
The letter which to the counsel house was sent,

He had not geuen his owne iudgement
As he did, by his follie and negligence,
For which he murdred was incontinente
without respect had vnto his excellence.
Alas see here what inconuenience
Came to this Emperour hye and excellent,
For not being wise, discrete, and prouident.

Nichanor. i. Pacha. vel.

If Nichanor before had noted well
The ende of his dedes, he had not be slaine
By Iudas and the children of Israell,
His hande and tongue cut of to his great payne,
And then his head, as the Byble sheweth playne:
Thus may all knowe that therto will entende,
Wherto they come that careth not the ende.

Prouer. 9. c. xiij.

But he that beginneth by counsell and wisedome,
Alway proceding with good prouision,
Noting what is past, and what is for to come:
Suche folowes godly Scripture and monition
In happy wayes, without transgression
Of Gods lawes, and his commaundement,
And often times comes to his intent.

Thus it appeareth playne and euident,
That wise prouision, prouse, and good counsayle,
Are muche laudable, and also excellent,
And to manhinde great profite and auayle:
Whereas those fooles haue often cause to wayle
For their misfortune, in sorowe vered sore,
Whiche ought begin not prouided before.

¶ The Lenuoy of Alexander Barclay.

O man remember thou canst not abide
Still in this life, therfore moste specially
For thy last ende thou oughtest to prouide,
For that prouision forsooth is moste godly.
And then next after, thy minde thou ought apply
To flee offence, and bewayle thine olde sinne,
And in all workes and busines worldly,
What may be the ende marke well or thou begin.

DE AMORE VENEREO.

Insanos trahimus fatuos cum fune ligatos,
Quisquis amat, passim retia nostra subit.
Decipimus plures, & saucia membra sagittis
Percutimus, vulnus nulla medela iuuat.

QVi tua blanda Venus, sequitur fera iussa dolosq́; — Eccle. xi.
Et properat diros temptare Cupidinis arcus: — Prouer. v.
Is fatuus, miseros casus, & fata subibit.
Quas Venus insignes luxu prostrauerit vrbes, — Ouidius de remedio amo.
Quos homines pharetris olim transfixerit atris,
Commemorare libet: ceciderunt Pergama Troiæ, — Troya.
Et cecidit Priami sedes, sceptrumq́; superbum, — Priamus.
Ob Paridis cæcum quo cum flagrabat amorem.
Marcus Romanæ princeps Anthonius arcis, — M. Antonius.
Non iugulo sua colla truci, læthoq́; tremendo
Fregisset, si non Cleopatræ iussa tulisset, — Cleopatra.
Et si non furia tanta tentasset amorem.
Quisquis amat, ratione caret, sine lege modoq́; — Ouidius.
Discurrit, patiturq́; graues in amore dolores.
Magna præmit cunctos, Veneris vehemensq́; potestas, — Prouer. v.
Nemo satis prudens, qui mollia spicula vitet:
Quem feriunt autem, stultus durabit & amens:
Nam sine mente ruit, constanti pectore nusquam
Ambulat, ad Veneris semper mandata recurrens.
Quisquis enim pueri est pharetris transfixus acutis, — Ouid. iij. Meta.
In vultu nescit benè dissimulare furorem.
Si non spurcus amor Phædram torsisset adultam, — Phædra.
Non tenerum collum laqueo fregisset iniquo.
Pasiphae tauri non deperijsset amore, — Pasiphae.
Si procul a Veneris stimulo secura fuisset.
Non tot abortiuis fœdasset Iulia Romam, — Iulia.
Non calidum intrasset proh Messalina lupanar, — Messalina.
Si benè casta, faces Veneris vitasset & arcus.
Ad miseros casus, & magna pericla Cupido

Additio Seb. Brant.
In autem, vt nō lux con.na. Colloſſ.vi. Sodoma,

Subdolus & fallax ſexum deducit vtrumq́;.
Addo his infames draucos, paticosq́; cinædos,
Quos contra vltrices flammæ, leges quoq́; ſurgant:
Horret enim humanum genus hæc commertia fœda,
Ob quæ flammiuomo perierunt imbre Gomorræ.

Of diſordered loue and Venerious.

THere drawe we foles mad together bounde,
Whom Venus caught hath in her net and ſnare,
Whoſe blinde heartes this furour doth confounde,
Their life conſuming in ſorowe, ſhame and care,
Many one ſhe blindeth, alas fewe can beware
Of her dartes hedded with ſhame and vilany,
But he that is wounded can ſcant finde remedy.

Calamitas amatorum.

Ne intenderis fallaciæ mulieris, fauus enim diſtillans labia meretricis, & nitidius oleo guttur eius. Nouiſsima autem eius amara quaſi abſinthium, & lingua eius acuta quaſi gladius biceps. Littore quot cōchæ, tot ſunt in amore dolores.

Eccle.xi. Prouer.v. *Ouidius de remedio amoris*

DCruell Venus, forſooth who doth enſue
Thy flattering gyles and proude commaundement,
And haſteth not the dartes to eſchewe
Of blinde Cupido, but folowes his intent,
Such fooles endure much ſorowe and torment,
Waſting their goodes, diſhoneſting their name,
Is paſt feare of God, and ſeeking after ſhame.

Howe

Howe many euils, what inconuenience,
Howe great vengeaunce, and howe bitter punishment
Hath God oft taken for this sinne and offence?
Howe many Cities hye and excellent
Hath Venus lost, destroyed and alto brent?
What lordes, and howe many a great estate
Hath loue lost, murdred, or els brought in debate?

The noble Troyans murdred are and slayne,
Their Citie brent, decayde is their kingdome,
Their king Priamus by Pirrhus dead and slayne:
And all this by Paris vnhappy loue is come,
Which voyde of grace, and blinde without wisedome,
To fill his lust, from Grece robbed Helayne,
But this one pleasure was grounde of much payne.

Ob Venerem Troia crematur, Priamus trucidatur, tota penè Asia conculcatur.

Also Marcus a Prince of the Romanes,
Called Antonius by another name,
After that he had ouercome the Persians,
To Rome returned with triumphe, laude and fame,
And there (which after was to his great shame)
With Cleopatra in loue was take so in blindnes,
That he promised to make her Empresse.

Marcus Antonius a Cæsare obtruncatur. & Cleopatra amica sua

So this blinde louer to fill his enterprise,
Caused his men two hundred ships ordayne:
And tooke the sea, wening in such fourme and wise
His lewde desire to perfourme and obteyne,
But shortly after was he ouercome and slayne
Of Cæsar, and when he this purpose vnderstood,
He bathed his corse within his lemmans bloud.

For two serpents that venimous were and fell,
Were set to the brestes of fayre Cleopatra:
So this cruell purpose had punishment cruell,
For their intending their countrey to betray,
And woorthy they were, what man can it denay?
Thus it appereth playne by euidence,
That of false loue commeth great inconuenience.

For he that loueth is voyde of all reason,
Wandring in the world without lawe or measure,
In thought and feare sore vexed eche season,
And grieuous dolours in loue he must endure:
No creature him selfe may well assure
From loues soft dartes: I say none on the grounde,
But mad and foolishe bides he which hath the wounde,

Ouidius Epistola. i. Res est solliciti plena timoris amor.
Prouerb. v.

Aye renning as frantike, no reason in his minde,
He hath no constance nor ease within his heart:
His eyen are blinde, his will alway inclinde
Ouidius secundo Metamorph. To loues preceptes, yet can not he departe,
The net is stronge, the foole caught can not start.
The darte is sharpe, who euer is in the chayne,
Can not his sorowe in visage hide nor fayne.

Phædra calumniatrix Ipoliti Reade howe Phædra her loue fixed so feruent,
On Ipolitus in prohibite aduoutry,
That when he would not vnto her consent,
To her husbande she accused him falsly.
As if he would her tane by force to vilany.
Ipolitus was murdered for this accusement,
But Phædra for wo hanged her selfe incontinent.

Pasiphae Vide Vir. Eg. & Enæ. vi. & .i The lewde loue of Pasiphae abhominable,
As Poetes sayth) brought her to her confusion:
Nero the cruell tirant detestable,
His naturall mother knewe by abusion.
Venus and Cupido with their collusion
Meßalina Et lassata viris nunquã satiata remansit Enflamed Messalina in such wise,
That euery night her selfe she would disguise:

And secretly go to the brothelhous
For to fulfill her whot concupiscence.
What shall I write the deedes vicious
Iulia. Of Iulia, or her cruell offence?
What shall I write the inconueniente,
Which came by Damithis cursed aduoutry,
Sith that the Bible it sheweth openly.

In artem, vt non luxu, contra na. Collect. vi. What shall I write the grieuous forfaiture
Of Sodome and Gomor sinnes, the Bible doth tell
Of their sinnes against God and nature:
For which they sanke aliue downe into hell.
Thus it appereth what punishment cruell
Our Lorde hath taken both in the olde lawe and newe
For this sinne, which should vs moue it to eschewe.

¶ Alexander Barclay to the fooles.

Ye fooles inflamed with loue inordinate,
Note these examples, drawe from this vice your minde,
Remember that there is none so great estate,
But that false loue him causeth to be blinde.
Our foolishe women may not be left behinde,
For many of them so folowes in this way,
That they sell their soules and bodyes to go gay.

The

The graceleſſe galantes,and the apprentice poore,
Though they nought haue,them ſelfe they ſet nought by,
Without they be acquainted with ſome hore,
Of Weſtminſter or ſome other place of ribaudry,
Then fall they to murther,theft and robbery.
For were not proude clothing and alſo fleſhely luſt,
All the fetters and giues of England ſhould ruſt.

Therfore fooles awake,and be no longer blinde,
Conſider that ſhame,ſickines,and pouertie
Of loue proceedeth,and drawe from it your minde,
Suffer not your ſoules damned and loſt to be
By vaine luſt and carnall ſenſualitie.
For though the ſmall pleaſure do make thee fayne,
The ende oft is worldly wo and miſery,
Or among the findes eternall payne.

Vt cuſtodiat te a muliere mala, &c. Non concupiſcat pulchritudinem eius cor tuum.
Prouerb.vi.

DE PECCANTIBVS SVPER dei miſericordiam.

Quiſquis fortè putat ſola pietate moueri,
Et iuſtum pariter non putat eſſe domum.
Qui parcat vitijs ſemper miſerator iniquis,
Humana penitùs hic ratione caret.

NVnc fatuos referam quorum veſania eraſſa
Omnia conturbat vitijs,rituq́; prophano:
Sunt quidam tantæ nanq́; impietatis,vt vſq́;
Sancta Dei ſpernant poſito decreta pauore.
Is quia ſit cunctis miſerator gentibus,atq́;
Iudicium non grande ferat de crimine mundi,
Sit pius atq́; bonus:nec iam mortalia curet
Omnia,peccanti liceat ſperare frequenter.
Humanum eſt peccare quidem,delicta parentes
Fecerunt noſtri,quæ nos tortura manebit?
Alter ait comitum:non ſunt pia regna,vel aucis
Facta poli,aut brutis,veterum ſcit ſcripta referre,
Hiſtorias recitat,chartasq́; & bibliopolas,
Allegat peccaſſe patres homineſq́; priores,
Quòdq́; nouum non ſit ſcelus vllum tempore noſtro.
Attamen(vſq́; velim)peccator penſitet illud
Quòd delicta patrum nunquam impunita fuere:
Semper habet vitium trutinam pœnasq́; ſequaces.
Non Sodomæ luxus,non magna ſuperbia Romæ,
Non furor in Moyſen toruus,rabiesq́; Pharônis,
Effugit iuſtam cœleſtis Iudicis iram.
Dat ſpacium ad peccata Deus,non omnibus horis
Peccantem punit,tamen impia facta malorum

De pe. diſt. quia diuinitatis.
xciij.diſt.dia.de pe.diſ.vij. nullus
Eccle.v.r.xxi.
Pſal.xxxv.
Pſal.Cv.
Eccle.i.
Exod.xx.
Sodoma.
Roma.
Pharao.
Sapien.v.

Iudicis

Iob.xxi.
Eccle.ix.
Luke.x.
Pſal.xlvij.
Sapien.i.
Eſay.i.

Iudicis æterni ſententia triſtis in orbe
Perſequitur ſtygio, tenebris flammisq; ſeueris.
Sit licet vſq; Dei pietas immenſa fauorq;,
Gratia fit numeris nullis præſcripta, modoq;,
Non tamen a ſummo diuina aſtræa tonante
Diſcedit, iuſti remanet ſed dextera regis.
Tempore ſi noſtro pœna ſine crimina currunt:
Morte ſed æterna trepidanda piacula ſoluent.
O malè ſperantes, magnus ſuper æthera princeps
Iuſtitiæ normam ſemper, legesq; tenebit,
Cum quibus ad fetidum ſceleratos trudet auernum.

Deutro.xxiij.
Eccle.ij.

Of them that ſinne truſting vpon the *mercy of God.*

¶ Who that ſtill ſinneth without contrition,
Truſting Gods mercy and benignitie:
Becauſe he ſpareth our tranſgreſſion,
And he that thinketh iuſtice and equitie
Is not in God, aſwell as is pitie:
Such is forſoth without diſcretion,
Since he thus ſinneth vpon preſumption.

Peccare ſuper miſericordia Dei.

Deus multo p-niorem ad miſericordiam quam ad pœnam vel vindictam. Non tamen miſeretur eorum qui aſsidue peccant, vndè nullus exſpectet, donec peccare non poſsit, pœnitẽtia enim ſerotina multos ſolet decipere. Vis ergo euadere quod incertũ eſt, age pœnitentiã dum ſanus es.

The winde is vp, our nauie is a flote,
A bande of fooles aborde is come yet more:
Their cursed maners and mad I shall nowe note,
Whose heart for sinne is neyther contrite ne sore,
Not mourning (as they ought to do) therfore,
Without feare still liuing in their viciousnes,
No thing inclined to godly holynes.

Dantel. iij. *de pe, quia diuinis tatis.* xc. ij. *dist. dia de pe, dist. vj. Nullus*

They thinke nothing on gods righteousnes,
But grounde them all on his mercy and pitie,
For that he redier is vnto forgeuenes
Unto all people, then them punished to see:
Trouth it is, that the great enormitie
Of the world hath not ay woorthy punishment,
Nor he not damned that doth his sinne repent,

Ecclc. v. c. xxi. Psal. lxxv.

Put case he geueth not ay like iudgement,
On mans misdeede, nor yet mundayne offence:
And though he be good, meeke and pacient,
Nor shortly punisheth our inconuenience.
Put case also he geue not aduertence
To all mundayne faultes, sinne and fragilitie,
Yet none should sinne in hope of his mercy.

But these fooles assembled in a company,
Saith eche to other, that oft it is lawfull
To perseuerant sinners liuing in iniquitie,
To trust in God since he is mercifull,
What needeth vs our wits for to dull,
Labouring our sinne, and foly to refrayne,
Since sinne is a thing naturall and humayne.

Psalm. Cv.

Then sayth another forsooth thou sayest playne,
And also our forefathers and progenitours,
Before our dayes offended haue certayne,
As well as we, in many blinde errours:
But since they haue escaped all paynes and dolours
Of hell, and nowe in heauen are certayne,
What neede we to feare infernall payne.

Then coms in an other with his dotishe brayne,
By God saith he, I knowe it without fable,
That heauen was made neyther for goose nor crane,
Nor yet for other beastes vnreasonable:
Then of the scripture doth he chat and babble,
Alleaging our forefathers which haue misdone,
Saying that no sinne is newe in our season.

A mise-

Ecclē.i.
Ero.xx.

A miſerable man deſtitute of reaſon,
That thus on hope do ſinne vnhappily,
Remember the ſinne of our forefathers done,
Haue neuer bene left vnpuniſhed finally,
And that ſometime full ſharpe and bitterly.
For euermore all ſinne hath had a fall,
With ſorowe here, or els wo infernall.

Sodoma non euaſit pœnam, non Romæ ſuperbia, non Pharaonis amentia

The ſinne of Sodome foule and not naturall,
The pride of Rome, which was ſo excellent,
The offence of Dauid Prophete and king royall,
The furour of Pharao fierce and violent,
Haue not eſcaped the rightwiſe puniſhment
Of God aboue, the celeſtiall and high Juſtice,
Which firſt or laſt puniſheth euery vice.

Exemplum necis Richardi tertij Anglorum regis

Remember Richarde lately king of price,
In Englande reygning vnrightwiſely a while,
Howe he ambition and gyleſull couetiſe,
With innocent bloud his handes did defile:
But howbeit that fortune on him did ſmile,
Two yere or three, yet God ſent him puniſhment,
By his true ſeruaunt the red roſe redolent.

Sapient.vi.
Tob.xii.
Eccle.ix.
Luke.x.

Therfore remembre that God omnipotent,
Oft ſuffreth ſinners in their iniquitie,
Graunting them ſpace and time of amendment,
And not to proceede in their enormitie:
But thoſe ſinners that bide in one degree,
And in this like their ſinne will not refrayne,
God after puniſheth with infernall payne.

Pſalm.xlvij.
Sapien.i.
Elay.i.

As I haue ſayde (therfore) I ſay agayne,
Though God be of infinite pitie and mercy,
His fauour and grace paſſing all ſinne mundayne,
Yet Juſtice is with him eternally.
Wherfore I aduiſe thee to note intentifely,
Though pitie would ſpare, Juſtice will not ſo,
But thee here rewarde, els with infernall wo.

¶ Alexander Barclay to the foles.

Deutro.xxij.

Sigh ſinners, ſigh, for your miſgouernaunce,
Lament, mourne, and ſorowe for your enormitie,

Eccle.v.

Away with theſe cloudes of miſtie ignoraunce,
Sin not in hope of Gods high pitie,
And remember howe ye dayly puniſhed be,

With

with diuerse diseases both vncouthe and cruell,
And all for your sinne, but such as escapeth free,
And still liue in sinne, may feare the paynes of hell.

DE FATVIS EDIFICANDI INCOEPTIBVS

Qui vult nunc ædificare,
Et quid magnum attentare,
Sumptus debet pensitare,
Quibus possit hoc parare.

QVisquis opus magnum tentat componere, sumptus — xxii.q.ii.faciat
Anteà nec reputat, nec tempus computat ipsum, — Eccles.xxi.
Est fatuus planè: sapiens namq; extruit illud — Ieremi.xxij.
Quod potis est, tentatq; nihil quod ferre recusent
Vires, & rerum census nummiq; paterni.
Ceperunt multi struere alta palatia & ædes,
Nec vires valuere suæ, sumptusq; futuri,
Pænituitq; operis tandem illos non benè cepti.
Rex Nabuchodonosor fastu commotus iniquo, — Nabuchodo.
Quòd manibus Babilona suis struxisset amænam, — Daniel.iiij.
In caput illius tandem plaga magna reluxit,
Quam cecinit nobis patrum sincera vetustas.
Excelsam turrim produxit in æthera Nemroth, — Nemroth. Genesis.x.
Quam tumidi nunq; possent disrumpere fluctus:
Imperfecta tamen molis structura remansit. — Eccles.xxi. Ieremie.xxij.
Diuitias grandes & plenos poscit aceruos,
Qui molitur opus manibus componere vastum.
Vsq; adeò quidam fatui sunt, qui satis illa
Non pensant nec prospiciunt quos damna sequuntur.
A cunctisq; irridentur stloppo atq; cachinno.
Magnificas ædes, opera & sublimia pauci
Tentarunt veteres, potuit fecisse Lucullus. — Lucullus.
Istuc & Crassus, quo vix opulentior vllus — Crassus.
Floruit, Assyrias qui sparsit sanguine carras. — Salustius.
Quisquis magna cupit, factum quoq; nititur ingens,
Sit cautus, nummosq; suos & computet arcam.
Quid possint vires rerum, quid parta facultas,
Ne risum multis creet, & ludibria tollat.
Nempè alias operis cæpti, atq; impensa laboris — Seruius in en. in autem, de non alie.
Perditur, incassum molesq; incæpta videtur.
Incæptare nihil meliùs, quàm linquere cœptum. — Colloss.ij. Eccles.iij.
Qui facit id, damnum is sentit, labemq;, notamq;,
Omne hominum inuentum tandem cariosa vetustas
Conterit, & rapido consumitur insuper æuo.

Of the foolishe beginning of great buildinges without ſufficient prouiſion.

¶ Come nere ye fooles and rede your ignoraunce,
And great loſſe, proceading of your owne follie,
Whiche without good and diſcrete puruepaunce
Any great worke will buylde or edifie:
All ſuche are fooles, what man will it denie?
For he that will buylde before he count his coſt,
Shall ſeldome well ende, ſo that is made is loſt.

Incipere & nō priùs ꝓuidere

Qui edificat domum ſuam impendijs alienis quaſi qui colligit lapides ſuos in hyeme. Ve q̄ ædificat domū ſuam in iniuſtīcia & cenaculū ſuum in iudicio. Ita expendendū eſt vt annuatim aliquid ſuperſit, propter neceſſitates ſuperuenientes.

xxij. q. ij faciat.

Who euer beginneth any worke or dede
Of buylding, or of other thing chargeable,
And to his coſtes before taketh no hede,
Nor time not counteth to his worke agreable:
Suche is a foole and well worthy a bable.

Eccle. xvi.

For he that is wiſe will nothing aſſay,
without he knowe howe he well ende it may.

Theren. xxij

The wiſe man counteth his coſt before alway
Or he begin, and nought will take in hande
Whereto his might or power might denay,
His coſtes conformming to the ſtint of his lande:

Where

Where as the foole that nought doth vnderstande,
Beginneth a building without aduisement,
But or halfe be done his money cleane is spent.

Many haue begon with purpose diligent
To build great houses and pleasaunt mansions:
Them thinking to finishe after their intent,
But nede disceiued hath their opinions,
Their purpose not woorth a couple of onions.
But when they see that they it ende not can,
They curse the time that euer they it began.

Of Nabugodonozor that woorthie man, *Nabugodonozor Babilonie Rex.*
What shall I write, or the storye to thee tell,
Sith that the Bible to thee expresse it can, *Daniel.iiij.*
In the fourth Chapter of the Prophete Daniell:
Was he not punished in paynes cruell,
For his great pride and his presumption,
Which he tooke in the building of Babilon.

His golde and treasure he spended whole thereon,
Enioying him in his Citie excellent:
Right so Nemroth by his inuention,
The towre of Babilon began for this intent,
To saue him, if the world agayne were drent.
But the hye God considering his blinde rage,
His purpose let by confusion of language.

His towre vnperfect to his losse and damage,
His people punished, him selfe specially:
Thus it appereth what great disauauntage,
On their head falleth that buildeth in foly.
Thus he is foolishe that would edifye,
Any great worke without riches in excesse, *Eccle.xxi.*
For great buildinges requireth great riches. *Ierem.xxii.*

But many fooles are in suche a blindnes,
That hereon nought they set their minde ne thought,
Wherfore to them oft commeth great distresse,
And to great pouertie often are they brought,
Laughed to scorne, their purpose commeth to nought:
And truely I finde in bookes written playne,
That our olde fathers haue neuer set their brayne,

On great building, ne yet on them bene fayne,
It longeth to a lorde, a Prince, or a kinge
That lacke no treasure their workes to mainteyne,

Saluſtius

To ſet their mindes on excellent building.
Therfore who ſoeuer will meddle with this thinge
Or any other, before let him be wiſe,
That his might and riches therto may ſuffiſe.

Seruius. i. Eneidos, Satius eſt rem non incipere, quam inceptam relinquere.

Leaſt all men do mocke and ſcorne his enterpriſe,
For if he ought begin without prouiſion,
And haue not wherby his building may vp riſe,
All that is loſt that is made and begon:
And better it is ſoothly in mine intention,
Nought to begin, and ſpare labour and payne,
Then to begin, and then leaue off againe.

In auten. de fi. alie. Colloſſ. ij.

Who euer he be that ſo doth, certayne
He ſhall haue mockes mingled with his damage:
Therfore let ſuch fooles sharpe their brayne,
And better intende to their owne aduauntage.

Eccle. ij.

Conſidering that proceſſe of time and age,
Their curious buildinges ſhall at the leaſt confounde,
And rouke and walles make egall with the grounde.

¶ Barclay to the fooles.

¶ Ye fooles blinded with curioſitie,
Which on great building ſet ſo ſore your minde,
Remember ye not that doubtles ye ſhall dye,
And your gay buildinges and houſes leaue behinde?
Thinke ye your confort alway in them to finde,
Or when ye dye them hence with you to haue?
Nay nay, the laſt houſe geuen to mankinde,
Is the courſe ground and wals of his graue.

DE POTATORIBVS ET EDACIBVS.

Paupertatis onus vix Ganeo præterit ille
Noctes atq; dies, qui bibit atq; vorat.
Illius ingluuies, crapula, immoderata voluptas
Rerum, animæ interitum, corporis atq; facit.

ca. crapula de. vi. & ho. cle. Hora. in Epiſto. xxxv. di. ſexto die. Eſay. lv. Eccle. xxxi. De con. di. v. ne tales.

HIc etiam naues fatuorum ſcandit, & amplas
Contrahit antemnas manibus, longoſq; rudentes,
Noctes atq; dies vinum qui ingurgitat ori,
Et farcit ſtomachum dapibus victuq; guloſo:
Nil agit hic aliud, quàm quòd certamina vini
Tractat, & euacuat calices, amplaſq; lagenas.
Immoderata meri rabies, mala triſtia morbi
Conſitat, & nullis rebus diſcrimina ponit:
Inducit ſubitas mortes, & triſtia fata,

Laxat

Laxat corporeos nexus,præcordia ſoluit,
Polluit & ſenſus,caput,ingeniumq́; modeſtum
Contaminat vinum,ſimul & crapuloſa voluptas:
Vina nocent capiti,faciunt & pectora cæca,
Ingenium frangunt nitidum,menteſq́; viriles.
Ebrietas parit omne nefas,& dedecus ingens,
Et parit inſanos homines ſine lege,modoq́;
Qui viuunt,ſordeſq́; malas,luxusq́; procaces
Obſeruant,ſemperq́; meri certamina verſant.
Ebrietas Venerem ſtimulat,lumboſq́; ſalaces
Incitat ad luxum,parit & petulantia corda.
Ebrietas ratione carens furioſa per orbem
Tranſuolat,& finem nullo diſcrimine ponit.
Ebrietas mores frangit,linguasq́; loquaces
Efficit,& mentis ſecretum ſæpè recludit.
Rancidius nihil eſt,nihil eſt ſceleratius illis,
Ingluuies quorum vino inſatiata,fatiſcit.
Non Thomyris natus cecidiſſet victus ab ipſo
Cyro,ſi tumidi vitaſſet pocula Bacchi.
Magnus Alexander morbo ebrietatis inepto
Correptus,gladio proprios iugulabat amicos.
Eſt modus in rebus,vini moderatior vſus
Nil nocet,interdum ſenſus conſeruat acutos.
Qui ſine lege bibit,magnas vacuando lagenas,
Sorbet ad extremum,pœnam experietur amaram.

Iuuenalis.
Oſee.iiij.
Luke.xxi.
xxxv.di.vino-
lentium.

Prouer.xxiij.
xxxv.diſ.ven.
Prouerb.xx.
xxxv.diſ.luxu.
Epheſi.v.
Hora in Epiſt.
Prouerb.xxxi.
Herodotus.

Iuſtinus lib.i.
Thomyris.
Q. Curtius.
i.Tim.v.
Eccl.xxx.ę.ij
xxxv.diſ.
luxurioſa.

Of gluttons and dronkardes.

That glutton or dronkarde,vile in gods ſight,
Shall hardly eſcape the weight of pouertie:
Which drinketh and deuoureth both day and night,
Therin onely ſetting all his felicitie.
His lothſome luſt and his beſtialitie
Shall bring vnto deſtruction finally
His ſoule,his goodes,and his wretched body.

Ca, Crapula de. vi. & hon. Cle, Horatius in Epiſt. xxxv. diſt, ſexto die
Eſay.v.
Eccle.xxxi.

Within our nauy he needes muſt haue a place,
Which without meaſure on lothſome gluttony,
Setteth his pleaſure and ſingular ſolace,
His ſtomache ouercharging,vile and vngodly,
And to none other thing his minde doth he apply,
Saue deepeſt to drinke,ſuche force not of their ſoules,
But labour in rinſing pieces,cups and bowles.

De con, di, v ne tales

The madnes of dronkennes is ſo immoderate,
That grieuous ſores it engendreth and ſickenes,
It cauſeth often great ſtrife and debate,
With ſodaine death and carefull heauynes

De epulonibus.

Cum ad æquales bibitur potus, ille plus laudatur qui plures inebriat, & calices fœcundiores exhaurit. Potores bibuli media de nocte phalerni. Oderũt porrecta negantẽ pocula. Ebrietas & mentis inducit exilium, & libidinis prouocat incentinum. Non esset hodie seruitus, si ebrietas non fuisset. Fœcundi calices quem non fecere desertum.

Iuuenalis
Osee.iiij.

In thinges no difference putteth dronkennes:
It feebleth the ioyntes, and the body within,
Wasting the brayne, making the wit full thin.

Luke.xxi.
xxxv.dist, vinolentium

It engendreth in the head infirmitie,
Blinding the heart, wit and discretion:
The minde it diminisheth, colour and beautie,
Causing all mischiefe, shame and abusion.

Prouer.xxiij.
xxxv, dist, Venter

It maketh men mad, and in conclusion,
Causeth them liue without lawe or measure,
Suing after sinne, defiling their nature.

The people that are accloyed with this sinne,
On nothing els their mindes will apply,
Saue to the wine and ale stakes to renne,

Prouer.v.
xxxv, dist, luxuriam

And there as beastes to striue and drinke auy.
Then are they eyther geuen to ribaudry,
Or els to brawle and fight at euery worde,
Thus dronkennes is the chiefe cause of discorde.

Resume praedictas allegationes

But namely dronkennes and wretched gluttony
By their excesse and superfluitie,
Engendreth the roote of cursed Lechery,

With murther, theft and great enormitie,
So bringeth it many to great aduersitie,
And with his furour the worlde so doth it blinde,
That many it bringeth to a shamefull ende. Ephe. v.

This vice (alas) good maners doth confounde,
And maketh man ouer busy of language,
And him that in all riches doth abounde,
It ofte in prison bringeth and in bondage:
It causeth man to his great sorowe and damage,
Disclose his secrete and his priuie counsayle,
Which causeth him after sore to mourne and wayle. *Horatius in Epist.*

Nought is more lothsome, more vicious nor vile
Then he that is subdued to this vice,
His like shortning, his body he doth defile,
Bereuing his soule the ioye of Paradise. Prouerb. xxxi. *xxx dist. ca. vlt.*
Howe many Cities and lordes of great price,
Haue bene destroyed by drunken gluttony,
And by his felowe false loue, or lechery?

The sonne of Thomyris had not bene ouercome
Nor slayne by Cyrus for all his woorthines,
If he him selfe had guided by wisedome,
And the vice auoyded of blinde dronkennes. *Herodotus Iustinus lib. i.*
The great Alexander taken with this madnes,
With his swearde, when he was dronken, slewe
Such of his frendes as were to him most trewe. *Quintus Curtius Alexander mag.*

I reade also howe this conquerour mightie
Upon a season played at the Chesse
With one of his knightes, which wan finally
Of him great golde, treasure and richesse,
And him ouercame: but in a furiousnes
And lade with wine, this conquerour by brayde,
And to his knight in wrath these wordes sayde: *Commentator Boetij de disci. sco. vbi infertur de ebrieta.*

I haue subdued by strength and by wisedome
All the whole world, which obeyeth to me:
And howe hast thou alone me thus ouercome?
And anon commaunded his knight hanged to be.
Then sayde the knight, by right and equitie
I may appeale, since ye are thus cruell.
Quoth Alexander, to whom wilt thou appeale?

Knowest thou any that is greater then I?
Thou shalt be hanged, thou speakest treason playne.

The knight sayde: sauing your honour, certainly
I am no traytoure, appeale I will certayne
From dronken Alexander, till he be sober agayne.
His lorde then hearing his desire sounde to reason,
Deferred the Justice for that time and season.

And then after when his furour was gone,
His knight he pardoned, repenting his blindnes,
And well considered that he should haue mysdone,
If he to death had him done in that madnes.
Thus it appeareth what great vnhappines
And blindnes commeth to many a creature,
By wine or ale taken without measure.

Bis sex credatur sunt species ebrietatis, Est vilis primus, sapiens est alter, opimus Ternus grande vorat, quartus sua crimina plorat Quintus luxuriat, sextus per omnia iurat. Septimus attendit, octauus singula vendit. Sõnia denus amat, vndenus turpia clamat, Et cum sit plenus vomiton facit duodenus.

See here the inconuenience manifolde,
Comming of dronkennes, as I writen finde:
Some are so staring mad, that none can them holde,
Roring and crying as men out of their minde.
Some fighting, some chiding, some to other hinde:
Nought liuing to him selfe, and some doting John
Being dronke, thinketh him as wise as Salomon.

Vel sic
Ebrius atq; satur, his ecce modis variatur. Hic canit, hic plorat, hic est blasphemus, hic orat. Hic est pacificus, hic est nullius amicus, Hic saltat letus hic est sermone facetus. Hic loqui nescit, hic cespitat, iste pigresit Hic est clamosus, hic verbis est vitiosus. Disputat hic, ille currit per computa ville. Nunc decium iactat, socium feriendoq; mactat, Hic seruit Veneri, somno vult ipse teneri. Hic vomit, hic vorat, sic Bacchi turba laborat.

Some sowe dronke, swalowing meate without measure,
Some maudlayne dronke, mourning loudly and hye,
Some being dronke, no longer can endure
Without they geue them to baudy ribaudry:
Some sweareth armes, nayles, heart and body,
Tearing our Lorde worse, then the Jewes him arayde,
Some nought can speake, but harkeneth what is sayde.

Some spende all that they haue and more at wast,
With reuell and reuell, dash, kill the cup Jone,
Some their thrift leseth with dice at one cast,
Some sleepe as sluggardes till their thrift be gone,
Some shewe their owne councell, for kepe can they none.
Some are ape dronke, full of laughter and of toyes,
Some mery dronke, singing with wenches and boyes.

Some spue, some flacker, some vtterly are lame,
Lying on the grounde without power to rise,
Some boast them of baudry, fearing of no shame,
Some dombe, and some speaketh.ir.wordes at thrise.
Some charge their bely with wine in such wise,
That their legges scant can beare vp the body:
Here is a sort to drowne a whole nauy.

¶ Barclay to the fooles.

Alas mad fooles, howe longe will ye proceede

In this beastly liuing agaynst humaine nature,
Cease off your foly, geue aduertence and heede,
That in eche thing ought to be had measure.
Wine ne ale hurteth no maner creature,
But sharpeth the wit if it be take in hinde: i.Tim.v.
But if it be not, then I thee ensure, Eccle.xxxj.
It dulleth the brayne, blinding the wit and minde. Eccle.ij.

Reade all bookes, and thou shalt neuer finde,
That dronkennes and wisedome may together be:
For where is dronkennes, there madnes is by hinde, xxxv. dist, luxuria
Guiding the hauer to all enormitie. ofa.
And where as is madnes, thou shalt neuer see,
Reason ne wisedome take their abiding
In one instant, wherefore learne this of me,
That dronkennes is mortall enmy to cunning.

DE INVTILIBVS DIVITIIS.

Diuitias molles clausa qui continet arca,
Et conseruat opes concumulatq; suas,
Vsq; adeò, vt miserum nunquam soletur amicum:
Hic aliquando petet, cùm nihil accipiet.

PLurima stultitia est, votum quoq; inane putamus, Eccle.v.
Quòd colitur tantum funæsta pecunia, & ingens Prouer.x.c.xi
Thesaurus rerum, & tam perfidus ardor habendi: Luke.xvi.
Diuitijs lectis maiores dantur honores Prouerb.xxij.
Quàm Sophiæ, meliori gradu stant munera ditis. Job.xxvij.
Nil mores colimus sanctos, virtutis amator Psal.xlviij.
Nullus adest, animos confundit copia rerum.
Hic sapiens solus, iuris consultus, & author, Prouer.xxviij.
Diues inexhausta nummos qui possidet arca, Horatius.ii.f.
Curia sola patet diti, prudensq; senatus:
Solus habet laudes, conquirit solus honores, Ouidius in fasto.
Solus amicitias, licet has virtute meretur Prouerb.xiij.
Nulla, sed nummis donantur præmia tanta: Iuuenalis.
De censu inprimis, de moribus vltima semper
Quæstio, quot pascat nummos, quot iugera campi:
Quantum quisq; sua nummorum seruat in arca Eccle.xij.
Tantum habet & fidei: iuret licèt, & samothracum
Per veteres aras, contemnere fulmina pauper
Creditur, atq; deos, dijs ignoscentibus ipsis.
Quandoquidem tales sanctissima diuitiarum Prouer.xix.
Maiestas tollit, titulos & nomina confert.
Diuitibus lepores, pisces, auiumq; sapores,
Atq; apri clunes, & quicquid dulce macellum
Mittitur, ast vacuæ semper stant pauperis ædes.

Psalm.xxxbi.
Eccleſi.iiij.
Psalm.xxxbiij.
Amos.y.
Prouerb.xj.
Mathewe.xix.
Marke.x.
Luke.xij.
Thobie.iiij.

Ah veſana fames,& rerum dira libido,
Quid tamen hoc prodeſt? quòd deuorat omnia auarus
Semper habens,nihil & ieiuno ſufficit ori?
Nec modus aut requies,non hunc cumulauit aceruum
Is ſibi,ſed lites ſubitas poſt funera linquet.
Vtilis eſt nummus multis,inglorius illi
Qui neſcit ſeruare modum,legemq; modeſtam.
Qui nil pauperibus doni elargitur amicis,
Hunc Deus omnipotens extremo fine relinquet,
Nec capiet vultu placido ſua vota preceſq;.

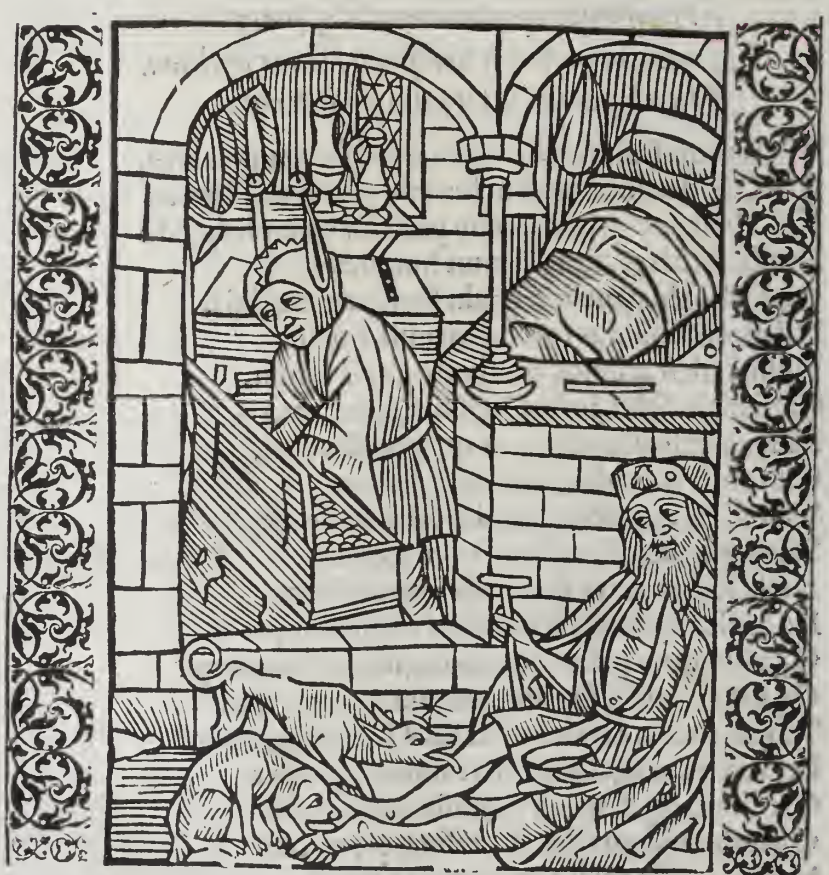
Of riches vnprofitable.

Qui obthurat aurem ſuam ad clamorem pauperis, ipſe clamabit et non exaudietur.
Prouerb.xxj.

¶ Yet finde I Fooles of another ſorte,
Which gather and kepe exceſſiue riches,
With it denying their neighbours to conforte,
Which for nede liueth in payne and wretchednes:
Suche one by fortune may fall into diſtres,
And in likewiſe after come to miſery,
And begge of other,which ſhall to him deny.

Diuitiarũ ſolicitudo.

Noli anxius eſſe in diuitijs iniuſtis non enim proderunt tibi in die obductionis & vindictæ.Nil proderunt theſauri impietatis: Iuſticia vero liberabit a morte:vẽ vobis diuitibus,quia habetis hic conſolationẽ veſtram. Dives & pauper obuiauarunt ſibi vtriuſq; operator eſt dominus.



Eccleſi.v.
Prouer.x. & xi.
Luke.xvi.

IT is great folly, and a deſire in vayne,
To loue and worſhip riches to feruently,
And ſo great labour to take in care and payne,

Falſe

False treasure to encrease and multiplie: Prouerb.xxij.
But yet no wonder is it certaynelie, Tobias.xxvij.
Sith he that is riche hath greater reuerence, Psal.xlviij.
Then he that hath sadnes, wisedome and science.

The riche mans rewardes stande in best degree,
But godly maners we haue set cleane asyde:
Fewe loue vertue, but fewer pouertie.
False couetise his braunches spreadeth wide
Ouer all the worlde, that pitie can not bide:
Among vs wretches banished is kindnes,
Thus lieth the poore in wo and wretchednes,

Without confort and without auctoritie: Prouer.xxviij.
But he onely nowe is reputed wise, *Horatius ii. serm.*
Which hath riches in great store and plentie:
Suche shall be made a Sergeaunt or Justice,
And in the Court reputed of moste prise,
He shal be called to councell in the lawe,
Though that his brayne be scarsely worthy a strawe.

He shal be Maior, Bayliffe, or Constable, *Ouidius in fasto*
And he onely promoted to honour, Prouer.xxviij.
His maners onely are reputed laudable, *Iuuenalis,*
His dedes praysed as greatest of valoure:
Men labour and seke to fal in his fauour,
He shall haue loue, echeone to him shall sue
For his riches, but nought for his vertue.

See what rewardes are geuen to riches,
Without regarde had to mannes condition,
A strawe for cunning, wisedome, and holynes,
Of riches is the first and chiefe question: Eccles.xij.
What rentes, what landes, howe great possession?
What stuffe of housholde, what store of grotes & pence?
And after his good his wordes haue credence.

His wordes are truth, men geue to them credence,
Though they be falsly fayned and suttell:
But to the poore none will geue aduertence,
Though that his wordes be true as the Gospell:
Yea, let him sweare by heauen and by hell,
By God and his Saintes, and all that God made,
Yet nought they beleue that of him is saide.

They say that the poore men doth God dispise, Prouer.xix.
Though they nought sweare but truth and veritie,

And

And that God punisheth them in such wise,
For so despising of his hye maiestie,
Keping them for their sinnes in pouertie,
And their riche exalteth by his power and grace,
To such riches,worldly pleasure,and solace.

The riche are rewarded with giftes of diuers sort,
With Capons and Conyes,delicious of cent:
But the poore caitiffe abideth without confort,
Though he most neede haue,none doth him present:
The fat pig is baak,the leane cony is brent,
He that nought hath,shall so alway bide poore,
But he that ouer much hath,yet shall haue more.

The wolfe eateth the sheepe,the great fishe the small,
The hare with the houndes vexed are and frayde,
He that hath halfe needes will haue all,
The riche mans pleasure can not be denaide:
Be the poore wroth,or be he well apayde,
Feare causeth him sende vnto the riches house,
His meat from his owne mouth,if it be delicious.

And yet is this riche caitiffe not content,
Though he haue all,yet would he haue more:
And though this good can neuer of him be spent,
With nought he departeth to him that is pore,
Psalm.xxxvi. Though he with nede harde vexed were and sore.
O cursed hunger,O mad minde and delite,
To labour for that which neuer shall do profite.

Eccle.iiij. Say couetous caitiffe,what doth it thee auayle,
For to haue all,and yet not to be content:
Psal.xxxviij. Thou takest not this sore labour and trauayle
Amos.vj. To thy pleasure,but to thy great torment,
Prouer.xi. But loke therof what foloweth consequent:
Math.xix. When thou art dead and past this wretched life,
Thou leauest behinde brawling,debate and strife.

Mark.x. To many one riches is much necessary,
Which can it order right as it ought to be:
But vnto other is it vtterly contrary,
Which therewith disdaineth to succour pouertie,
Nor them relieue in their aduersitie:
Luke.xvi. Suche shall our Lord sore punish finally,
Thob.xiij. And his petition righteously denye.

¶ Barclay to the fooles.

Ye great estates and men of dignitie,
To whom God in this life hath sent riches:
Haue ye compassion on painfull pouertie,
And them confort in their carefull wretchednes.
God him loueth,and shall rewarde doubtles,
Which to the needy for him is charitable
With heauenly ioy,which treasure is endeles,
So shall thy riches to thee be profitable.

DE OBSEQVIO DVORVM DOMINORVM.

Ille duos lepores venator captat in vno
Tempore,per siluas quos canis vnus agit:
Qui cupit ardenter dominis seruire duobus,
Hic plus quàm poterit sæpè agitare volet.

STultus & is,summo qui vult magnoq; tonanti,
Et mundo pariter quærit seruire prophano:
Nam veluti dominis qui vult seruire duobus,
Rarò fit,vt talis semper sit gratus vtriq;.
Qui captare duos lepores conatur in vna
Hora venator,comitatus cum cane solo,
Vix sibi contingit leporem quòd subleuet vnum,
Rarò ferit metam,signataq; stigmata luto,
Qui pharetras multas tendit,variasq; balistas,
Quisquis multa suis humeris imponere rerum
Officia,& solus vastos vult ferre labores:
Difficile est,semper licitum si seruet,honestum et:
Nunc huc,nunc illuc raptus,sine finẽ vagatur,
Nec pede sic stabili poterit constare,loco vè.
Æquora nunc sulcat,trabibus nunc per mare currit,
Iam terram ignotam quærit gentesq; pererrat.
Rarò diu perstat qui bina negotia gestat.
Qui facit vt placeat multis,hunc semper oportet
Quemlibet astutè blandis palpare lacertis.
Si quid & aduersi contra se percipit,vsq;
Perferat,officijs queat vt seruire duobus.
Verba det ingenuo quæ sint permixta lepore
Et quod sit placitum fàciat semperq; loquatur.
Blandidulis cunctos verbis,manibusq; salutet.
Ceruicem domini succis,& pectus inungat
Illecebris,quo sit solita non maior in aula,
Et caueat nè quem turgenti concitet ira.
Hic quia prægrauidam gestat cum pondere molem,
Otia rara simul,mentis raramq; quietem:
Attamen offitij numerus pluralis,auentem

Math.vi.
Luke.xvi.
Eccle.iij.

glo.in.l.fi.C de assess.

xvi.q.i.præsbiteros.
glo.in.c.accusatus de hære.li.vi.

c.diuer.de cle. con.

Eccle.v.

c.cum singula de præben.l.vi.
lxxxix.di.c.i.

Eccle.i.t.ij.
Iacob.i.

c. quia in tantum de præben.

Efficit,

xxi q i. clericum Eccleſi.

Efficit, vt lucri ſudores perferat atri.
Sanctiùs & meliùs domino ſeruire probato,
Aq; vno, poſſis cui per benefacta placere,
Quàm domino vſq; nouo famularier omnibus horis.

Of him that togethervvould ſerue *two maſters.*

A fole he is, and voyde of reaſon,
Which with one hounde tendeth to take
Two hares in one inſtant and ſeaſon.
Right ſo is he that would vndertake
Him to two lordes a ſeruaunt make.
For whether that he be lefe or loth,
The one he ſhall diſpleaſe, or els both.

Seruire duobus.

Nemo poteſt duobus dominis ſeruire, aut enim vnum odiet, & alterũ diliget, aut vni adherebit, & alterum contemnet. Non poteſtis Deo ſeruire & mammoni. Qui ad vtrumq; feſtinat, neutrum bene peragit. Pluribus intentus minor eſt ad ſingula ſenſus. Cor ingrediens duas vias non habebit ſucceſſus.

A foole alſo he is withouten doubt,
And in his purpoſe ſothly blinded ſore,
Which doth intende, labour, or go about
To ſerue God, and alſo his wretched ſtore
Of worldly riches, for as I ſayde before.
He that together will two maſters ſerue,
Shall one diſpleaſe and not his loue deſerue.

Math. vi.
Luke. vi.
Eccleſi. ij.

For

For he that with one hownde will take also
Two hares together in one instant,
For the moste parte doth the both two forgo,
And yf he one haue, harde it is and scant:
And that blinde foole mad and ignoraunt,
That draweth three boltes at once in one bowe
At one marke, shall shoote to hye or to lowe,

Glo, iij, l, c, de asses

Or els to wide, and shortly for to say,
With one or none of them he strikes the marke.
And he that taketh vpon him night or day
Labours diuers to chargeable of warke,
Or diuers offices: suche wander in the darke,
For it is harde to do well as he ought,
To him that on diuers thinges hath his thought.

xvi q, i. presbiteret

With great thoughtes he troubleth sore his brayne,
His minde vnstable, his witte alway wandring,
Nowe here, nowe there, his body labours in payne,
And in no place of stedfast abyding:
Nowe working, nowe musing, nowe renning, now riding,
Nowe on sea, nowe on lande, then to sea agayne,
Sometime to Fraunce, and now to Flaunders or Spayne.

Glo. i, c. accusatus de here. li. vi.

C. diuer. de cle. con.

Thus is it painefull and nothing profitable,
On many labours a man to set his minde,
For nother his wit nor body can be stable,
Whiche will his body to diuers charges binde,
While one goth forwarde, the other bides behinde:
Therfore I thee counsayle for thine owne behoue,
Let go this worlde, and serue thy Lorde aboue.

He that his minde setteth God truely to serue,
And his saintes, this worlde setting at nought,
Shall for rewarde euerlasting ioye deserue:
But in this worlde, he that setteth his thought
All men to please, and in fauour to be brought,
Muste loute and lurke, flatter, lawde, and lye,
And cloke a knaues counsayle, though it false be.

Eccles. v.

If any do him wronge or iniurie,
He must it suffer and paciently endure:
A double tonge with wordes like honie,
And of his offices yf he will be sure,
He must be sober and colde of his language,
More to a knaue, then to one of his linage.

C. cum singula de preben, li. vi

xxxix, di. c, i,

Iames.i. Ofte muſte he ſtoupe, his bonet in his hande,
His maſters backe he muſt ofte ſcrape and clawe,
His hyeſte annoynting, his minde to vnderſtande:
But be it good or bad thereafter muſt he drawe.
Without he can ieſte he is not worthy a ſtraw:
But in the meane time beware that he none checke,
For then laieth malice a milſtone in his necke.

C. quia in tantum de preben. et digni. He that in Court will loue and fauour haue,
Al foole muſt him fayne, yf he were none afore,
And be as felowe to euery boy and knaue,
And to pleaſe his Lorde he muſt ſtill labour ſore:
His manyfolde charge maketh him couept more,
That he had leuer ſerue a man in miſerie,
Then ſerue his maker in tranquilitie.

But yet when he hath done his diligence
His Lorde to ſerue, as I before haue ſayde,
For one ſmall faulte or negligent offence,
Suche a diſpleaſure againſt him may be layde,
That out he is caſte bare and vnpuruayde,
Whether he be gentle, yeman, grome or page:
Thus worldly ſeruice is no ſure heritage.

xxi.q.i. clericum Wherfore I may proue by theſe examples playne,
That it is better, more godly and pleaſaunt,
To leaue this mundayne caſualtie and payne,
And to thy maker one God to be ſeruaunt,
Eccleſi.ix. Which while thou liueſt ſhall not let thee want,
That thou deſireſt iuſtly for thy ſeruice,
And then after geue thee the ioyes of Paradice.

¶ Barclay to the Fooles.

Alas man ariſe out of Idolatrie,
Worſhip not thy riches nor thy vayne treaſour,
Ne this wretched worlde full of miſerie:
But lawde thy maker and thy Sauiour,
With feare, mekenes, fayth, glorye, and honour,
Let thy treaſure onely in his ſeruice be,
and here be content with ſimple behauour,
Hauing in this Lorde truſt and felicitie.

DE NIMIA GARRVLITATE.

Qui linguam frenat, rictus compeſcit & oris,
Mens angore huius triſticiaq; vacat:
Qui loquitur temerè cadit in diſcrimina, ſicut
Quæ pullos prodit murmura pica loquax:

Garrulus

GArrulus atq; loquax, qui tempore blacterat omni
Ad nauem properat fatuam, conſcendat in arcem:
Carbaſa ventus agit, fatui properate loquaces.
Sunt plures quorum eſt ſumma oblectatio vitæ,
Summus & affectus linguam exercere procacem.
Dum tangunt, quod nemo volet tetigiſſe, merentur
Inuidiæ telum, meliùs tacuiſſe profectò:
Qui reticere poteſt cum magno forſan honore:
Attamen eloquitur, nec vult compeſcere fauces.
Incurrit quandoq; grauis diſcrimina noxæ,
Et caſus miſeros: meliùs ſtrinxiſſe labellum.
Reſpondet qui ſponte ſua, non antè rogatus,
Se fatuum inſulſum cunctis exponit, & offert
Obſcœnæ pariter commiſſa pericula linguæ.
Sunt fatui plures qui garrulitatis iniquæ
Lætitiam capiunt, & linguæ gaudia vana:
Qui tamen interdum pœna plectuntur acerba.
Multos lingua procax caſus ſufferre coegit
Angultos, quid enim fallax delatio prodeſt?
Linguoſus, ſua cùm fas eſt malefacta fateri,
Atq; ſacerdoti culpam proferri, ſileſcit,
Nec verbum ructare poteſt, dum præmia cœli
Dantur, & examen miſerum de crimine fertur.
Multi prudentes & ſani fortè fuiſſent,
Si ſe non propriæ fœdaſſent verbere linguæ.
Adſit in exemplum miſeris, normamq; ſalubrem
Pica loquax, pullos quæ garrulitate frequenti
Prodit, & ad nidum nimio clamore ſuſurrat.
Pauca loqui, & caſtæ ſeruare ſilentia linguæ
Tutiùs & meliùs: qui reſpondere laborat
Omnibus, incurrit damnum quandoq; moleſtum.
Sermo placet modicus, moderato tempore fuſus.
Virtus clara quidem eſt tutum ſeruare labellum:
Ritè loqui fas eſt, quod bona lingua docet.

Prouer.xiij.c.x.
Pſal.Cxxxix.
Eccle.ix.
Iacob.iij.
Eccle.v.

Prouer.xviij.

Digito compeſce labellum.
Iuuenalis.
Iob.xv.
Prouer.xviij.

Hiere.xviij.
Oſee.vij.

Pica.

Eccle.v.
Prouer.xxv.

Eccle.iij.

Of to much ſpeaking or babbling.

He that his tongue can temper and refrayne,
And aſſwage the foly of haſtie language:
Shall kepe his mind from trouble, ſadnes and payne,
And finde thereby great eaſe and aduauntage:
Where as a haſty ſpeaker falleth in great damage,
Perill and loſſe, in like wiſe as the Pye
Betrayes her birdes by her chattering and crye.

Qui cuſtodit os ſuum & linguam ſuam, cuſtodit ab angu ſtijs animã ſuam
Prouerb.xxi.

YE blabbering fooles ſuperfluе of language,
Come nere to our ſhip, our anliers are in wayde:
By right and lawe ye may chalenge a ſtage

Prou.xxx.c.x.
Pſal.Cxxxix.

Eccleſi.ir. Iacob.iij.

To you of Barclay it ſhall not be denaide,
How be it the charge Pynſon hath on me laide,
With many fooles our Nauy not to charge,
Yet ye of duetie ſhall haue a ſimple barge.

Garrula lingua.

Omnis natura beſtiarum & volucrum & ſerpentum & ceterorũ domantur & domata ſunt a natura humana: linguam autem nullus hominum domare poteſt. Inquietum malum plena veneno mortifero, ipſa maculat totũ corpus. &c. Qui cuſtodit os ſuum, cuſtodit animam ſuam: qui autem incõſideratus eſt ad loquendum, ſentiet mala.

Of this ſorte are thouſandes withouten fayle,
That haue delite in wordes voyde and vayne,
On men not fawtie ſometime vling to rayle,
On fooliſhe wordes ſetting their heart and brayne:
They often touche to their owne ſhame and payne,
Suche thinges to which none will their minde apply
(Saue ſuche fooles) to their ſhame and enuy.

Eccleſi.v.

Say buſy foole art thou not well worthie
To haue enuy, and that echeone ſhoulde thee hate,
When by thy wordes ſounding to great follie,
Thou ſore laboreſt to engender debate:
Some runneth faſt, thinking to come to late,
To geue his counſell when he ſeeth men in doubt,
And lightly his fooliſhe bolte ſhall be ſhot out.

Is it not better for one his tonge to keepe, Prouer.xrij.
Where as he might (perchaunce) with honestie,
Then wordes to speake which make him after weepe,
For great losse, folowing wo and aduersitie:
A worde once spoken, reuoked can not be. *Digito compesce labellum. Persius & Iuuenalis.*
Therfore thy finger lay before thy lips,
For a wise mans tonge, without aduisement trips.

He that will aunswere of his owne foolish brayne, Iob.xv.
Before that any requireth his counsayle, Prouer.xviij.
Sheweth him selfe, and his hastie foly playne,
Whereby men knowe his wordes of none auayle.
Some haue delited in mad blabbering and frayle,
Which after haue suffred bitter punishment
For their wordes spoken without aduisement.

Say what proceedeth of this mad outrage, Hiere xviij.
But great misfortune, wo and vnhappines: Dsee.vj.
But for all their chatting and plentie of language,
When to the Priest they come them to confesse,
To shewe their lewde life, their sinne and wretchednes,
When they should speake, and to this point are come,
Their tonges are lost, and there they sit as dombe.

Many haue bene, which should haue be counted wise,
Sad and discrete, and right well seene in science:
But all they haue bene defiled with this one vice
Of much speaking, O cursed sinne and offence.
Pitie it is that so great inconuenience,
So great shame, contempt, rebuke and vilany,
Should by one small member come to the whole body.

Let such take example by the chattering pye, *Pica*
Which doth her nest and birdes also betray
By her great chattering, clamour, din and crye:
Right so these fooles their owne foly bewray.
But touching women, of them I will nought say, *Occupatio, color Rhetoricus*
They can not speake, but are as coy and still,
As the whirle winde or clapper of a mill.

But that man or woman, or any creature, Eccles.v.
That litle speaketh, or els keepeth silence, Prouer.xxv.
Are euer of them most stedfast and sure,
Without enuy, hatred, or maliuolence:
Where as to such coms much inconuenience, Eccle.xij.
Sorowe vpon sorowe, malice and disdayne,
Which will no time his speeche nor tonge refrayne.

Fayre speeche is pleasaunt if it be moderate,
And spoken in season conuenient and due:
To keepe silence, to poore man or estate
Is a great grace and singular vertue:
Language is laudable when it is good and true.
A wise man or he speake, will be wise and ware,
What, to whom, why, howe, when and where.

¶ Barclay to the foles.

Ye babbling bribers, endeuour you to amende,
Mitigate by measure your proude hastie language:
Keepe well your tonges, so shall you kepe your frende,
For hasty language engendreth great damage.
When a worde is not saide, the birde is in the cage,
Also the house is surest when the dores be barred:
So when thy worde is spoken, and out at large,
Thou art not master, but he that hath it harde.

Of them that correct other and yet them selues do nought, and sinne worse then they whom they so correct.

Medice, cura teipsum.

Bene docendo & male viuendo, deum instruis quomodo te condemnare debeat. Qui vidit vtilia & facit deteriora, absit ei radius lucis sine mora.

Extersis oculis aliorū damna videmus: Ad decernendum propria sensus hebet.

The

The lacketh reason and vnderstanding to,
Which to a towne or citie knoweth the way:
And sheweth other howe they may thither go,
Him selfe wandring about from day to day,
In mire and fen, though his iourney thither lay.
So he is mad which to other doth preach and tell
The way to heauen, and him selfe goth to hell.

Qui relinquũt iter rectum, & ambulant per vias tenebrosas.
Prouerb. ij.
Ne delecteris in semitis impiorum.
Prouerb. iiij.

NOwe to our nauy, a sorte maketh a saute
Of fooles blinde, mad Iudges and vniust,
Which lightly noteth another mans fault,
Chasting that sinne, which their owne minde doth rust
By longe abiding, and increase of carnall lust.
They cloke their owne vice, sinne and enormitie,
Other blaming and chasting with mucy crueltie.

xl. dist. c. i. iusti. quod cum eo cetera glo. in ca ea quæ de sta. regum

They mocke and mowe at anothers small offence,
And ready are a fault in them to finde:
But of their owne foly and inconuenience
They see nothing, for fully they are blinde,
Not noting the vice rooted in their owne minde,
Their grieuous woundes and secrete malady,
For their owne euill they seeke no remedy.

ij q. vij. iudicet. & c. in grauibus.
Via impiorum tenebrosa nesciunt vbi corruant.
Prouer. iiij.

The hande which men vnto a crosse do nayle,
Sheweth the way ofte to a man wandring,
Which by the same his right way can not fayle:
But yet the hande is there still abiding.
So do these fooles lewde of their owne liuing,
To other men shewe meane and way to winne
Eternall ioy, themselfe biding in sinne.

ij. q. vij. Item

He certainly may well be called a sot
Much vnaduised, and his owne enemy,
Which in an others eye can spye a litle mote,
And in his owne can not feele nor espye
A great stiche: so is he certainly,
Which noteth anothers small faulte or offence,
To his owne great sinnes geuing none aduertence.

Matth. vij.
Luke. vi.

Many them selfe fayne as chast as was Saint Iohn,
And many other fayne them meeke and innocent:
Some other as iust and wise as Salomon,
As holy as Paule, as Iob as pacient:
As sad as Seneca, and as obedient
As Abraham, and as Martin vertuous,
But yet is their life full lewde and vicious.

Iuuenalis.
Esay. ix.

Some lobeth with an aungels countenaunce,

Wise,

Iuuenalis.

Wise, sad, and sober like an hermite,
Thus hiding their sinne and their misgouernaunce
Under suche clokes, like a false ypocrite:
Cicero Let suche fooles read what Cicero doth write,
Which saith that none should blame any creature
For his fault, without his owne liuing be sure,

Luke. iij. Without all spotte of sinne, faulte, or offence.
For in like fourme as a Physition
xxvi. di. vna tan-tum By his practise and cunning or science,
The sickenes cureth of another man,
i. q. i. multi. But his owne euill nor disease he not can
Relieue nor heale: so doth he that doth blame
Anothers sinne, he still liuing in the same.

Many are whiche others can counsayle craftely,
And shewe the perill that may come by their sinne:
But them selfe they counsayle not ne remedy,
Nor take no waye wherby they heauen may winne,
But lye in that vice that they rooted are in,
Leauing the waye that gnydeth to ioye and rest,
Their owne sensualitie ensuing as a beast.

xlij. di. sit rector Wherfore ye Prestes that haue the charge and cure,
To teache and enfourme the rude commontee,
In Gods lawes grounded in Scripture,
And blame all sinnes sparing no degree,
xxv. dist. prima While ye rebuke thus their enormitie,
xli. dist. i. necesse. Liue so that none may cause haue you to blame,
And yf ye do not, it is to your great shame.

For without doubt it is great vilanie,
A man to speake agaynst any offence,
Wherein he well knoweth his owne selfe gyltie
Within his minde and secrete conscience:
Agaynst him selfe suche one geueth sentence,
Howe God, right iudge, by righteous iudgement,
Should him rewarde with worthie punishement.

¶ The Lenuoy of Barclay to the Fooles.

Ye Clarkes that on your shoulders beare the shielde
Unto you graunted by the Vniuersitie,
Howe dare ye aduenture to fight in Christes fielde
Agaynst sinne, without ye cleare and giltles bee:
Consider the Cocke, and in him shall ye see
A great example, for with his winges thrise
He beateth him selfe, to wake his owne body
Before he crowe, to cause other to wake or rise.

Inuenire

INVENIRE REM ALIENAM ET non reddere.

Inueniens aliquid proprios quod ſeruat in vſus,
Iſtud & inuentum qui putat eſſe ſuum,
Tanquam iuſta dei, ſinat id retinere: voluntas
Hunc demon fatuum decipit, atq; ligat.

FEruor auaritiæ mea non ſinit vſq; ſilere
Carmina, ſed ſatyram tendere vbiq; meam.
Iccirco fatuos meritò hìc dicemus inertes,
Qui ſua non ſolùm, verùm aliena tenent.
Inueniunt quidam theſauros, res alienas,
Vſibus obſeruant hæcq; reperta ſuis:
Et tenebris cæcis adeò ſua pectora firmant,
Vt credat ſuperos hæc tribuiſſe deos:
Non curant ad quem dominum res perdita ſpectet,
Quod fortuna leuis obtulit, vſq; tenent:
Audi, quem tanta trahit impietate cupido,
Audi, nec renuas hæc documenta precor:
A caſu ſi res aliënas inuenis, illas
Eſſe tuas nunquam credas, aliëna profectò
Sunt ea: quæſo tuos, ſi quos in pectore ſenſus
Vſq; geras, cenſor conſule ſtulte tuos,
An bona quæ proprio non ſunt quæſita labore,
Ritè tenere queas? impius error adeſt.
Inuenias aliquid, quod nullo iure paraſti,
Ad dominum debes mittere ſponte ſuum.
Si non eſt notus, res ad quem perdita ſpectat,
Neſcis & hæredes quos bona iura manent:
Inuentas debes mox res in pauperis vſus
Vertere, mendicos hisq; iuuare viros.
In proprios vſus qui vertit res alienas,
Quodq; ſuum non eſt, conterit atq; rapit:
Hic Acherontæis animam demerget in vndis,
Excrutians ſeſe perpetuaq; ſiti.
Theſauri raptor parùm a predone doloſo
Diſtat, res raptas prauus vterq; premit.
En deus omnipotens, teq; extra, atq; in cute noſcit,
Actus deìnde tuos, noſcit & ingenium:
Inueniës, ſi quod ſacra iura tenere vetabunt,
Redde, nec inuentis polluë corda malis.

xiiij.q.v ſi quid inueniſti.

l. cum quereba tur C. vnde. vi.

Auguſtinus.

1. Peter. iiij. Deutro. vij.

Ange. iuſti. de re diui. in fi.

xxxij. diſt. erubeſcant. Hiere. xvij. Pſal. vij. In regula peccatum. li. vi.

Of him that findeth ought of another mans, *not reſtoring it to the owner.*

He that ought findeth eyther by day or night,
Uſing it as his owne, as a thing gotten iuſtly,
And thinketh that he ſo may do by lawe and right,
Suche is diſceaued, and thinketh wrongfully:
For why, the deuill our ghoſtly enemy
Doth him ſo counſell, and in his eares blowe,
Drawing him into his bondes, as he doth many mo.

Inuenire & nō reddere.

Si quid inueniſti & non reddidiſti, rapuiſti, quantum protuiſti feciſti, quia plus non inueniſti. &c. Vnus quiſq; enim ſcire debet quod ſuum non eſt, ad alium pertinere.

xiij. q. v. ſi quid inueniſti.

L. cum quærebatur C. vnde. vi.

The feruour of riches and diſordred loue
Which many haue, doth me binde & conſtrayne,
Within my ſhippe them ſharpely to reproue,
That penne nor hande them ſelfe will not refrayne:
Of couetiſe nowe I will not ſpeake agayne,
But of them that kepeth by force and by might,
That thing whereto they haue not come by right.

Some findeth treaſures of other mens good,
And in their owne vſe ſuche good they occupie,
Which of their mindes are ſo blinde and wood,
And ſo rooted in their errour and follie,
That oft they ſay (ſay) yea and dare bide by,

That

That some Saint whom they worshipped haue,
Haue sende them the same, their honestie to saue.

They haue no force nor care, nor they none haue will,
To whom the riches so lost did appertayne,
That fortune hath geuen, they holde fast and keepe still,
Neuer hauing minde it to restore agayne.
Such fooles feare nothing euerlasting payne,
Nor note not, that without true restitution,
It small auayleth to haue made confession.

Heare me foole with thy immoderate minde, *Augustinus*
Heare me, and do thy heart thereto apply:
If thou by fortune any riches finde,
Calling it thine, thou lyest therin falsly:
If thou haue wit, thou canst not well denye,
But that good not geuen, nor gotten by labour
Can not be righteouse: thus mende thy blinde errour.

If thou ought finde that longeth not to thee,
Then is it anothers, the case is clere and playne: *1. Peter. iiij.*
Wherfore thou ought of lawe and of duetie, *Deutro. vij.*
Unto the owner it soone to yelde agayne:
But if he be dead, to whom it did attaine,
Thou ought not yet to kepe it nere the more,
But to his sectours or heyres it restore.

Put case that they also be past and deade,
Yet ought thou not to keepe it still with thee:
The lawe commaundeth, and also it is mede,
To geue it to such as haue necessitie,
With it relieuing their painfull pouertie.
And so shalt thou discharge thy conscience,
Helping the poore, and auoyde great offence.

But he that others goodes tourneth to his owne vse,
Spending and wasting that thing that neuer was his:
Such certainly his reason doth abuse,
And by this meane greeuously doth amisse:
Whereby he leseth eternall ioy and blisse,
His soule drowning deepe within hell flouds,
For his mispending of other mens goods.

But to be shorte, and briefe in my sentence,
And sooth to say playne as the matter is: *xxxij. dist. erubescant*
Forsooth I see not right great difference, *Hiere. xvij.*
Betweene a thiefe, and these fooles couetise:

Both

Both wrongly kepeth that thing that is not his,
Thinking that God doth not therto aduert,
Which noteth thy dedes, thy minde, thought, and heart.

In regula peccatum liber vi

Wherfore yf thou haue a righteous conscience,
Thou wilt nought kepe which longeth not to thee,
The lawe so commaundeth in payne of great offence:
For of good that thou kepest agaynst equitie,
Thou shalt make accompt after that thou shalt dye,
To thy great payne in hell for euer more,
Yf thou no restitution make before.

Peccatum non dimittitur de regula Iuris li. vi

Here might I touche executours in this crime,
Blaming their dedes, disceyte and couetise,
Yf it were not for wasting of my time,
For mende them they will not in any wise,
Nor leaue no poyntes of their disceitfull gyle:
Let them take part of that which I here note,
And be parting fooles in this present bote.

¶ The Lenuoy of Barclay the Translatour to the Fooles.

O Ye false executours whom all the world repreeues,
And ye that finde mennes goodes or treasoures,
I call you as bad as robbers or theeues.
For ye by your falshode and manyfolde errours,
Kepe falsely that thing which is none of yours,
And wast here the goodes of him that is past,
The soule lieth in payne, ye take your pleasours
With his riches, damning your soule at the last.

DE CONTIONE SAPIENTIAE.

Quem sacra delectat diuûm sapientia, quiq;
Pectore flagranti dogmata sancta colit:
Hic cunctis præstat, clarosq; meretur honores,
In cælo datur & digna corona sibi.

Prouer. i.
Persius sati. iij.

CLamat voce graui populo sapientia cuncto:
O genus humanum ad nostram concæde cathedram,
Discite quid recti doceant mea verba, boniq;
Discite mortales castæ monumenta Mineruæ,
Et sacræ pariter sua dogmata discite linguæ:
Prouer. xiij. Stultitiam crassam tota deponite mente:
Quærite doctrinam, qua constat vita saluſq;.
Quærite quæ bona sunt, funesta pecunia nusquam
Alliciat vestros animos ad crimina spurca.
Plautus in amphitri. Sardonychen fuluum superat sapientia, & aurum,
Argentumq; simul, gemmas, nitidosq; berillos:

Non

Non Adamas melior,non eſt Magneſia cautes:
Eſt maior toto ſapientia prouida mundo.
Quicquid & optari poterit,non præſtat aceruum
Æqualem ſophiæ,cunctis præſtantior ipſa eſt.
Nil habet æquiualens, ſimilis nec gloria fulget: Eccleſi.xxvbij.
Conſiliis princeps toto dominatur in orbe,
Temporat hæc vrbes,populos,magnumq; ſenatum:
Corporis hæc præbet vires,& corda polita.
Clamitat ad cunctos ſapientia,voce tubali:
Me duce ſceptra tenent reges,rutilaſq; coronas, Prouerb.biij.
His mores legeſq; dedi de pectore ſacro:
Me duce principibus regna obſeruantur auita,
Ac per me gentes,ſincera lege reguntur: Eccleſi.xxj.
Quæ mala ſtultitiæ fugiunt, cæcoſq; furores,
Qui me ritè colit,qui me veneratur amatq;,
Hunc veneror,mitiſq; ſequor cum laude perhenni: Prouerb.iij.
In me diuitiæ ſacræ,theſaurus & ingens,
Et bona fœlicis conſiſtunt præmia vitæ.
Me deus æternus diuino numine obumbrat,
Nataq; de cerebro,ſum magnum & ſparſa per orbem.
Cæleſtis per me maieſtas cuncta parauit,
Et ſine me nihil eſt in cœlo,atq; orbe creatum: Prouerb.ſ.
Inſipiens igitur qui non mea dogmata tractat.

Sapientię pte-cepta.

Vſquèquo partu li diligitis infantiam, et ſtulti ea quæ ſibi ſunt noxia cupient: & inprudentes odibunt ſcientiam, conuertimini ad correctionẽ meam: diſcite & ò miſeri cauſas cog noſcite rerum. Quid ſumus aut quid nam victuri gignimur ordo? Quis datus eſt metæ quam nullis fluxus, & vnde.

Of the Sermon or erudition of vvisdome *both to wise men and fooles.*

He that delyteth in godly sapience,
And it to obteyne putteth his busynes,
Aboue all fooles shall haue preeminence,
And in this world haue honour and riches,
Or a woorthie crowne in heauens blessednes:
Or els both wealth here, and after ioy and blisse,
Where as a foole of both the two shall misse.

Prouer.i. *Persius Satyra. iij. Valerius.lib.i.*

Wisedome with voyce replete with grauitie,
Calleth to all people, and sayth: O thou mankinde,
Howe longe wilt thou liue in this enormitie,
Alas howe longe shalt thou thy wit haue blinde?
Heare my preceptes, and roote them in thy minde.
Nowe is full time and season to clere thy sight,
Harken to my wordes, grounde of goodnes and right.

Learne mortall men, studying day and night,
To knowe me wisedome, chiefe roote of chastitie,
My holy doctrine thy heart shall clere and light.
My tonge shall shewe thee right and equitie.
Chase out thy folye, cause of aduersitie,
And seeke me wisedome which shall endue thy minde,
With healthy and wealth, whereby thou life shalt finde.

Prouer.xiij.

Arise I say agayne to thee mankinde,
And seeke me wisedome that am well of goodnes,
Let not this worlde thy conscience further blinde,
Nor to sinne subdue for loue of false riches,
Blinde not thy heart with mundayne wretchednes:
I am woorthy golde and woorthy all good mundayne,
And to mankinde counsaylour souerayne.

Plautus in Amphitrione

No maner iewell is to me like certayne,
Ne so profitable to mortall creature,
I passe all riches, and cause a man refrayne
His minde from sinne, and of his ende be sure.
There is no treasure nor precious stone so pure,
Carbuncle, Rubie, ne Adamant in lande nor sea,
Nor other lapidary comparable to me.

Prouer.viij. *eodem capitulo plura vide ad hunc locum spectantia,*

And shortly to speake, wisedome is more laudable
Then all the world or other thing mundayne:
There is no treasure to wisedome comparable,
But it alone is a vertue moste souerayne.
Hauing nought like in valour nor woorthy certayne.

No foole

No foole is so riche, nor hye of dignitie,
But that a wise man poore is more woorthy then he.

Melior est acquisitio eius negotiatione auri & argenti Prouer.iij.

Wisedome preserueth men in auctoritie,
Princes promoting by counsell prouident:
By it poore men sometime, and of lowe degree,
Haue had the whole world to them obedient.
It gydeth cities and countreys excellent,
And gouerneth the counsayle of prince, lorde and king,
Strengthning the body, the heart enlumining.

Inquire prudentiã & arripe illam, & exaltabit te, gloriãficaberis ab ea cùm eam fueris amplexatus. & c. corona in elita proteget te. Prouer.iiij.

It gydeth lordes, and from bondage doth bring,
Them whom foly hath brought into captiuitie:
Her giftes to mankinde freely offering,
Gyding her disciples from all aduersitie.
Wisedome standing vpon a stage on hye,
Cryeth to mankinde with loude voyce in this wise,
I truth exalt, and vicious men despise.

Prouer. viij.

Learne of me wisedome, cast out your couetise,
For by my might, prudence, and wise prouision,
Kinges vnto their dignitie do rise,
Their scepters guyding by my monition.
I gaue them lawes to guide eche region,
In wealth defending and in prosperitie,
Them and their realmes while they guide them by me.

All maner nations that do to me encline,
I gyde and gouerne by lawe and equitie:
In me is right, godly wit and doctrine.
What blinde foly, and howe great aduersitie
Do they auoyde, that guide them selfe by me?
And he that me loueth with worship and honour,
Shall knowe my loue, my grace and my fauour.

Ecclesi.

He that me foloweth shall auoyde all dolour,
I shall him folowe, promoting in such case,
That none shall be before him in valour:
I godly riches in my power inbrace,
Which man by me may easyly purchace.
And he that will his way by me addresse,
I shall reward with heauenly ioy endlesse.

Prouer.iij.

The father of heauen of infinite goodnes,
Me comprehendeth within his deitie,
Of him my first beginning is doubtles,
And heauen and earth he create hath by me.

Beatus dominus, sapientiã fundauit terram, stabiliuit cœlos, & c. Prouer.iij.

And euery creature both on lande and sea,
The heauen imperiall, planets and firmament,
God neuer thing made without my true assent.

Therefore mankinde, set thy minde and intent,
To me wisedome to be subiect and seruaunt,
To my preceptes be thou obedient,
And heauenly ioy thou shalt not lacke nor want:
For doubtlesse they are mad and ignoraunt,
And fooles blinded whosoeuer they be,
That will not gladly be seruauntes vnto me.

Prouer. i.

¶ The Lenuoy of Barclay to the Fooles.

Si intrauerit sapientia cor tuum, & scientia animæ tuæ placuerit, consiliũ custodiet te, & prudentia seruabit te. Prouerb. ij.

Arise fooles of mindes darke and blinde,
Receyue the giftes of godly sapience:
Here her preceptes, and plant them in your minde,
And roote out the graffes of your olde offence:
Call to your mindes what inconuenience,
Howe sodaine falles, what sorowe and torment
Hath come to many a mightie lorde and prince,
For not folowing of her commaundement.

IACTATIO ET CONFIDENTIA FORTVNÆ.

Se fortunatum, fœlicem, seq; beatum
Qui putat, & forti nimiùm confidit iniquæ,
Laudat & extollit fortunam, sentiet olim
Cùm minimè retur, tectum crepitare domumq;.

Augustinus. Prouer. xxvij. Eccle v. Valerius lib. i.

HIc quoq; dignus erit nostra rate, siue liburno
Prouehi, & insipidum stultus adire chorum:
Qui iactabundus fortunam semper in omni
Arridere sibi reputat, atq; cupit:
Et iactat quòd se gremio fortuna benigno
Respiriat, sint & prospera cuncta sibi:
O fatue, enormis quæ te vesania torquet?
Esay. xlv.
Quorsum te rerum fata caduca trahunt?
Cur nimiùm subitis audes confidere rebus?
Cùm bona fortunæ non stabilita ruunt:
In cassum iactas sanæ ludibria sortis,
Fœlix qui se non implicat hisce bonis.
Augustinus.
Iactas diuitias, iactas quòd copia rerum
Te beat, inq; manus prospera multa fluunt.
Iactas successus faustos, & sortis aceruos,
Seneca in hercule furenti.
Cùm finem incertum sors tamen omnis habet.
Pestifero multos fallit sors nubila vultu
Instabilûmq; trahit, non benè fida rotam:
Stultus quem passim rerum successus inescat,
Confidit rebus qui benè fortuitis,

Dęmonis horrendi (mihi credite) filius hic eſt,
Poſthabitis ſuperis qui bona vana colit:
Quem ſtygius Pluto conatur fallere, rerum
Huic cumulum præſtat diuitiasq; malas,
Quæ damnant hominem ſitibundum in gurgite fuſco;
In quo ranarum peſſima turba fluit.
Stultus qui iactat fortunæ commoda, certus
In quibus & ſtabilis non ſolet eſſe gradus:
Fortunam patienter habe, nec proſpera iactes
Fata: hodié diues, cras quoq; pauper eris:
Non in fortunæ manibus fœlicia rerum
Munera dependent, ſed deus illa tenet:
Et mutat quodcunq; volet, tu ſtulte profanam
Ne ſortem extollas, nunquàm ea firma manet.

Prouer. xxi.

Prouer. i.

Iuuenalis.

Of boaſting or hauing confidence *in fortune.*

He is a fole which ſetteth confidence,
On fraple fortune vncertayne and mutable,
His minde eralting in pryde and inſolence,
Becauſe that ſhe ſometime is fauourable:
As if ſhe would be ſo perdurable.
Such foles oft when they thinke them moſt ſure,
All ſodainly great miſfortune endure.

Fortunæ vanitas,

Succeſſus humanæ proſperitatis verum inditium æternæ damnationis eſt. De propitiato peccato noli eſſe ſine metu, neq; adiicias peccatum ſuper peccatum. Miſericordia enim & ira ab illo citò proximant, & peccatores reſpicit ira illius. Lento enim gradu ad vindictam ſui diui diuina procedit ira, tarditatemq; ſupplicij grauitate compenſat.

AMong our fooles he ought to haue a place,
And so he shall, for it is reasonable,
Which thinketh him selfe greatly in fortunes grace,
Boasting that she to him is fauourable,
As if her maner were not to be mutable.
In this vayne hope such their life doth leade,
Till at the last their house burne ouer their head.

Augustinus Prouer xxviij. *Valerius lib, i* Eccle. v.

He shaketh boast, and oft doth him auaunte
Of fortunes fauour, and his prosperitie,
Which suffreth him nought of his will to want,
So that he knoweth nought of aduersitie,
Nor misfortune, nor what thing is pouertie.
O lawlesse foole, O man blinded of minde,
Say, what suretie in fortune canst thou finde.

Esay. lxv.

To what ende, or vnto what conclusion
Shall fortune frayle, vnrightwise and vnsure
Leade thee blinde foole by her abusion?
Howe darest thou thee in her blindnes assure,
Since she vnstable is and can not longe endure?
Her giftes chaunge, she is blinde and sodayne,
Though she first laugh, her ende is vncertayne.

Augustinus

Thou shakest boast oft of her foly in vayne,
For he is most happy which can auoyde her snare:
If she exalt some one vnto wealth mundayne,
She bringeth another to payne, sorowe and care,
While one is laded to, the others backe is bare.
While she a begger maketh in good abounde,
A lorde or state she throweth to the grounde.

But notwithstanding her mutabilitie,
Thou boastest thy good, and to much abundaunce,
Thou boastest thy wealth and thy prosperitie,
Thy good auenturs, and plentifull pleasaunce:
Alas blinde foole, amende thy ignoraunce,
And in thy wealth to this saying intende,
That fortune euer hath an vncertayne ende.

Seneca in Hercule furenti,

Fals fortune infect of countenaunce and of face,
By her eyen cloudy, and variable visage,
Hath many for a while taken to her grace,
Which after by her wheele vnstable, and volage
Hath brought them to wo, misfortune and damage.
She ruleth poore and riche without difference,
Lewdnes exalting, and damning innocence.

Thus

Thus is that man voyde of all intelligence,
Whom fortune fedeth with chaunce fortunable,
If he therein haue ouer large confidence,
And thinke that sure that euer is mutable:
That foole is sonne to the fiende abhominable,
That foloweth riches and fortune that is blinde,
His Sauiour lefte, and cleane out of minde.

When the foule fiende father of vnhappynes, Prouerb. xvij.
Poore man purposeth by falsehode to begyle,
He sendeth him worldly wealth, and false riches,
And causeth fortune a while on him to smile,
Which with her blindnes doth mankinde so defyle,
That while they trust in her fauour to sore,
They damne their soules in hell for euermore.

By large examples eche day thou maiest see,
The chaunge of fortune, and the ende vncertayne, Prouerb. f.
Wherfore to boast thee of her commoditie *Prosperitas stultos rum perdet eos*
It is great follie, and also a thing in vayne:
From this lewdenes thy minde therfore refrayne,
And be content with fortune moderate,
Nor boast thee not of thy wealth or estate.

This day thou art riche and despisest the poore,
Yet so may it fall, that for thy lewde liuing
To morowe thou beggest thy bread from dore to dore:
Therfore remember that blinde fortune wandring, *Iuuenalis.*
Hath not in her handes, power, nor guyding,
The rewardes of wealth, nor of felicitie,
But God them guydeth by his great maiestie.

And all thing chaungeth as is to him pleasaunt,
His dedes to wisedome alway agreable:
Wherfore blinde foole be not so ignoraunt,
To prayse fortune whiche is so variable,
And of rewardes vnsure and chaungeable: *Resume Prouerb f. Prosperitas &c.*
But though she smile trust not to her intent,
For among sweete herbes ofte lurketh the serpent.

¶ Barclay to the Fooles.

¶ Ye Fooles that haue in fortune confidence,
And boast you of wealth and of prosperitie,
Leaue of your follie, and note by euidence
Her course vnsure, and her mutabilitie:
None in this life can byde in one degree,
But sometime hye, then after poore and lowe,

Nowe

Nowe nought set by, nowe in auctho*r*itie,
Nowe full, nowe voyde, as waters ebbe and flowe.

I am remembred that I haue often sene
Great worldly riches ende in pouertie,
And many one that hath in fauour bene,
And hye promoted in wealth and dignitie,
Hath sodaynly fallen into calamitie:
Thus is it follie to truste in fortunes grace,
For while the Sea floweth and is at Burdews hye,
It as fast ebbeth at some other place.

DE NIMIA CVRIOSITATE MORTALIVM.

Qui curas hominum cunctorum ferre laborat,
Nec proprios fructus, nec sua damna videt:
Is quoq; sit patiens, & discat ferre dolores
Si premitur mundi mole ruatq; graui.

De rerum.c.i. in prin.li.vi. Persius.i. Terentius. Roman.xij. Prouerb.xx. Eccles.i.& xviij.

QVi plus ferre cupit proprijs portare lacertis
Quàm valet, hic fatuus sua sponte pericla subibit:
Imprudens etenim quisquis ceruice parata
Vult molem sufferre grauem, & iuga tristia solus,
Cùm sit opus multis talem portare laborem:
Qui dorso imponit spatiosi pondera cœli,
Et capit id quod ferre nequit: velociter iste
Corruit, & cœpti hunc tandem imprudentia mordet.
Iuuenalis. Alexander. Historiæ nobis recinunt exempla, quòd ille
Magnus Alexander toto sudasset in orbe:
Europæ atq; Asiæ fines, non deniq; mundus
Sufficere sibi, tanquam pro corpore paruo
Non satis ista foret tellus quam iure teneret.
Attamen exigua tandem compostus in vrna,
Sarcophago contentus erat paruoq; sepulchro:
Eccles.vij. Mors horrenda docet, quo quis contentus abire
Debeat: & qualem sectentur corpora finem.
Diogenes. Horatius. Cynicus ille fuit græcis plus diues in oris
Cognitus, & sophiæ celebris præceptor & author:
Non ædes magnas, non hic sublimia tecta
Quæsijt, at vacuo speculatus vase forato &
Astrorum motus, curauit sæcula nusquam:
Magna quies istunc atq; ocia blanda manebunt,
Iuuenalis. Qui forti curas abigit de pectore vanas:
Haud onus imponit dorso quod ferre recusat:
Maxima qui tentat, voto qui concipit alta,
Pondus & aggreditur rerum, tolerare laboret
Grandia, quæ mordax imponit cura lacertis.

Quid

Quid iuuat ingentem manibus quod vincimus orbem?
Angorem fruſtrà patimur, curaſq; modeſtas,
Si tandem hanc animam ſtygias mittemus in oras?
Qui curat quid mundus agat, quo Cæſar in orbe
Martem agitet, nunquàm tranquilla viuet in hora:
Stultus & is curans quòd nec mutare valebit.

Prouer. xvij.
Sapien. x.
Math xvj.

Sapien. viij.

Of the ouer great and chargeable *curioſitie of men.*

¶ Unto mo Fooles here ordeyne I a barge,
Whiche medleth with euery mans buſines,
And not intendeth to their owne loſſe and charge:
Great payne and wo ſuche fooles oft oppreſſe,
And let them learne with pacient mekenes
To ſuffer ſorowe, for why, they ſhall none lacke,
Since they alone the whole worlde take on their backe.

Cura iuutilis.

O curas hominũ, ò quantum eſt in rebus inane: aliena curas ea quæ ad te non attinent. Noli plus ſapere quam oporteat. Alciora te ne quæſieris: & forciora te ne ſcrutatus fueris: ſed quæ præcepit tibi deus illa cogita: & in pluribus operibus eius ne fueris curioſus. Non eſt enim tibi neceſſarium, ea quæ abſcondita ſunt videre oculis tuis. &c.

He that will couet to beare more then he may,
And take on his ſhoulders more then he can ſuſtaine,
Suche is a Foole, his dedes will not denay,
And with his owne will goeth to perill and payne:
He is vnwiſe whiche is ioyous and fayne,

Perſius. i. De renun. c. i. in prin. li. vi.

To

Terentius. To offer his necke to beare that without feare,
Roman.xy. Which were ynough for diuerse men to beare.

That man that taketh vpon his backe alone,
Prouer.xx. The heauy weight of the large firmament,
Abhominatio est apud deum pondus & pondus. Or any burdeyne which maketh him to grone,
Eccles.i.c.xiij. Whiche to susteyne his strength is impotent,
No meruayle is yf he fall incontinent,
And then when he lowe on the grounde doth lye,
He ofte repenteth his purpose and follye.

We haue in stories many examples great,
Shewing the lewde ende of this curiositie,
I read of Alexander that did often sweate
In great perils, to augment his dignitie,
He was not content with Europe and Asie,
Nor all the ground vnder the firmament,
At the last ende, could not his minde content.

As yf all the earth were not sufficient
For his small body, by curiouse couetise,
But at the last he must holde him content
With a small chest, and graue not of great price:
Eccles.vij. Thus death vs sheweth what thing should vs suffice,
And what the ende is of our curiositee,
For death is like to hye and lowe degree.

What shall a king at his laste ending haue
Of all his realme and infinite treasure,
Saue onely his tombe, and the ground of his graue:
But though it be of great price and valoure,
As is conuenient to his hye honour,
Nota Augustinum Yet little confort to his soule shall it giue,
But cause of boasting to them that after liue.

Thus when man vnto his laste ende is come,
Diogenes, Horatius. He nought with him beareth of his dignities,
Wherefore Cynicus a man of great wisdome,
Lorde greatest of Grece in landes and Cities.
Hath lefte great example vnto all degrees,
For his great riches his heart did neuer blinde,
But worldly pompe set cleane out of his minde.

He forced of no castels nor excellent buylding,
Despising charges and busynes worldly,
But gaue his minde to vertue and cunning,
And namely to the science of Astronomy,

Considering

Considering that great rest of minde and of body
With him abideth, which with bolde heart is fayne
To folowe vertue, and leaue charges mundayne.

He that so doth no weight doth vndertake,
Upon his backe of so great a grauitie,
That his small strength must it agayne forsake:
Where he that attempteth greatest thinges and hye,
Great weight of charges and much dignitie,
Must learne to suffer payne, thought, and veration,
By his great charges of perturbation.

Iuuenalis.

What auayle is it the worlde to obtayne
In one mans power, and all other to excell,
To suffer trouble, and vayne charges sustayne,
And at the last his poore soule goeth to hell,
There torne and tormented in paynes cruell:
It were muche better to kepe a quiet minde,
And after our death eternall rest to finde.

Proueth.xvij.
Sapient.v.
Math.xvij.

He that taketh thought for euery busines:
And careth for that which doth not appertaine
Nor longeth to his charge, he is full of blindnes,
And no houre shall rest, but still in thought & payne:
Care for thy owne charges, thereon set thy brayne,
For he is a foole that careth or doth intende,
For another mans charge which he can not amende.

Therfore liue in rest after thy degree,
Nor on suche thinges do not thy minde apply,
Whiche are nothing appertayning vnto thee:
If thou so do thou shalt finde rest thereby,
Auoyde thou the charge of worldly misery,
For goodes take no thought, great care, ne trauayle,
Whiche after death shall do thee none auayle.

Sapient.viij.

¶ Barclay to the Fooles.

O Foole clere thy eyes, and of thy selfe beware,
Care moste for thy owne busines and charge,
For other mens take no great thought nor care,
If thou thy conscience maiest therof discharge:
A curious man that of his tonge is large,
Talking or caring of other, his place is best
Hye in the foretoppe of our foolishe barge,
For in that place is small quiet or rest.

Mutuum

MVTVVM ACCIPERE.

Haud facile emergit qui ſemper mutua ſumit,
Nam Lupus eſt meſſæ tempora nulla vorax:
Calcitrat hunc Aſinus plantis quandoq́ recuruis,
Seraq́ mortiferi damna doloris agit.

Deutero.xx.
Prouerb.xxij.
Pſalm.xxxvij.
Eccleſi.iij.
Pſalm.lxxj.
Prouerb.xxviij.
Luke.vj.

MVltiplicata ſuis manibus qui mutua ſumit
Era, hic verſuram ſoluere ſtultus habet:
Profueritq́; parùm quòd metam & tempora tarda,
Soluendi ſtatuit: mox quia tempus abit,
Expoliant vſura vorax & fœnora multos
Cenſibus, ingratam pauperiemq́; creant.
Sæpe etiam nudos homines facit es alienum,
Mutua pauperibus exitioſa nocet:
Schemate quid tamen hoc preſcriptæ pagina legis,
Aut Satyræ excurſus ſignificare velint:
Accipe, nam fatuos vitiorum ſemita trita
Quos trahit, & ſcelerum quos malus error habent,
Denoto: qui peccant, vetitæ quoq́; mutua ſumunt
Legis, & impuro fœnora corde fouent:

Eccleſi.vij.c.viij

Peccati cumulum faciunt, atq́; aggere magno
Conſtituunt molem, ponderibuſq́; grauant:
Imponunt humeris ſtrictum cum mole capiſtrum,
Pondere ſuſcepto cunctaq́; membra tremunt.

Eccleſi.xij.
xxiij.q.iiij.
Nabugodonozor
Sodoma.
Geneſis.xviij.
iij.Regum.xvj.
Thobie.xiij.
Exodus.iij.
Joel.ij.
Amos.ix.
Eſaie.j.
Prouerb.xxij.
Thobie xiij.
Ezechiel.xviij.

Non vt peccatum cumules, tibi tempora donat
Hæc deus, emendes ſed malefacta petit:
Vindicat interdum mortales verbere diro,
Viſitat & lento crimina ſæpè pede.
Adſit in exemplum Sodomorum tarda ruina,
Qua cecidit iuuenis, decrepituſq́; ſenex:
Et ſolymæ præbent nobis exempla vetuſtæ,
Propter peccatum quæ cecidere malum.
Nilicolas itidem plagis ſubitiſq́; ruinis,
Ob ſcelerum molem triuerat ipſe deus.
Et plagis varijs recutite ſemina mentis
Affecit, quamuis gens benedicta foret.
Mutua qui ſumit nequeat quæ ſoluere, ſtultus,
Nam metam poſitam non Lupus ipſe vorat.
Sic deus omnipotens tribuit tibi tempora vitæ,
Non vt peccatum, ſed bona perficias.

Of them that are alvvay borovving.

¶ A man that is buſy both euen and mo;owe,
With rauiſhing clawes and inſaciable,
Of his frendes and neighbours to begge and to bo;owe,

To the

To the deuouring wolfe is moſt like or ſemblable:
Such in our ſhip ſhall not want a bable,
For he that ſtill borowes ſhall ſcant him quite or redde,
And as a wretche the aſſe ſhall him ouer tredde.

Mutuum accipere.

A nullo accipiens mutuū. Qui enim mutuum recipit, ſeruus eſt fœneratoris. Mutuabitur peccator & non ſoluet: iuſtus autem miſeretur & retribuet Omnia tempus habent, & ſuis ſpaciis tranſeunt.

That foole that him ſelfe a dettour doth make
To diuerſe men, and is borowing alway:
Right ponderous charges on him doth take,
Borowing of one, another therewith to pay.
Though he be glad to haue longe terme and day,
To him aſſigned to make his payment,
It nought auayleth, for ſoone the time is ſpent.

Deutro. xv.
Prouer. xxv.
Pſal. xxxvi.
Eccleſi. ix.

But in the meane time deuouring vſury
Spoyleth, making poore many a borower,
Where they two borowed, they promiſe to pay three,
Their day of payment longer to defarre,
Thus doth oft borowing many thouſandes marre:
Yet ſome get malice for that good that they lende,
And where they lent twenty, gladly take they ten.

Pſal lxxi.

Prouer. xxvi.
Luke. vi.
Et præſtiterunt mihi leſtiam his qui ſe adiuuerunt donec accipiantur oſcula lantur manus. &c

I will not ſay but that it is meede certayne
To lende freely to one that is in neede,

Require Eccles.xxix. Et alia bona & conducentia ad hunc locum

And will be glad it to content agayne:
But he that lendeth to haue rewarde or mede,
Or more then he lent, may of hell payne haue drede.
And he that so boroweth gayne can haue none
Thereby in this life, but hell when he is gone.

Therefore in this satyr such will I repreue,
And none that borowe or lende on amitie:
The vsurers, false christen men in their beleue,
Folowe the waren way of their iniquitie,
Prohibite by lawe, iustice and equitie,
Their vncleane hartes, and minde vnhappely
On lucre setting, comming by vsury.

Eccle.vy.c. vij.

They heape their sinne in quantitie horrible,
Laboring that lewde burthen greater to make:
And that sore weight tedious and terrible,
With a great rope vpon their shoulders take,
The weight vp taken all their whole ioyntes quake.
Thus these caitifs with this rope and burthen heuy
Them selfe hange, damning their soule eternally.

Eccle.xij. *xxiiij q, iij Nabugodonozor*

A wretched man, alas make clere thy reason,
Remember though God thee suffer thus longe time,
He graunteth that space to amende thee in season,
And not dayly to encrease thy sinne and crime.
Sometime he punisheth with infernall abime
Shortly for sinne, sometime though one misdoe,
He suffreth longe, but yet trust not therto.

The longer vnpunished, the sorer is the payne,
And if thou wilt not geue to me credence,
Sodoma Genesis.xviij. iij. Regum. xvi. Thobie iij. Micheas. iij. Exodus. ij. Joel. ij. Amos. ij.
Of Sodome and Gomor the Bible sheweth playne,
Howe God rightwisely punished their offence:
And also Solim a towne of great excellence.
For vicioulnes God punished bitterly,
Which should vs cause for to liue rightwisely.

The rightwise God also did sore chastice
The Silicolians and them vtterly destroy,
For their continuing in their sinne and vice,
And their linage longe kepte from wealth and ioy,
In great trouble, which did their hartes noy:
Howe beit that they were good and innocent,
For their fathers fault they suffred punishment.

But to our purpose to returne agayne,

He

He that ought borroweth which he can not pay,
Of a wolfe rauishing followeth the trayne,
But though he all swalowe yet can he by no way,
Deuoure the time nor the prefired day:
Wherefore if he then disceiue his creditour,
He oft him chasteth with iustice and rigour.

Esay.i.
Prouer.xvij.
Thobie.xiij.

Right in like wise our Lorde omnipotent,
In this worlde to liue grauunteth vs time and space,
Not still to sinne, but vnto this intent
To leaue our vice, and followe the way of grace:
But if we still continue in one case,
And haue done no good to pay him at our day,
In hell prison he iustly shall vs lay.

Ezechiel.xviij.

¶ Barclay to the Fooles.

Thou foole misminded, to large of conscience,
To thee I speake that art a lewde dettour,
Borowe thou nothing, noble, grote ne pence,
More then thou mayest agayne pay thy creditour:
Right so endeuour thee to pay thy sauiour
His right and duetie, with a glad will and fayne,
That is true seruice, with glory and honour,
Then shalt thou surely escape infernall payne.

Mathewe.xvij.
Reddite ergo quæ sunt Cæsaris Cæsari, & quæ sunt dei deo.
Roma.xv.
gentes autem super misericordia honorare Deum.

DE INVTILIBVS VOTIS ET PETITIONIBVS.

Qui superos passis manibus, votisq; precatur,
Nec tamen ex iusto pectore vota fluunt:
Quod petit a superis votum non percipit illud,
Materiam risus deinde aliquando dabit.

CArpimus hac satyra optatus quoq; & improba vota,
Quæ temerè a superis nulla ratione precamur:
Voto homo sæpè petit, quæ non intelligit ipse,
Sed quæ tristia sint discrimina fortè datura.
Adsit in exemplum Midas rex, supplice voto
Qui temerè optabat, quòd quicquid tangeret aurum
Esset, & hinc stolidæ damnosa optatio mentis
Huic fuit ad pœnam, nam panis versus in aurum
Atq; merum fuerat, sic voti damna luebat,
Auriculas asini fatua vt ceruice referret.
Multi diuitias optant, censusq; superbos,
Et manibus quatiunt, Iouis atq; impellere tentant
Aures, nummorum vt magnum concedat aceruum.
O malè vouentes, funæsta pecunia multos
Ad miseros casus, & tristia fata retrusit.

Eccles.xviij.
Prouerb.xv.
Eccles.vij.
Luke.xi.in.fi.
John.ix.
Mida rex Phrigũ
Ouid.metam. xi.
Persius i.sat.
Prouer.xvij.
Sapien.viij.

Lycinus.
Craſſus.
Crœſus.

Quid Lycini proſunt ædes, quid iugera campi?
Quid Craſſi cenſus? quid Crœſi maxima gaza?
Non fauſtum nacti finem, non funera recta.

Iuuenalis.

Poſcit opem naruis quidam, longamq; ſenectam,
Poſcit & in longis opulentus viuere ſæclis:

Hebre. viij.
Prouer. xvij.

Quem tamen aſſiduæ crapulæ tucetaq; craſſa
Debilitant, neruoſq; terit laſciua voluptas.

Peleus.
Neſtor.
Horatius in arte.
Sapient. v.
Eccleſi. xi.

In pœnam multis fuit olim annoſa ſenectus,
In qua ſollicito ſudamus ſæpè dolore.
Peleus, & Neſtor viuax, Itacusq; Laertes,
Queſti ſunt ſeram nimiùm tardamq; ſenectam,
Accedunt ſenibus quando q; incommoda multa.
Tùm trahit ad votum quoſdam mundana poteſtas,
Exitium quodq; ſæpè parit, mœſtamq; ruinam.
Exoptant alij formoſos corporis artus,
Atq; animæ iccirco perdunt plerumq; ſalutem.
Optandum eſt, vt ſit mens ſana in corpore ſano,

Iuuenalis.

Et bona fama, fides, & morum vita bonorum,
Et ſedeat virtus in caſto pectore fulgens.

Of vnprofitable and vayne prayers, *vowes, and petitions.*

Quid orandum.

Ante orationem prepara animam tuam: orationes enim iuſtorum ex audiet dominus. Melior eſt finis orationis quam principiū. Orandū eſt vt ſit mens ſana in corpore ſano, Superoſq; precetur & oret, vt redeat miſeris, abeat fortuna ſuperbis. Scimus autem quoniam peccatores deus non exaudit.

That

¶ That man whose heart vnhappy sinne doth blinde,
And prayeth, gasing into the fyrmament,
Or he that setteth not his heart and minde
Upon his wordes, their sentence or intent,
And he that desireth thing not conuenient:
Suche Fooles shall not their peticion obtayne
For without the heart the tonge laboureth in vayne.

ii. Macha. ix.
Orabat autem scelestus dominus a quo non esset misericordiam consecuturus de Antiacho.

HEre we repreue, reperue, yea and reuile
A sorte of fooles lewde of conditions,
Whose heart and tonge their soules doth defile,
By their blinde prayers and euill peticions:
Suche folowe no teaching nor good monicions,
For often many of them with tonge doth pray,
Their minde abstract, not knowing what they say.

Ecclesi. xviij.
Prouerb. v.
Ecclesi. vij.
Luke. xx. in fi.
John. xi.

Man ofte desireth with great affection
That thing of God, which thing if God would graunt,
Should be at last vnto their destruction,
Examples hereof thou canst not lacke nor want:
The great Mydas sometime king triumphant
Of Phrigie, by his owne foolishe desire,
With painefull hunger his life breath did expire.

i. Corin. xiiij.
Orabo spiritu, orabo & mente, psallam spiritu, psallã & mente;
Roma. viij.
Nam quid oremus, sicut oportet nescimus, sed ipse spiritus postulat pro nobis, &c,
Mydas rex Phrigiã Ouidius meta. xi.

This king Mydas of whom I haue you tolde,
Of God desyred with prayer diligent,
That all that he touched tourne might vnto golde,
His prayer was harde, he obteyned his intent,
But not to his wealth, but mortall punishment,
For when he bread or drinke tast or touche sholde,
Incontinent it was turned into golde.

Thus was his prayer to his owne damage,
For at the laste he dyed in wo and payne,
For no golde could his sore hunger asswage,
Nor his desire coulde he not call agayne:
Thus his petition desired was in vayne,
And where he wened great wealth to get therby,
He dyed in shame, hunger, and misery.

Some dayly pray with marueylous busynes,
Crying and sighing to God omnipotent,
For to haue plenty of wealth, ioy, and riches,
And to be made riche, mightie, and excellent:
O cursed liuers, O blinde men of intent,
On suche desires they set their minde and thought,
Which thousandes vnto shamefull ende hath brought.

Prouerb. xvij.
Sapien. viij.

What profited the mightie edifyces
Of Lycinus, or liuelode of excesse?
What profiteth the money gotten in vices
Of riche Crassus, or Crœsus great riches?
They all are dead by their vnhappynes,
And that lewdely, not by death naturall,
Their blinde desires chiefe roote and cause of all.

Iuuenalis,

Another whiche is in youthes prosperitie,
For strength and might often to God doth pray.
Some of their life to haue proliritie
Desyreth God, and here to byde alway,
In riches, wealth, ioy, and solempne aray:
But yet they in gluttony take suche custome,
That they slea them selfe long or their day be come.

Hebre. viij.
Prouer. xvij.

Alas mad foole why prayest thou for age,
Since it so greeuous is and importable,
Unstable and full of dolour and damage,
Odious to youth and intollerable:
Saye foolishe man whiche art of minde vnstable,
Is it not great follie to any creature,
To pray for that thing whiche he can not endure.

Psalmista.

Peleus and Nestor and many other mo,
As Itackes and Laertes, sore haue complayned,
For to longe age, euer full of payne and wo,
Wherwith their bodies sore haue bene constrayned,
And with great sorowes and diuers often payned:
And to conclude briefely in one sentence,
Ofte to age falleth muche inconuenience.

Horatius in arte.
Sapient. v.
Eccles. xi.

Yet are mo fooles whiche ought reproued be,
And they are suche which still on God doth call
For great rowmes, offices, and great dignitie,
Nothing intending to their greeuous fall:
For this is dayly sene and euer shall,
That he that couetes hye to climbe a loft,
If he chaunce to fall, his fall can not be soft.

Some other pray for beautie and fayrenes,
And that to a cursed purpose and intent,
Whereby they leese the heauenly blessednes,
Their soule subduing to infernall torment:
O ye mad fooles of mindes impotent,
Pray your Pater noster with deuout heart and minde,
For therin is all that is nedefull to mankinde.

Our

Our Sauiour Christ while he was on this grounde
Among vs sinners in this vale of misery,
Taught his disciples this prayer which doth sounde
Nere to this sentence, nor greatly doth not vary.
Our father which art in heauen, eternally
Thy name be halowed, graunt that to thy kingdome
All we thy seruauntes woorthely may come. *Pater noster.*

In earth as in heauen thy will be done alway,
And of thy great grace and thy benignitie
Our dayly bread graunt vnto vs this day,
Forgeuing our sinnes and our iniquitie,
As we forgeue them that to vs detters be,
And to auoyde temptation thy grace vnto vs lende,
And vs deliuer from euery euill. Amen.

When thou hast clensed thy minde from sinne before,
And sayde this prayer to thy maker deuoutly,
Thou needest not of him to desire more:
Yet mayest thou pray and desire rightwisely
For health of soule within thy whole body,
For stedfast fayth, and ill name to eschewe,
And chastly to liue (by his helpe) in vertue. *Iuuenalis.*

Thus should thou pray thou wretche both day and night,
With heart and minde vnto thy creatour,
And nought by foly to aske against right,
To hurte or losse to thy frende or neighbour,
Nor to thy foe by ill will or rigour:
But if God to thy prayers alway should encline,
Oft should come great sorowe to thee and to all thine.

The Lennoy of Barclay to the Foles.

Man clere thy minde or thou begin to pray,
Els though thy prayer be iust, it is but bayne,
And keepe together thy heart and tonge alway,
Or els doubtles thou leesest all thy payne:
From lewde petitions thy minde thou ought refrayne,
If thou desire euill to thy foe by malice,
At thy petition God shall haue disdayne:
For though thou be wroth, God is not in like wise.

DE INVTILI STVDIO.

Qui studium exercet vanum, sterilemq; palæstram,
Et frustra studij tempora cæpta terit:
Ad partes satyræ veniat stultasq; cohortes,
Vt videat quid sit peraidicisse nihil.

Nunc

Eccle.xliiij. Hebrewes.v. ij.Timot.iij. Eccle.xxv.

NVnc superest satyræ fatuos vectare studentes,
Qui cappas humeris portant,longosq́; cucullos:
Vnde trahunt post se capparum in puluere caudas,
Et se scire putant,quod non didicere studendo.
Dum studijs teneros deberent tradere mores,
In plateis potiùs ludibria vana sequuntur.
Nil studij fructus curat malèsana iuuentus,
Cogitat haud artes magna ratione repertas:

xvi.q.i.sic viue

Sed potiùs fatui studio laqueantur inerti,
Vnde nihil morum,nihil & virtutis habebunt.

Seneca.Epi.xviii. c.nisi cum pridem de renun.

At sophia est veterum magno sudore paranda,
Ocia nil possunt præstare ignaua studenti:
Hinc magìs admiror,quòd multi errore profano
Nil nisi nunc manibus triuilia grammata voluunt:
Grammatices priscæ sincera volumina spernit,
Cuius Alexander gallus præcordia turbat.

xxxvii.dis. nonne.

Hic logicæ nodos soluit sermone rotato,
Et sylogismorum cum garrulitate molesta:
Currere nunc Sortem clamat,nunc stare Platonem
Blacterat,& nescit verbis imponere finem:
Ars logicæ falsó nodos,& retia cauta

Ecclesi.xvi.

Nectit,& explicitum,tenebras deducit in atras.

xxxvii.dist. legimus.

Noctes atq́; dies ranarum murmura rauca
Effundunt,logicæ verbosaq́; dogmata clamant.
Talibus illecebris violatur prima iuuentus,
Vtile nil quærens,nil delectabile gustans:

Eccle.viij.

Hic volat ad Viennam,tenet hunc Erfordia magna,
Hunc Basilea fouet,Lips istum barbara tellus,
Hic mare sulcauit,gentes hic vidit Iberas,

xii.q.ii.gloria Episc. glo.in.c. cum ex literis de integ. restitu.

Vidit & hic Gallos,& magnæ mœnia Romæ:
Ad patrios tandem redeunt sine laude penates,
Et sine doctrina cappas ceruice superbas
Gestant,pro stulto quæ respondere studente

Prouer.xiiij.

Possint,incassum tractârunt tempora prima.

Of vnprofitable study.

The that vayne study doth haunt or exercise,
And leseth his time,of fruite voyde and barrayne,
Resorting to riot,which cunning doth despise,
And that of doctrine(in maner)hath disdayne:
Such shall in age of his madnes complayne.
And seeing that he leseth his time thus in foly,
Let him come to our foolish company.

NOwe in this nauy many them selfe present,
Of this our realme,and from beyonde the sea,
Which in their study are lewde and negligent,

Lesing

Inutile studium,

In pueritia requirentes modos musicos, & narrantes carmina scripturarum in generationibus gentis suæ gloriam adepti sunt. &c. Otium sine literis mors est, & viui hominis sepultura. Etenim, cum deberetis magistri esse propter tempus, rursum indigetis vt doce amini quæ sint elementa exordii sermonum dei.

Lesing their time at the vniuersitie,
Yet count they them selfe of great aucthoritie,
With their proude hoodes on their neckes hanging:
They haue the laude, but other haue the cunning.

Eccle. xliiij. Hebrewes. v. i. Timot. iij.

They thinke that they haue all science perfectly
Within their heartes, boasting them of the same:
Though they thereto their minde did neuer apply,
Without the thing, they ioy them of the name,
But such mad fooles to their great losse and shame.
While they should nourishe their mindes with science
They seeke their pleasure, geuen to negligence.

Eccle. xxv.

They wander in euery inconuenience,
From strete to strete, from tauerne to tauerne,
But namely youth foloweth all offence,
Nothing intending the profite to discerne,
Nor fruit of cunning, whereby they might gouerne
Them selfe by reason, but such thinges they ensue.
Whereby they neyther get good maners nor vertue.

xvi. q. i. sic viue.

But he that intendeth to come to the science
And godly wisedome of our elders, certayne

He must

Seneca epistola, xviij. C. nisi cum prudē. de renun.

He must lore studie, for without diligence
And busy labour no man can it obtayne,
None ought to ceasse, though it first be a payne,
In good perseueraunce commeth great riches,
Where no good commeth of slouthfull ydlenes.

But moste I meruayle of other fooles blinde,
Whiche in diuers sciences are fast laboring
Both day and night with all their heart and minde,
But of Gramer knowe they little or nothing,
Whiche is the grounde of all liberall cunning:
Yet many are busy in Logike and in lawe,
When all their gramer is scarsely worthy a strawe.

Sulpicius in Alexandrum: est breuis ille nimis, fuscus et ille nimis.

If he haue once read the olde dotrinall,
With his diffuse and vnperfite breuitie,
He thinketh to haue sene the poyntes of gramer all,
And yet of one errour he maketh two or three,
Precian or Sulpice disdayneth he to see:
Thus many which say that they their gramer can,
Are as great fooles as when they fyrst began.

xxxvij. di. nonne.

One with his speach round turning like a wheele,
Of Logike the knottes doth louse and vndo,
In hande with his Sylogisimes, and yet doth he feele
Virgilius, Est & non cuncti monosyllaba nota frequentant. &c. His demptis nihil est hominum quod sermo volutet, Qualis vita hominum quam duo monosyllaba versant. &c, Virgilius
Nothing what it meaneth, nor what longeth therto:
Nowe sortes currit, nowe is in hande Plato,
Another commeth in with Bocardo and Pherison,
And out goeth agayne a foole in conclusion.

There is nought els but est and non est,
Blabering and chiding, as it were Beawles wife,
They argue nought els but to proue man a beast,
Homo est Asinus is cause of muche strife:
Thus passe forth these fooles the dayes of their life
In two syllables, not geuing aduertence
To other cunning, doctrine, or science.

Eccles. xvi.

I will not say but that it is expedient,
Thee to knowe of Logike the crafte and cunning,
For by argument it maketh euident
Muche obscurenes, sometime enlumining
The minde, and sharping the wit in many a thing:
But oft yet by it a thing playne, bright and pure,
Is made diffuse, vnknowen, harde and obscure.

It is ynough therof to knowe the grounde,

And

And not therin to waste all thy life wholy,
Still grutching like vnto the frogges sounde,
Or like the chattering of the foolishe pye,
If one affirme, the other will denye:
Sophistrie nor Logike with their arte talcatife,
Shewe not the way vnto the booke of life.

xxxvi.di. legimus.

With suche fooles tender youth is defiled,
And all their dayes on them they set delite,
But godly doctrine is from their mindes exiled,
Whiche should the body and soule also profite,
They take no leasure, pleasure, nor respite,
To other sciences, pleasaunt and profitable,
But without ende in one thing chat and babble.

One renneth to Almayne, another vnto Fraunce,
To Paris, Padway, Lumberdy, or Spayne,
Another to Bonony, Rome, or Orleaunce,
To Cayne, to Tholows, Athens, or Colayne,
And at the laste returneth home agayne
More ignorant, blinder, and greater fooles,
Then they were when they first went to the scholes.

Eccle. viij. Et quantum plus laborauerit ad quærendum, tanto minus inueniet.

One boasting the name of a lawier or deuine,
His proude hood hye vpon his stately necke:
Thus must a good clarke vnto a foole encline,
Lowte with the body, and with obedience becke,
And though it tourne to their rebuke and checke,
Yet nowe a dayes ouer many suche there be,
Which in stede of cunning vseth audacitie.

xij. q. ij. gloria epis. glo. in c. cum ex. littera de integ. resti.

Prouerb. xiij.

The hood must aunswere for the foolishe student,
Their time hath bene lost, fruitles and barreyn,
Their frendes goodes on suche fooles are spent,
To their damage, thought, hunger and payne:
Thus to conclude, me thinke it is but vayne,
The frendes to labour the daies of their liue,
To spare for such scholers which shall neuer thriue.

Cicero in epistolis ad Vale. iuri sancto, presertim cum his temporibus audacia pro sapientia liceat vti.

¶ The great follie, the pride, and the enormitie
Of our studentes, and their obstinate errour,
Causeth me to write two sentences or three,
More then I finde written in mind authour:
The time hath bene when I was conductour
Of muche folly, which nowe my minde doth greue,
Wherefore of this ship since I am gouernour,
I dare be bolde mine owne vice to reproue.

Additio Alexandri Barclay presbiteri. &c.

Howe

Howebeit I knowe my wordes shall suche greue,
As them selfe knoweth sawtie and culpable,
But yf they be wroth, let them take me by the sleue,
For they shal beare the hood, and I wil beare the bable:
But first ye studentes that are of minde vnstable,
Ye wasters and getters by night in fielde or towne,
Within my Nauy would I set you to a cable,
If I feared not, least ye your selues woulde drowne,

Also I feare least my ship should sinke for sinne,
If that Cupido and Venus seruitours
On the vnsure Sea my shippe entred within,
Or all the fooles promoted to honours,
I none receyue can of hye progenitours,
My shippe is not dressed for them conuenient:
And to I feare least their cruell rigours,
Should rayse to my shippe some tempest or torment.

¶ The Lenuoy of Barclay to the Fooles.

Ye studentes, clense your mindes of this crime,
Geue once your heartes to perfite diligence,
Howe longe in Idlenes will ye leese your time
In pride and ryot, with all other offence:
Alas, what profite get ye by negligence,
But spende your goodes in all iniquitie,
And where your frendes thinke ye labour for science,
Ye lese your time, bringing them to pouertie.

Leaue of suche studie as is vnprofitable.
Without eyther fruite or godly discipline,
And geue your mindes to sciences lawdable,
Where ye may your heart set and encline,
To Aristotles or Platoes doctrine,
And not alway on Logike or Sophistrie,
I will not say but it is a thing diuine,
And muche worth to knowe Philosophie.

TEMERE LOQVENTES CONTRA DEVM.

Si deus annueret precibus, nostrisq; petitis
Semper, & ad votum concederet omnia: plures
In lachrymas fluerent mestas, fletusq; molestos,
Stulticiaq; suæ captarent præmia iusta.

vi.q.i.si omnia Eccles.itg. Prouer.xxv.

VAnam operam impendit fatuus, stultosq; labores
Qui solis radios igne iuuare putat:
Et face succensa, se credit lampada Phœbi

Augere,

Augere, vt plenum plenius efficiat.
Stultior ille tamen ſuperi qui facta tonantis
Atq; voluntatem corripit ætheriam:
Hic ſuperat ſtultos omnes, veſanior hiſq; eſt:
Eumenides quorum pectora ſurda premunt.
Namq; dei noſtri tanta eſt ſapientia, virtus, Romans.x.
Iuſtitia, ingenium, gloria, fama, decus,
Conſilium tantum, maieſtas, tanta poteſtas: Eſay.xl.
Non egeat noſtro vt ſceptriger auxilio.
Prouidus & ſapiens adeò eſt qui cuncta creauit,
Qui mare, qui terram, ſtelliferumq; polum,
Vt ſua nec minui poterit diuina voluntas,
Ne ve hominum augeri poſſit ab ore magis:
Omnia diſpenſans moderatur, & omnia noſcit,
Cordaq; ſcrutatur, hunc latet atq; nihil.
Omnia diſponit ſolerter, legeq; certa xxxvii.diſt. erubeſcant.
Singula conſtituit, præterit huncq; nihil.
Seu deus ergo tonat, niuibus ſeu ſpargit arenam,
Seu vibret forti fulmina dira manu:
Seu ros æthereum mittit, ſiuè aſtra ſerena,
Effundit nimbos ſeu deus horriſonos:
Non homini fas eſt diuina laceſcere iura, Sapien.i.
Iactare & contra verba maligna deum.
Omnia diſpoſuit ſapienter maximus hic, quem Pſalm.Ciij. Sapien.xi.x.xij. Eccleſi.xxiij.
Corripis incaſſum, ſtulte proterue, deum:
Vindictam quæris ſcelerum, pœnamq; malorum
Cùm temerè irrumpis, viſq; docere deum.
Murmura non fas eſt, crepitantia verba, ſuſurros
Aduerſus ſummum præcipitare deum.
Iſraël interiit totiens ſic murmure turba, Numeri.xiij. Ioſue.ix. i.Cozin.x.
Stultorum hoc cecidit pars quoq; magna modo.

Of them that foolishly ſpeake againſt *the Workes of God.*

Here note we foles which can not be content
With Gods worke and ordinaunce diuine,
Thinking their owne will much more expedient,
Not willing their mindes to his will to encline:
But ſuch foles often ſhould come to ruine
And wo with ſorowe, and loſſe ſhould they finde,
If God ſhould conforme his workes to their minde.

HE is a foole and labeureth in vayne,
Which with ſmall brondes of fyre flaming bright,
Entendeth with labour, buſynes and payne, vi.q.i ſi omnia Eccleſi.iij. Prouer.xxv.
Of the ſhining Sunne for to encreaſe the light:
Such one aſſayeth a thing paſſing his might,

Corripere facta Dei.

Superuacuis laborat impendiis qui solem certat facibus adiuuare, quoniam diuinæ gratiæ plenitudo adiectione humana non indiget, nec vlla re quærit cõmendationis augmenta: sic qui mel multum cõedit, non est ei bonum. Sic qui scrutator est maiestatis opprimetur a gloria.

And is a foole to set thought or delite
To mende that thing which God hath made perfite.

But yet is he a much greater foole truely,
Which will correct that thing which God hath done,
And doth not his heart, his will and minde apply
To Gods workes and diuine prouision,
Of all other maddest is his condition,
And more frantike forsooth I may him call,
Then they that are vext with furies infernall.

Romans.x. Thou foole, the might of God omnipotent
In vertue and wisedome so largely doth extende
Esay.xl. His maiestie, and power is so excellent,
His glorious godhead his workes doth defende,
So that no mortall man can them amende.
Wenest thou mad foole that thou amende canst ought
That he hath done, which made all thinge of nought.

He that hath made the heauen and firmament,
The lande, the sea, and euery other thing,
Is so discrete, so wise and prouident,

Before

Before his presence perfectly seeing
All thing to come that neuer hath had being.
His workes and deedes are so perfect and right,
That none can increase nor yet decrease his might.

He doth all thing dispose, moderate and dispence,
Knowing our minde, and what is to vs most mete,
All thing is open and playne in his presence,
Our inwarde thought must he needes knowe and wete,
And euery fortune is playne before his feete:
He hath all thing by lawe and order drest,
And doth no thing, but it is for the best.

xxxij dist. erãa beseant.

Therfore whether he geue thunder, snowe or rayne,
Winde or wether, tempest or torment,
Frost, lightning, fayre wether, eyther storme sodayne,
Mistes or cloudes: yet man should be content,
And not with worde, neyther inwarde intent,
Against God grudge, but euery day and houre,
Magnifie the deedes of God his Creatour.

Sapien. i.

It were much better thou foole that thou were dombe,
Then to cast lewde wordes against thy Lorde in bayne,
Thou foole, he worketh nothing but by wisedome,
And yet thou art not content, but doest complayne:
Thou seekest vengeaunce for thy sinne, and payne
In hell for euer, thinking thy selfe so wise,
To teache thy God, and his worke to despise.

Psalm. Cij.
Sapien. xi. c. xij.
Eccle. iij.

It is not lawfull for any, hye or lowe
To be so bolde, so blinde or so cruell,
Grudging wordes against his God to throwe,
Though to their pleasure a thing not fortune well:
Take example by the children of Israell,
Which oft for this sinne suffred great payne and wo,
Slayne and destroyed, so haue bene many mo.

Numeri. xiiij.
Iosue. ix.
i. Corinth. x.

Many a lewde body without wisedome or rede,
Grudge in their mindes, and openly do blame
Almightie God, when their children are dead,
Where rather they ought to ioye of the same,
For it might fortune that great rebuke and shame
Might to their frendes haue come by their sin and crime
Soone after, if they had not dyed at that time.

Wherefore this one clause is my conclusion,
That God our maker is wise and prouident:

Blame not his workes by thy abusion,
For all that he doth is for the best intent:
But if that God should alway assent
To our desires, and euer perfourme our will,
Our owne requestes should tourne vs to great ill.

¶ Alexander Barclay to the fooles.

Nolite loqui aduersus deum iniquitatem. Prouerb. ix.

NO ye mad mindes that nothing vnderstande,
O man presumpteous and vnobedient,
Howe darest thou be so bolde to take on hande,
To repreue the workes of God omnipotent?
Wilt thou him teache, as more wise and prouident
Then he is, which made all thinge of nought?
Leaue off this thy foly, and holde thy selfe content,
For thou art a foole to set theron thy thought,

QVI ALIOS IVDICAT.

Se iustum quicunq; putat, vitaq; probatum,
Iudicat atq; alios homines, censetq; nocentes,
Nec contemplatur semet: capit ille ruinam,
Sit licet in casu cunctos notat ipse cadentes.

Mathewe. vij. Luke. vi. glo. in. c. ea quæ de sta. reg. iii. q. vii. iudicet. Pro xxiiij. & xxvi Ecclesiasti. v.

STultitiæ vitio metuenda pericula multi
Incurrunt mortis, exitiumq; graue:
Quos spes vana trahit vitæ, faustæq; salutis
Prosperitas, quæ mox fluminis instar abit.
Se putat esse bonum, se iustum, seq; potentem,
Magnanimum, & nullum posse subire malum.
Non metuit mortem, quoniam spe ductus inani,
Floccifacit post se quicquid in orbe manet.
Quicquid delirant alij, mox carpit iniquo
Dente Theonino, nec sua facta videt.
Sed fatuus quiuis spem pectore seruat inerti,
Qua sperat sese viuere posse diu:
Si videt alterius mortem vitæq; ruinam
Affore, non meminit se propè posse mori:
Mox causam fingit, citiùs cur raptus, aitq;
Non aliàs validus, nec benè sanus erat,
Quin tristis, nigro & suffusus sanguine, plenus
Et scelere atq; dolis, improbulusq; fuit.
Propterea omnipotens excelsi rector olimpi,
Fecerat hunc subita morte perire virum.
Post mortem fatuus sceleratus iudicat illum,
Forsitan ætherei quem fouet aula poli:
Inter cœlestes sua qui solatia ciues,
Nectare & ambrosia fors benè pastus habet.

Horati. in Epist. Mathewe. vij. Romans. ij. Ecclesiast. xi. Ecclesi. xxxviij. Sapien. iij.

Iudicat

Iudicat alterius mortem, qui compede ſtrictus
Eſt ſcelerum, & vitijs membra ligata tenet:
Nec metuit pœnam, neq; mortis tempora, quæ mox
Obſeruans lacheſis ſtamina feſſa ſecat.
Terminus incertus lœti eſt, incerta dieſq;, &
Hora volant tacito triſtia fata pede.
Vir bonus & iuſtus, falſo quandoq; putatur
Eſſe malus, noſcit pectora ſola deus.
Iudicat alterius vitam quicunq;, probatum,
Sincerum, & iuſtum condecet eſſe virum.

Eccleſ. xxi.

Eccleſ. by.

Seneca.

Apoca. xbiij.

iij. q. vii. iudicet.

Of them that geue iudgement on other.

¶ Who that reputeth him ſelfe iuſt and fauteles,
Of maners good, and of liuing commendable,
And iudgeth other (perchaunce that are gyltles)
To be of a condition reprouable,
Him ſelfe not noting, though that he were culpable.
He is a fole, and once ſhall haue a fall,
Synce he will other iudge him ſelfe yet woꝛſt of all.

Iudicare alios.

Nolite iudicare, et nō iudicabimini: nolite condemnare, et non cōdemnabimini: quid autem vides feſtucam in oculo fratris tui, et trabem in oculis tuis non vides? Tollere feſtucam qui vis de fratris ocello, quę tua conturbat lumina tolle trabē. Iudicet ille de alterius errore, qui non habet in ſeipſo quod condemnat.

Many falleth in great perill and damage,
And greuous death by the vice of foolishnes,

Path. bij.
Luke. vi. ff.

Romans.ij.a. Marke.iiij.c. *glo. in c. ea quæ de sta regum ij.q. vj. inditet. &c.*

Perseuerantly biding in their outrage,
Their soule infect with sinne and viciousnes.
And though that death him alway to them addresse,
Yet hope they in longe life and prosperitie,
And neuer asswageth their blinde iniquitie.

Nec qui præterijt, iterũ reuocabitur: vndanec qui præterijt hora redire potest.

The time passeth as water in a riuer,
No mortall man can it reuoke againe,
Death with his dartes vnwarely doth appere,
It is the ende of euery man certayne,
The last of all feares and ende of worldly payne.
But though we knowe that we all must haue an ende,
We slepe in sinne disdaining vs to amende.

Mors est vltimum terribilium philosophus.

Some thinke them good, iust and excellent,
Mightie, stronge, and woorthie of preeminence,
Charitable, chast, constant and innocent,
Not doubting death nor other inconuenience:
But yet are they wrapped sore in sinne and offence,
And in a vayne hope continue in such wise,
That all the world saue them selfe they despise.

Pro.xxiij.c.xxvi. Ecclesiast.x.

They take on them the workes of God omnipotent,
To iudge the secrete of mans minde and thought:
And where no signe is seene playne and euident,
They iudge a man, saying: his life is nought.
And if death one hath vnto his last ende brought,
As mad, they mende not their misgouernaunce,
Not thinking that they ensue must the same daunce.

Pathewe.vij. Romans.ij.

Ecclesiast.xi.

Such fooles sayne causes, and often time say,
That he that is dead bled riot and much foly,
Which caused him to dye before his day,
And that he was feeble, or full of melancoly,
Ouer sad or proude, disceitfull and pope holy,
Viciously liuing in couetise and gyle,
Wherfore God suffred him liue the shorter while.

Esay.xxxbij.

Sapien.iij.

Lo these blinde fooles saciate with vice,
Judgeth him that perchaunce did not amisse,
While he here liued, and is in paradice,
Rewarded for his workes in endles ioy and blisse:
Whereas this lewde Judger here in this world is,
Still liuing in sinne, suffring great payne and wo,
And though he thinke him good shall neuer come therto.

Ecclesiast.xxi.

He that in sinne here lyeth fettered fast,

And

And iudgeth the death of his frende or neighbour,
Which from this life is departed and past: Ecclesiast. vij.
Let him beware, for once come shall the houre,
That he must feele deathes dolorous rigour,
And after that endure infernall punishment,
For iudging and misdeming of people innocent.

The terme and day of death is much vnsure, Seneca.
The death is sure, the houre is vncertayne, Apocalips. xviij.
Death is generall to euery creature,
Thither we must all, be it pleasure or payne,
Wherfore wisedome will that we should refrayne
From foolishe deming, and nones death discus,
After death God wot howe it shall be with vs.

Alas full often a iust man good and true,
Of minde innocent, sad, sober and simpill,
Passing his time in goodnes and vertue,
Is of these fooles thought and demed for ill,
And he that is nought, frowarde of dede and will
Of these fooles blinde, frantike and wood,
Without all reason is iudged to be good.

Wherefore I proue that a blinde foole thou art,
To iudge or deme a mans thought or intent:
For onely God knoweth our minde and heart
Wherto we gree, and to what thing we assent.
But who that is rightwise, iust, and innocent,
And loueth God with honour and with reuerence,
Then may he boldely iudge anothers offence.

¶ Alexander Barclay to the fooles.

AAmende you fooles, do way these foolishe wayes,
Take ye no charge, not mete for your degree,
And note these wordes which Christ our Sauiour sayes,
Judge not another, and thou shalt not iudged be.
It longeth onely to the hye diuinitie,
To iudge our minde, for he is true iustice,
All thing discerning by right and equitie,
No man should deme, while him selfe is in vice.

DE PLVRALITATE BENEFICIORVM.

Quisquis cupit possidere plura beneficia,
Multas solus obtinere possit ac officia:
Plus imponit hic asello quàm portare poterit,
Mortem saccorum misello multitudo parturit.

Sunt

De præben. quia in tantum. &c. de multa.
De cle. non res. quia nonnulli.
1. Corinth. 9.
Eccles. xxviij.

SVnt, quibus est animus beneficia plura tenere,
Et sacrum manibus contaminare bonum:
Nec satis illa valent vigili curare labore,
Susceptum nec onus perficere arte queunt.
Qui saccos asino plures imponere tentat,
Morte fatigatum destruit ille pecus:
Et quem sola quidem posset præbenda fouere,
Illius ad vitam quæ satis vsq; foret,
Hunc sed amor nummi funæsta pecunia cogit,
Absq; modo & numero congerere vlterius:
Qui cupit assiduò beneficia plura tenere,
Copia nec rerum quem satiare potest:
Vsq; adeo cæcatus erit, pressusq; tenebris,
Nesciat vt curas connumerare suas:
Hunc nocturna quies nunquam solabitur vlla,
Semper hiat, nullo limite vita iacet.
Saccum hic circumfert in quo non fundus habetur,
Sed ieiuna fames, atq; cupido vorax.
At magis indignum est asini, indocti, imq; periti
Qui magis hæc faciunt, cuncta tenere volunt,
Ecclesiæq; bonis nulla virtute fruuntur,
Atq; deum vana religione colunt.
Hæc bona pauperibus largiri cœlica debent,
Vsibus at prauis sic cumulata ruunt.
Dicite pontifices, quid vos beneficia multa
Confertis stultis, qui ratione carent?
An quia iumentisq; asinisq; imponere fas est,
Cunctorum vt saccos atq; onera vsq; ferant?
Quin etiam peius, contenti munere nullo
Conducunt census, mutua lucra locant.
Hos nec apud satis est Hiesy cum symone tutus:
Magones licitant, vendita rursus emunt.
Plures quisq; igitur præbendas possidet, ille
Extremam expecter cum Ioue tartareo.

C. auariciæ de præben.
xlvii. dist. sicut
xvi. q i c. vlt.
xxiii. q. viii. conuenior.
Actes. viij.
i. q. i. petrus, &c. qui studet.
iij. Regum. b.

Of pluralities, that is to say, of them vvhich charge *them selfe with many benefices.*

¶ That miller is a fole and here shall haue a barge,
And as a mad man shall sast therein be bounde,
Which his asse will with so many sackes charge,
That the poore beast for payne fals to the grounde,
Many in the Churche like him may be founde,
Which so many benefices labour to procure,
That their small might can not the charge endure.

Among

Beneficiorum pluralitas.

Ambitiō quorūdam intantū prōcesſit, vt non duas vel tres, ſed plures eccleſias habere ſtudeant, cum vix vni poſsit debitam prouiſionem impendere: cum tamen multitudo prebendarum canonibus ſit inimica, & valde iniuſtum & iniquum eſt, vt multi eſuriāt forte meliores, & vnus ebrius forte nullus iu verbo, et peſsimus in exemplo abundet.

De preben. quia in tantum. &c. de multa de cleri. non reſi. Quia nonnulli.
1. Corinth. xi.

AMong our Fooles deliting them in vices,
Is yet another ſorte of the ſpiritualtie,
Whiche them ouerchargeth with diuers benefices,
And namely ſuche that loweſt are in degree
Of birth and cunning, of this condition be,
Defyling Gods rentes, and the Churches good,
Them ſelfe ouerlading, as men frantike and wood.

The weight is ſo great they can it not endure,
Their might is ſmall, their cunning is muche leſſe:
Thus this great charge wherof they haue the cure,
To infernall fenne doth this poore Aſſe oppreſſe,
And to an Aſſe moſte like he is doubtleſſe,
Which taking on his backe ſackes nine or tenne,
Deſtroyeth him ſelfe, them leauing in the fenne.

Eccleſi. xxxiij.

But though one prebend were to him ſufficient,
Or one benefice his liuing might ſuffice,
Yet this blinde foole is not therwith content,
But laboreth for mo, and alway doth deuiſe
Falſe meanes to come thereto by couetiſe,
He gapeth with his wide throte inſaciable,
And neuer can content his will abhominable.

So for

C.auariciæ de prebendis.

So for the loue of the peny and riches,
He taketh this charge to liue in wealth and eale,
Howebeit that foole that hath fuche buſynes,
And diuerſe charges, kyndeth great diſeale,
xlvij.diſt,ſicut. Neyther ſhall he God, nor yet the worlde pleaſe,
And ſhal with his burthens his minde ſo vexe & comber,
That halfe his cures can he not count nor number.

Theſe carefull caytifs that are of this ſame ſorte,
With cures are ouercharged, ſo that of their minde
Reſt haue they none, ſolace, pleaſure, nor comforte:
Howe beit they thinke thereby great wealth to finde,
They gape yet euer, their maners like the winde,
Their life without all tearme or certaintie,
If they haue two liuinges, yet loke they to haue three.

The fooles whoſe heartes vnto this vice are bounde,
Vpon their ſhoulders bereth about a ſacke
Inſaciable, without botome or grounde.
They thinke them not lade, though al be on their backe,
The more that they haue, the more they thinke they lacke:
What deuill can ſtop their throte ſo large and wide,
Yet many all waſte about Ryot and pride.

But yet is this muche more abhominable,
That Aſſes vntaught without wiſdome or ſcience,
Haue their proude mindes moſte vnſaciable,
Not comming to worſhip by vertue nor prudence,
Yet counte they them worthy of this excellence:
Courtiers become prieſtes, nought knowing but the dice,
They prieſt not for God, but for a benefice.

The clarke of the kitchin is a prieſt become,
In full truſt to come to promotion hye,
Nothing by vertue, cunning, nor wiſedome,
But by couetiſe, practiſe, and flattery:
The Steple and the Church by this meane ſtande awry,
For ſome become Prieſtes rather for couetiſe,
Then for the loue of God and his ſeruice.

Alas ofte Gods goodes, and Chriſtes heritage,
xvi.q.i.c.vlti. Of ſuche fooles is waſted and ſpent in vayne,
xxiij.q.viij. conuenior. In great follies, mundaynes and outrage,
Where it decreed and ordayned is certayne,
That prieſtes ſhould helpe poore people that liue in payne,
And with ſuche goodes kepe hoſpitalitie,
Which pride, riot, and Venus ſuffreth not to be.

Thus

Thus is the greateſt parte of the ſpiritualtie,
Poore prieſt, parſon, vicar, religion and prelate
With couetiſe acloyde, or els prodigalitie,
And fooles promoted, cauſeth good clarkes haue hate:
Say lordes and biſhops with others of eſtate,
What moueth you ſo gladly ſuche to promote,
Which haue no cunning, their wit ſcant worth a grote.

Will ye alway the fooliſhe Aſſe ouercharge
With ſuche burthens wherewith it can not fare,
And ſuffer other to walke and renne at large,
And where they beſt might, their backes are left bare:
And that is worſt of all, ſuche fooles can not be ware,
But when they are promoted after their owne intent,
Yet their inſaciable minde can neuer be content.

Some make exchaunges and permutations,
Some take to ferme, and ſome let out agayne,
Other fooles for hope make reſignations,
And ſome for one God choſeth gladly twayne:
Some liueth longe in hunger and in payne,
And in the ſommer day ſcarſely drinketh twiſe,
Sparing money therewith to bye a benefice.

Some for no wages in court doth attende
With a lorde or knight, and all for this policie,
To get of his lorde a benefice at the ende,
And in the meane time enſueth ribawdrie,
And ſometime laboureth by craft and ſimonie,
He playeth a falſe caſte, not cealing to commune,
Till of ſome benefice he at the laſt be ſure.

Actes. viij. i. q. petrus et e. qui ſtudet.

Then yf this lorde haue in him fauour, he hath hope
To haue another benefyce of greater dignitie,
And ſo maketh a falſe ſuggeſtion to the pope,
For a tot, quot, or els a pluralitie:
Then ſhall he not be pleaſed with two or three,
But diuers will he haue, ay chopping and changing:
So ofte a foole hath all, and a good clarke nothing.

Theſe of nought force, ſo that they may haue gayne
And golde ynough to ſpende on rybawdrie and pride,
They haue the profite, another hath the payne:
The cure of the ſoules of them is ſet alyde,
And no meruayle, for howe ſhould they abide
To teache their pariſhioners vertue, wiſdome or grace,
Synce no man can at once be in euery place.

Alas

Alas these fooles our maister Christ betray,
Of mans soule whereof they haue the cure,
And setting in their steade syr Iohn of Garnesey,
They thinke them selues discharged,quite and sure:
These fooles note not that euery creature,
Whiche here of soules doth cure or charge take,
At domes day acompt for them shall make.

But yf I should touche all the enormities,
The immoderate couetise,and desyre of dignitie,
That nowe is vsed among all the degrees
Of beneficed men ouer all the spiritualtie,
I feare displeasure,and also I often see
That truth is blamed,and not ay best to tell:
But he that in this life will alway busy be
To get diuerse prebendes,shall haue the last in hell.

¶ The Lenuoy of Barclay to the Fooles.

Non habemus hic ciuitatem per manentem sed futurã inquerimus.

¶What meane you ye gyders of Christes heritage,
Shall ye neuer leaue this your deuouring minde,
Shall ye no time your couetise asswage,
Which in Gods seruice your heartes sore doth blinde,
Let this false traytour no place among you finde,
Graunt him no rowme in Church nor in quere:
For this is sure ye shall all leaue behinde,
We haue no Citie nor place abiding here.

¶ De eo qui exceptiones quærit ad emendandum se.

Qui cantum Corui, cras cras imitatur, & vsq;
Cras canit, haud animo fata caduca notans:
Semper aget fatuum, nam confidentia stulta hæc
Dicitur, illusit spes ea sæpe suos.

Eccles.v. Psalm.xciij. Hebre.ix. Luke.xvj.

CVi deus omnipotens de cœlo numina mittit,
Illius et mentem lustrat, quo certiùs inde
Omne nefas purget, vitæ & delicta peractæ
Emendet, scelerumq; graues eluminet actus:
Sit licèt hic positus vitiorum in flumine magno,
Sentiat & molem, qua mens agitatur iniquam,
Et spacium vitæ quo rectè viuere posset:
Croccitat attamen hic corui de more canando
Cras cras, in melius vitam mutabimus, aut cras:
Hinc stolidum, insanum, & stultum dicimus omnem,
Qui se victurum cras asserit atq; fatetur,
Cùm tamen in foribus mors assidet omnibus horis,
Sera nimis vita est quæ fertur crastina, qui scis

Eccles.v. Prouerb.xxvij. Ouidius.

An te fata ſinant tam longo viuere curſu?
Cras minus aptus eris, hodie benè viuere debes,
Et purgare caput, quod cum ſudore grauatum
Pondera peccati geſtat, curasq; minaces. Eſaye.lvi.
Ad mala veloci volitamus cum pede ſemper,
Atq; hodie facimus ea, nec differre putamus
Longiùs, ad quod nephas præſens nos mancipat hora, Iacob.iiij.
Et feſtinamus ſemper ceruice parata:
Illa tamen nobis poſſunt quæ ferre ſalutem
Spernimus, inſanos ſic nos dementia turbat.
Si fortè immineat ſcelerum confeſſio nobis,
Diffugimus, rauci repetentes murmura corui.
Et duo cras, aut plus fatuo ructamus ab ore:
Implacata tamen ſi mors irrepſerit, vt te Eccleſi r.
Auferat, atq; animam ſub tartara nigra remittat: Math.vi.
Tunc velles feciſſe bonum, potuiſſe nequibis: Luke.xij.
Tunc tua ſera nimis vox & querimonia, cras cras.
Stulte quid exigui te temporis oro voluptas
Detinet? illa ruunt, & fluminis inſtar abibunt. Eſay.xxij.
Incipe cœleſtes hodie perquirere ſedes, i.Corin.xv.
Craſtina præcipitet ne te cunctatio vana. Prouer.iij.

Differens benefacere.

Non tardes conuerti ad dominũ, et ne differas de die in diem. Subito enim venit ira illius, et in tempore vindictæ diſperdet te. Hodie eſt, et cras morietur, fœnum quod hodie eſt, cras in clybanum mittetur. Hodie ſi vocem eius audieritis nolite obdurare corda veſtra.

Of them that prolong from day to day *to amende them selues.*

THe that cras cras singeth with the Crowe,
Deferring the time of his amendement,
Among our fooles in this our ship shall rowe,
For his presumption, dull minde, and blinde intent:
What knowe these fooles whether God omnipotent
Will graunt them to liue vntill another day,
Wherfore we ought to mende vs whyle we may.

Eccles.v.
Psalm.xciij.
Hebre.iij.
Luke.xvj.

IF vnto any, almightie God doth sende,
From heauen aboue by inspiration diuine,
Will and good minde, his sinnes to amende,
And with his grace his thoughtes enlumine:
If that sinner will not thereto encline,
But doth differre and driue from day to day,
A foole he is, no wise man will denay.

Yet many folowe this inconuenience,
And knowing their owne vice, and life full of ordure,
The payne thereof, and howe euery offence
And sinne is punished of eche creature:
Also they knowe that their death is vnsure,
And dye they must, knowing no howre nor space,
Yet sinne they still not receauing this grace.

They folowe the Crowes crye to their great sorowe,
Cras cras cras, to morowe we shall amende,
Eccles.v. And if we mend not then, then shall we the next morowe,
Or els shortly after, we shall no more offende:
Amende mad foole when God this grace doth sende,
He is vnwise which trusteth the crowes songe,
And that affirmeth that he shall liue so longe.

Since death (as I haue saide) is so vnstable,
Wherefore we ought alway vs to prouide,
And mende our life and sinne abhominable:
For though that thou be whole at the euentide,
Thou knowest not sure that thou shalt here abide
Vntill the morowe, but yf thou dye in that space,
It shall be to late for thee to crye cras cras.

Prouer.xxvij.
Ouidius

Since it is in thy power that thou maye
Amende thy selfe when God inspireth thee,
Why will thou tarry vntill another day,
The longer tarry the lesse apte shalt thou be,
In olde sores is greatest ieopardie,

When

When custome and vse is turned to nature,
It is right harde to leaue I thee ensure.

Therfore yf that thou lewdely fall in sinne
By thy frayle flesshe, and the false fiendes trayne,
Take not the vse, continue not therein,
But by confession shortly rise agayne:
Sinne alway threatneth vnto the doer payne
And grutche of conscience, with much thought & wo,
Yet alway are we ready and prone therto.

Consuetudo est alte ra natura. no glo. ff. de lib & postu, l. si quis super verbo consuetudo, l, ff, & quisq; inte, in alte statue,

Esaye. lvi.

Mannes life on earth is euen a chiualrie,
Agaynst our flesshe fighting, which often doth vs shame,
Also the deuill our ghostly enemie,
On his parte labours to get vs in his frame:
Thus ofte we fall, and then our folly blame,
Repenting sore, and willing to refrayne,
But within an houre we fall therto agayne.

Iob militia est vita hominis super terram,

Jacob. iiij.

Thus euer to vice are we ready and prone,
The giftes of grace we cleane from vs exclude,
We haue great cause sore to complayne and mone,
We leaue that thing (our mindes are so rude)
That might vs guyde to health and beatitude:
Thus our owne follie, and our owne blinde madnes,
Vs often leadeth vnto great wretchednes.

And yf it fortune, that at any time
Within our mindes we purpose stedfastly,
For to confesse our sinne, excesse, or cryme:
Agayne our thought is chaunged by and by,
Away then renne we with the crowes crye,
With one cras, to morowe peraduenture twayne,
Without regarde had vnto the infernall payne.

But in the meane space, yf that death vntretable,
Arrest thee with his mace fierce and cruell,
And for thy sinne and life abhominable,
By iustice damne thy soule for euer to yell:
Then wouldest thou gladly (if thou might) do well,
But there is no grace, but dolour, payne, and sorowe,
Then is to late to crye cras cras, to morowe.

Eccles. v.
Math. vi.
Luke. xij.

¶ The Lenuoy of the Authour.

¶ Say, what delyte, thou foole, or what pleasure,
Takest thou in sinne and voluptuositie,
It is small sothly, and passeth euery houre,
Like to the water, and that in miserie:

Esay. xxj.
i. Corin. xv.
Proverb. xij.

Therfore let not in sinne thy felicitie,
This day begin thy lewde life to refuse,
Perchaunce to morowe should be to late to thee,
So should cras the crowes songe thee sore abuse.

DE CVSTODIA MVLIERVM.

Custodit pulices fatuus sub sole calenti,
In puteum vndantem & flumine portat aquam:
Qui gerit vxoris curam, metuitq; pudoris,
Quæ sibi ni custos fuerit, custodia vana est.

Iuuenalis.vi.sati.

STultior, atq; magis furioso insanus Horeste est,
Spiritus & vexat hunc malè zelotypus:
Qui gerit vxoris curam, & custodiam inanem
Eccleſiaſti.vij. Noctes atq; dies, solicitusq; tremit:
Numeri.v. Angorem frustra toleras, frustraq; labores
Eccleſiaſti.xix. Suscipis, incassum te tua cura necat.
Iuuenalis. Pone seras, cohibe gressus mulieris, & omnes
Prouerb.xxx. Saltus, & vigil hic latret vbiq; canis:
Conseret & fortis præclusas pessulus ædes,
Custodes habeat & domos alta suas:
Quis tamen interea semper custodiet ipsos
Custodes, vxor si volet esse procax?
Eccleſiaſt.xxv. Fœmina producit quam non natura pudicam,
Rarò fit vt seruet vincula casta thori:
Fœmina sed quæ vult tenerum seruare pudorem,
Prouerb.xij. Et thalami pignus coniugijq; fidem:
Vinciri debet nulla compagine ferri,
Nec strictura grauis hostia casta premat.
Danae. Non turris Danaes potuit seruare pudorem,
Ouid.iiii.Metha. Amisit stupro dona pudicitiæ.
Penelope. Iupiter auricomum flagrans conuersus in imbrem
Home.in odissea Virginis in gremium fluxit, adulter erat.
Ouidius in Epistolis heroicis. Libera Penelope fuerat per tempora multa,
Eccleſi.xxvi. Absenti retinens membra pudica viro,
Seneca in declama. Circa illam quamuis volitaret turba procorum,
Helena. Infracto mansit sed tamen illa thoro.
Ouidius in Epist. heroicis. In vetitum plerunq; nefas custodia pellit
Vxores, vetiti damna pudoris olent.
Fœmina iucundos mores vitamq; probatam
Induat, vt famam comparet inde sibi:
Et cetus hominum fugiat vetulasq; procaces,
Et fugiat vafri murmura blanda proci.
Si non legisset Helena rescripta dolosq;
Idæi Paridis, non malè rapta foret.

Of him that is gelous ouer his vvife, and vvatcheth her *wayes without cauſe or euident token of* her miſliuing.

¶ He that his wife will counterwaite and watche,
And feareth of her liuing by his gelous intent:
Is as great a fole, as is that witles wretch,
That would kepe flyes vnder the Sunne feruent,
Or in the ſea caſt water, thinking it to augment.
For though he her watche locking with lockes twayne,
But if ſhe kepe her ſelfe, his keping is but vayne.

Obſeruare mulieres.

Si ſpiritus zeloty piæ concitauerit virum contra vxorem quæ nihil polluta eſt, vel falſa ſuſpitione appetitur: relinquat deo facti huius iuditium. Ille lauat laterem qui cuſtodit mulierem: facilius eſt ardenti ſub ſole obſeruare pulices, quã inuitam cuſtodire mulierem. Adde feram cohibe, ſed quis cuſtodiet ipſos. Cuſtodes cauta eſt ab illis, incipit vxor.

ORestes was neuer ſo blinde and mad as is he,
Which for his wife taketh thought and charge,
Watching her wayes, though that ſhe giltleſſe be:
This foole ſtill feareth, if ſhe be out at large,
Leaſt that ſome other his harnes ſhould ouercharge.
But for all his feare and carefull gelouſy,
If ſhe be nought, there is no remedy.

Eccleſiaſt. vi. Numeri. v.

Thou foole I proue thy watching helpeth nought,
Thy labour loſt is, thou taketh this care in vayne,
In vayne thou taketh this gelouſy and thought,
In vayne thou flayeſt thy ſelfe with care and payne,

Eccleſiaſt. xix.

And of one doubt thou foole thou makeſt twayne,
And neuer ſhalt finde eaſe nor mery liuing,
While thou thus liueſt, but hatred and chiding.

Iuuenalis. For locke her faſt, and all her lookes marke,
Prouerb. xxv. Note all her ſteppes, and twinkling of her eye,
Ordeyne thy watchers, and dogges for to barke,
Bar faſt thy dores, and yet it will not be:
Cloſe her in a Toure with walles ſtronge and hye,
But yet thou foole thou loſeſt thy trauayle,
For without ſhe will, no man can kepe her tayle.

Eccleſiaſt. xxv. And yet more ouer breche her with plate and mayle,
And for all that if ſhe be nought of kinde,
She ſhall diſceyue thee (if ſhe liſt) without fayle:
But if ſhe be chaſt of deede and minde,
Prouerb. xij. Her ſelfe ſhall ſhe keepe, though thou her neuer binde.
Thus they that are chaſt of nature, will bide ſo,
And nought will be nought whatſoeuer thou do.

Thus is it foly, and cauſeth great debate
Betwene man and wife, when he by gelouſy,
His wife ſuſpecteth, and doth watche or counterwayt,
Or her miſdeemeth and kepeth in ſtraitly.
Wherefore me thinke it is beſt remedy
For him that gladly would eſcape the hood,
Not to be gelous, but honeſt liuing and good.

Ouid. iij. Metha. The toure of braſſe that called was darrayne,
Could not the damoſell (by name Danes) defende,
But that Iupiter founde a cautell and trayne,
Terentius in Eunucho. ſcena, quis me ſequitur. In a golden ſhoure into her to diſcende:
And to be ſhort, at concluſion and ende,
This mayde for all this Towre was there defilde,
And by this Lorde was ſhe there brought with childe.

By this example it appereth euident,
That it is foly, a woman to kepe or cloſe:
For if ſhe be of lewde minde or intent,
Eyther preuy or apert there about ſhe goes,
Deuiſing wayes with her good man to gloſe.
But ſpecially if that he her ſuſpect,
With a hood ſhall he vnwares be ouerdect.

Penelope apud Homerum in odiſſea, & apud Ouidium, Epiſt prima Hero. But in the world right many other be,
Which neuer folowe this falſe and lothly way,
We haue example of one Penelope,

Which

Which though that she alone was many a day,
Her husbande gone, and she vexed alway
By other louers, yet was she euer trewe,
Unto her olde, and neuer chaunged for newe.

I finde that often this foolish gelousy
Of men, causeth some women to misdo,
Where as (were not their husbandes blinde foly)
The poore women knowe not what longed therto;
Wherfore such men are fooles and mad also,
And with their hoods which they them selfe purchace,
Within my ship shall haue a rowme and place.

For where as perchaunce their wiues are chaste and good,
By mans vnkindnes they chaunge and turne their heart;
So that the wife must needes geue them a hood:
But to be playne some wemen are easy to conuert,
For if one take them where they can not start,
What for their husbandes foolishe gelousy,
And their owne pleasure, they scarce can ought deny.

¶ The Lennoy of the Aucthour.

Therfore ye women liue wisely, and eschewe
These wanton wooers and suche wilde company,
Get you good name by sadnes and vertue,
Haunt no olde queanes that nourishe ribaudry,
Then feare ye not your husbandes gelousy,
If ye be faultlesse, chaste and innocent:
But wanton wooers are full of flattery,
Euer when they labour for their intent.

Ecclesiast. xxvi.
Seneca in declama.

Be meke, demure, bocsome, and obedient,
Geue none occasion to men by your foly,
If one ought aske, denye it incontinent,
And euer after auoyde his company:
Beware of corners, do not your eares apply
To pleasaunt wordes, nor letters eloquent.
If that Helena had so done certainly,
She had not bene rauished by handes violent.

Helena rapitur per Paridem. vnde Ouidius epistolis

DE ADVLTERIO.

Est fatuus qui scit vigilanti stertere naso,
Et faciem digitis contegere vsq; suis,
Vxoremq; suam subigi permittit, & audit
Illecebras: ridet subdola catta iocos.

Seneca de Ita.
Valerius lib. iiii.
Prouer. xxij.
Jacob. i.
Ecclesiast. xxx.

RES miseranda quidem, & censura digna Catonis,
Quòd vult coniugij nemo tenere fidem:
Nullus adulterij legem, aut pia iura veretur,

Iulia

Iuuenalis.vi.ſati.
Leuitti.rr.
Deutero.rrij.

Iulia lex dormit,pœna vetuſta ſilet.
Non mulier nec vir ſacrati fœdera fulcri
Conſeruare ſolent,mæchus vbiq; iacet:
Multis digna quidem res & laudanda videtur
Alterius lectum concutere atq; thorum.
Nec pudor vllus adeſt,nemo enſem aut ſaxa veretur,

ff.ad.l.iul.de adulterio.

Iuditium parcit,pœna remiſſa iacet.
Heu vetus in mæchos tua lex tua Iulia dormit,
Cæſar,ab Elyſijs fontibus oro veni:

Iuuenalis.

Turpius idq; magis ſunt qui ſpectare lacunar
Docti,vt per thalamum cautus adulter eat.

C. quemadmodū de in.iu.
Prouer.xbiij.

Apponunt digitos oculis vigilantibus,atq;
Permittunt ſubigi pignora chara thori.
Vxoris ne ſcelus audes ſpectare pudendum,
Cognita nec culpas probra:marite taces:

Atreus.
Seneca in thy.
ff. de adulte.l. ſtupor.

Expulit a regno fratrem Pelopeius Atreus,
Fœdaſſet proprij quod ſibi iura thori:
Atq; duos natos mactauit funere mæſto,
Quo luerent mœchi crimina fœdo patris.

Lucretia.
xxxij.q.v.Lucretia.

Ingens clamor erat quando Lucretia paſſa eſt
Stuprum,a laſciuo contaminata viro.

Tarquinus expulſus.

Collatinus enim coniunx rumore leuato
Tarpeia regem pellit ab vrbe malum.

Clodius.

Clodius in cunctis dominatur gentibus,heu,
Clodius impunè tractat adulterium.
Heu mala dira parit putidæ mæchatio mentis,
Proſiliunt ire,mortis & exitium:

C de adulterio.
Gracchus.

O vos mortales concordi viuite nexu,
Fœdera quid thalami ſic violare iuuat:

Prouer.vi.

Sit veneranda fides vxoris,ſitq; mariti,
Mutua ſint ſemper gaudia,paxq; frequens.

Of aduoutrie, and ſpecially of them that are *bawdes to their wiues,knowing,and wil not* knowe,but kepe counſel for couetiſe,and gaynes or aduauntage.

¶ A Fole blinde forſoth and witles is that man,
Which though his wife openly defiled be
Before his owne face,yet ſuche a craft he can,
To fayne him aſlepe,not willing it to ſee:
Or els he layeth his hande before his eye,
And though he heare and ſee howe the matter goſe,
He ſnorting ſlepeth,and will it not diſcloſe.

What diſorder,what ſhame,and what damage,
Is nowe brought in,and right likely to abide
In the Sacrament of holy mariage,

The feare of payne and lawe is ſet aſide,
Fayth is cleane loſt,and fewe them ſelfe do guide
After their othe,but for lacke of puniſhement,
They breake and deſpiſe this diuine ſacrament.

ff.ad l.in li.de adulterio.

Lenocinij fatuitas.

Patronus eſt turpitudinis qui crimẽ cælat vxoris. Qui patitur vxorem ſuam delinquere, matrimoniumq; ſuum cõtemnit: quiq; contaminationẽ non indignatur, pœna adulterij conſligitur, doctus ſpectare lacunar, doctus & ad calicẽ vigilanti ſtertere naſo.

Alas the lawe that Iulius did ordeyne
Agaynſt aduoutrie,is nowe a ſlepe or dead,
None feareth iuſtice,puniſhement,nor payne,
Both man and woman are paſt all feare and drede,
Their promiſe breaking,without reſpect or hede
Had to their othe, by mariage ſolemnized,
The bed defiled,the ſacrament deſpiſed.

Many are which thinke it is a thinge laudable,
Anothers ſpouſe to pollute and diffame,
And howbeit the ſinne is muche abhominable,
They feare not God,nor doubt not worldly ſhame,
But rather boldly they boaſt them of the ſame,
They note nothing the mortall puniſhement,
Taken on aduouterers in the olde Teſtament.

Iuuenalis.vi.ſaty.

Leuiti.xx.
Deuter.xxij.

Yet is another thing more lothſome and vile,

That

Iuuenalis.

That many hulbandes knowing their wiues sinne,
Absent them selfe, and stop their eyen the while,
Keping the doze while the auoutrer is within:
C. quemadmodum de inui.
They foze nothing, so they may mony win,
Liuing as baudes, and that to their owne wiues,
O cursed money, this madnes thou contriues.

Prouer. xviij.
de adul, & stupro C. Si vir extra xxxij, q, v, c. Si quis vxorem quia patronus est turpitudinis, &c. vt supra xxxij q, i, c, i, & iureiurand. quemadmodum, & de adul, lij, Seneca in Ethiologijs, ff. ad l. Iuli, de adul, l. stupor, xxij, q, ve Lucretia Tarquin, expulsus,

O cursed hulbande thou ought to be ashamed,
To set so great foze for siluer oz for golde,
That thou for them thy wife wilt see diffamed,
And helpe thereto: yea, and the deede beholde:
Blame it blinde dziuill, by the lawe so thou should,
And not thereat to giggle, laugh and iest,
It is a lewde birde that fileth his owne nest.

The history of Atreus expzesseth playne,
Howe he by his owne brother for aduoutry,
Was dziuen from his Realme, and his childzen slayne
For his misdeede, without let oz remedy,
These childzen thus bought their fathers mad foly.
What shall I write the wo and heauynes,
Which Tarquine had for rauishing Lucres.

Clodius al pius

I reade in the history of one Virginius,
Which to thintent this foule sinne to eschewe,
When his daughter was desired by Clodius,
And that by foze, the father his daughter slewe,
Betwene the handes of Clodius vntrue.
The father answered (when men his dede did blame,
Better is to dye chast, then longe to liue in shame.

Ah Venus ad nutũ trahis omnia, tu fera, tu cæca, tu cæci ianua læti: corpora tu maculas, animas in tartara mergis,

But to aduoutry somewhat moze to speake,
In it is ire, enuy and paynfull pouertie,
And also he oz she that mariage doth breake,
May feare of death eternall when they dye,
And here without wealth, ioy and rest shall they be,
And well are they woozthy (forsooth) of soze tozment
In hell, foz breaking this holy Sacrament.

But in the meane time here shalt thou haue discorde,
And neuer prosper in vertue noz riches,
And be lothsome before the almightie Lorde,
Thy deedes shall purchace misfortune and distres,
Thou liue shalt in shame and dye in wretchednes:
And if thou proceede therin and not amende,
Some great shame shalt thou haue before thine ende.

¶ The Lenuoy of the Authour.

O creatures vnkinde leaue ye this outrage,
Breake not your othe whiche ye made solemly,
Eche one to other for to liue in mariage,
Defyle ye it not by sinne and vilany,
On both partes, yf ye liue faythfully
After your promise, in loue, fayth, and concorde,
Then shall ye in earth encrease and multiplie,
And after haue sight of the almightie Lorde.

C. de adulterijs gracchus.

Prouer.vi.

Let all spouses in their mindes comprehende
The lawes and decrees of the olde testament:
Howe they that in aduoutrie did offende,
Were eyther stoned or els openly brent:
Wherefore since Gods sonne omnipotent,
Confirmed hath the olde testament with the newe,
Aduoutrers nowe deserue that same punishement,
But well is to them that stedfast are and trewe.

SEMPER FATVVS.

Est qui contendit se prudentem vsq; putari,
Cum sapiat penitus nil (mihi crede) boni:
Non discit mores, non est virtutis amator,
Sed manet infœlix anser vt antè fuit.

QVi bona multa videt, præclaras perlegit artes,
Audit & egregium quicquid in orbe viget:
Virtutis monumenta sacræ moresq; politos
Conspicit, & studij flumina amæna vidit
Gymnasium, ludos celebres, spectacula mundi
Lustrat, & arrectus per loca multa volat.
Nil tamen addiscit, neq; enim hæc monumenta vetusta
Prosunt, vt melior fiat & vtilior.
Quicquid habet rerum alterius collecta supellex,
Ædibus id semper gliscit adesse suis.
Hoc desiderio stultissima vota notantur,
Res semper fatuis ex nouitate placent:
Ad gentes currunt varias populosq; peragrant
Ignotos, lustrant quicquid in orbe iacet.
Ne quid in externis maneat regionibus vsq;
Intactum: peregrè stultus vbiq; volat.
Ad Pataui muros, ad celsæ mœnia Romæ,
Ad Solymas currunt, Assyriosq; lares:
Curritur ad Lybien, penetrant Memphitica regna,
Pyramides lustrant, Attica regna vident:
Attamen apportant sapientis præmia nulla,

Prou.xv.c.xxvi. Horatius in epi. Seneca peregrinatio non facit medicum, et nulla ars discitur loco. Eccles.xxix.

Prouer.xxvi. Luke.xv.

Non

Non ſpecimen morum, non decus ingenij:
Horatius in Epi. Cœlum non animum mutant qui tranſmare currunt,
Stulti diſcedunt, mox fatui redeunt.
Poſſumus hos mores inter cœnacula noſtra
Diſcere, ſi imprudens vis fore, ſiſte pedem.
In patriis laribus tam ſtultas carpimus artes,
Non aliena opus eſt perquirere inde loca,
Plato de quo. Quin animo exculto diuinum imitare Platonem,
Hiero in prologo Bibliæ. Vt ſaperet, doctos quæſiit ille viros:
Nec ſine doctrina Grayas conceſſit ad oras,
Qui tandem ingenuas concumularet opes.
Hebrewes.xiij. Quiſquis ab æde ſua patria volat improbus anſer,
Ille domum rediens, anſer vt antè manet.

Of him that nought can, and nought vvill *learne, and ſeeth much, litle bearing away,* I meane not thieues.

He is a fole, and ſo ſhall he dye and liue,
That thinketh him wiſe, and yet can he nothing:
And though he might, he will not ſet nor geue
His minde to good maners, vertue nor cunning.
So is he a fole that doth to market bring
His geeſe faſt bounde, and game or ſporte to ſee,
Louſeth their feete, and ſuffreth them to flee.

Stultitia gaudium ſtultorũ.

Vir prudens dirigit greſſus ſuos. Cœlum non animũ mutant qui per mare currunt Sapientior ſibi ſtultus videtur ſeptem viris loquentibus ſententias.

Saint

Saynt George to borowe, our Nauy is aflote,
Forth shall we sayle, though that it be a payne,
And muche labour to forge a priuate bote
For euery faulte, yet shall I not refrayne
My hande nor penne, though vnsure be my gayne,
My labour sure, my wit and reason thinne,
Then leaue a thing vnended, better not beginne.

Prouerb. & rubri. Horatius in epi. Terentius.

But in this place shall I a ship ordayne,
For that foole that heareth great doctrine,
Wherby good maners and vertue appeareth playne,
He seeth all goodnes, studie, and discipline,
And yet will not his minde therto encline:
But though he knowe what thing is godlyest
Ouer all the worlde, yet is he still a beast.

Seruius in eneydos.

Many of this sort wander and compace,
All studies the wonders of the worlde to see,
With vnstable winges fleyng from place to place,
Some seeth lawe and some diuinitie.
But for all this byde they in one degree:
And yf they were Asses and fooles blinde before,
After all these sightes, yet are they muche more.

Seneca peregrinatio non facit mediocrem, & nulla ars discitur loco.

They see muche learning, and hauing no delite
In wisdome nor maners, vertue nor goodnes,
Their time is lost, without wisedome or profite,
Without grace or other holynes:
But whyle they labour thus with busines,
If they see ought newe, or any foolishe toy,
That lightly they learne, and set theron their ioy,

Eccles. xxiv.

By this desire fooles may knowen be,
For witles men of flying minde and brayne
Are best pleased with thinges of neweltie,
And them to haue they spare no cost nor payne.
To diuers landes to renne but all in vayne:
And so they labour alway from lande to lande
To see all wonders, but nought they vnderstande.

Some flee to see the wonders of Englande,
Some to the court to see the maners there,
Some to Walles, Holande, to Fraunce or Ireland,
To Libie, Affrike, and besyly enquire
Of all marueyles, and chantly worthy a heare,
Some vnto Fraunce, and some to Flaunders ren,
To see the wayes, and workes of cunning men.

Proverb.xxvi. Luke.xv.

And to be shot ouer all the range,
Spending their goodes about vnthriftines,
In countryes knowen, vnknowen and straunge:
But when their iourney they homewarde must addresse,
As fooles vnware, and vagabundes thriftles,
They haue nought learned, kept, nor with them brought
Of maners, wisedome, or other thing that is ought.

Horatius in Epistolis.

They that by the Sea sayle to landes straunge,
Oft chaunge the place and planet of the firmament:
But their minde nor maners they ne turne nor chaunge:
And namely such that are lewde and negligent,
What euer they see still one is their intent.
When he departed, if that he were a sote,
Agayne anone he commeth in the same minde and cote.

Say mad fooles, blinde, ouerseene, and woorthy scorne,
Fayne would I knowe what necessitie ye haue,
To go from the place where ye were bred and borne,
Into another lande to learne to play the knaue,
Your minde vnstable sheweth playne that ye raue.
Labour not so sore to learne to be a foole,
That commeth by it selfe without any other schoole.

He that is borne in Wales, or small Britayne,
To learne to pyke and steale needes not go to Rome,
What neede we to sayle to Flaunders or Almayne,
To learne gluttony, since we may it learne at home.
Such lewdnes soone may we learne of our wombe,
He that will learne falshood, gile or sotletie,
May learne it here as well as beyonde the Sea.

To passe the Sea to learne Venus ribaudry,
It is great foly, for thou mayest learne thy fill,
In shoppes, Innes and sellers, yea sometime openly
At Saint Martins, Westminster, or at the towre hill,
So that I feare all London, in time it shall fill:
For it is there kept in light and in darke,
And as the open Stues they are set on warke.

But briefely to speake, and this to set a side,
He that on vice and sinne will set his intent,
May learne it in Englande, if he at home abide,
And that of all sortes, God sende amendment:
But if thou alway will neede be diligent
To labour in the world about from place to place,
Do as did Plato, then shalt thou finde great grace.

This

This godly Plato laboured with diligence
To Egipt, and other landes, sparing no payne
Where euer he came, augmenting his science:
And at the last retourned to Grece agayne,
His countrey native, with laude and name soueraigne:
Thus he for his wisedome laboured busily,
But that foole that nought can, nought setteth by.

Plato de quo Hieronimus in prologo Bibliæ.

Wherfore that goose that still about will wander,
Muche seyng and hearing, and nought bearing away,
Shall home come agayne as wise as a gander:
But more foole is he that may learne euery day
Without cost or labour, out of his owne countrey,
And when the well of wisedome renneth by their doore,
Yet lothe they the water, as if that it were soure.

Hebre. xiij.

¶ Alexander Barclay ad fatuos vt dent locum octo secundarijs beatæ Mariæ de Oterei qui quidem prima huius ratis transtra merentur.

¶ Softe fooles softe, a little slacke your pace,
Till I haue space you to order by degree,
I haue eyght neyghbours, that first shall haue a place,
Within this my ship, for they most worthy be,
They may their learning receyue costles and free,
Their walles abutting and ioyning to the scholes,
Nothing they can, yet nought will they learne nor see,
Therfore shall they guide this one ship of fooles.

¶ The Lenuoy of Barclay.

O vnaduised, vnwise, and frowarde man,
Great cause thou hast to mourne sore and complayne,
When no goodnes, vertue, nor wit thou can,
And yet to learne thou hast scorne and disdayne,
Alas man mende, and spare no maner payne
To get wisedome, and it thou shalt not want,
Him that nought wil know, God will not know certayne,
Wo is him that wilfully is ignorant.

DE IRACVNDIA EX LEVI CAVSA.

Assiduis flagris tardum qui pungit asellum,
Sæpius ad longas corruit auriculas:
Ira breuis furor est, nil indignatio prodest,
Sinceræ mentis est inimica minax.

HIc fatuus semper pigrum concendit asellum,
Turbida quem motu concitat ira graui:

xxxij. vij. quid in omnibus.

Sapien.xiij. Romans.ij. Jeremy.xxix. Persius. Prouerb.xx. Prouer.xxvij.

Latrat & exclamat circum se morte canino,
Nec verbum placidum toruus ab ore vomit.
Rancidulo semper ructatur in ore canina
Litera, nec motus mitigat ille suos.
Gaudet, & a populo metui sua facta, furoris
Plena mali, mentis conscius ille nihil.
Dicitur a cunctis, furiosum cernite stultum,
Et sibi de fatuo hoc quilibet abstineat:

Persius. Prouerb.xi.

Nam putat ille quidem stultos non antea visos,
Auriculas asini solus habere cupit.
Ira necat sensus, premit indignatio mentem,
Præcipitem inuertit illa vel illa virum.

Archytas.

Archytas Sophiæ iccirco spectabilis author,
Ille Tarentina natus in vrbe procul:
Peccanti seruo turbatus mente pepercit,
Atq; iræ stimulos sic moderatus erat.
Sic Plato, sic alij motus sedare solebant,

Plato. Socrates. Prouerb.xxx. Ecclesiast.xix. xi.q.iii.ira.v.q.ii relatum.&c. seruetur. Prou.xxij.&.xvij John.xxxvi. Prouer.xij.

Socratici & plures doctiloquiq; viri.
Nempe furor ratione caret, præcordia frangit,
Debilitat sensus ira seuera nimis:
Hos contra motus certa innitamur habena,
Et frenum, atq; suum sentiat ira modum.
Non sapientis erit tristari, aut corde dolere
Passio, prudentis pectora nulla premit:
Est sapiens semper, tranquillus mente quieta,
Ira trahit fatuos insipidosq; viros.
Tempore cuncta quidem sapiens moderatur in omni,
Addit & in cunctis rebus vbiq; modum:

Ecclesiast.vij.

Sed fatuus nullo penitùs moderamine ductus,
Stultitiam effundit semper vbiq; suam:
Ergo pæcipites asinum conscendite stulti,
Quo celeres fatuos bestia tarda vehat.

Of great vvrath proceeding of *small occasion.*

¶ Asses eares for our fooles a liuery is,
And he that will be wroth for a thing of nought,
Of the same liuery is not worthy to misse:
For who that by wrath to such a will is brought,
To slay his Asse for her pace slowe and soft,
Shall after his fury repent his mad foly,
For to a clere minde mad wrath is enemy.

xxxij.q.vij. *Quid in omnibus.* Sapien.xiij. Romans.ij.

COme nere, ye wrathfull men, take your rowme & place
Within our ship, and to slacke your hastynes,
Mount on an Asse slowe of her gate and pace,
Since troublous wrath in you stirreth this madnes,

Often

Often lacke of might aſſwageth cruelnes,
To a wilde cowe God doth ſhort hornes lende,
Wrath is great folly, where might may not extende.

Hiere xxix.
Seneca de ira.
Valerius li. iiij.

Iraſci ſine cauſa.

Vince iras animum tuum, qui cętera vincis. Impedit ira animũ ne poſsit cernere verum. Iratus nil niſi criminis loquitur. Debet homo lentum vehemens equitare in mentum.

O man ill minded, what helpeth thee this yre,
None thee commendeth which doth thy maners marke,
What doeſt thou, but thee waſt with thine owne fyre,
Narring with thy ſelfe, like as a dogge doth barke,
Without mete worde, and pleaſed with no warke
Art thou, but though all men be diligent
Mad wrath to pleaſe, yet who can it content.

Prouer. xxix.
Iacob. i.
Prouerb. xxvij.
Eccleſi. v.

Eccleſi. xxx.

This man malicious which troubled is with wrath,
Nought els ſoundeth but the hoorſe letter R
Though all be well, yet he none aunſwere hath,
Saue the dogges letter, glowming with nar nar:
Suche labour not this mad rancour to defer,
Nor yet his malice to mitigate or aſſwage,
But ioyeth to be dread of men for this outrage.

Perſius.

Prouer. xx.

His mouth fometh, his throte out gorgeth fyre,
His fearefull furour is his whole felicitie,

Prouer. xxvij.

By his great yre doth he couet and delire
Doubted to be of the poore commontie:
His owne madnes and cruell furiositie
Will he not knowe,as he were not culpable
Of this mad fury and vice abhominable.

Him selfe is blinde,but other well note his dede,
He shall be poynted at,whether he go or ryde,
Saying one to an other,take good regard and hede
Of yonder furious foole,whom reason doth not gyde,
Beware his wayes,flee him on euery syde,
Who that him sueth both hurt and shame shall finde:
Thus other him noteth,but he him selfe is blinde.

Persius.

So his Asse eares to him are inuincible,
He thinketh to haue pacience,though that he haue none,
And vnto him it is a thing incredible,
That suche are fooles whose pacience is gone:
Thus coueteth he to kepe his eares alone,
And to wrathfull men he will nothing obiect,
For that him selfe is with the same infect.

Prouerb.xi.

But somewhat to touche the inconueniences,
Which by this wrath procedeth to mankinde,
It is chiefe grounde of many great offences,
Destroying reason,blinding the wit and minde,
By malice man is to all euill enclinde,
Both simple man, and lordes excellent
Do that by wrath ofte,which after they repent.

Archytas.

Reuoke thy minde,somewhat thy heart encline
Vnto Archytas a man of hye wisedome,
Borne in the riche Citie named Tarentine,
Rede howe that he his malice did ouercome:
For though his seruaunt was false to him become,
And he sore moued to auenge the same offence,
Yet he refrayned his wrath by pacience.

Socrates.
Plato.
Seneca

Laurentius pacienter sustulit martirium diriſſum & tamen orauit pro populo Ninico.

So Socrates so Seneca and Plato
Suffred great wrong,great iniury and payne,
And of our fayth saintes right many mo,
For Christ our maister did great torment sustayne:
What wo or payne coulde saint Laurence refrayne,
From pacience wherfore it is great shame,
For Christen men yt they do not the same.

They suffred death,yea and yet were pacient,

And

And many haue prayed for such that haue them slayne,
Where thou mad foole takest greeuous punishement
For small occasion, yea come by chaunce sodayne:
Foole thou art blinde and mad, to set thy brayne
All thing to venge, by wrath, that doth misfall,
For he that parte hath lost, by wrath oft leseth all.

And forsooth no meruayle, yf suche wise auctours
Hath wrathes madnes expelled and set asyde,
For where that wrath doth reigne with his furours,
There can no reason nor wisedome longe abyde,
The wit it wasteth, so is it a lewde gyde:
Therfore let measure, this malice holde agayne,
But pacience is a bridle his madnes to refrayne.

Prouerb. xxx.
Eccless. xix.
xi. q ij. ira v q ij. relatum, &c, seruetur.
Prouerb. xvij.

It longeth not to any man of hye prudence,
For to be wroth, yrous, or geuen to melancoly,
No suche passion nor inconuenience,
Can fall to man, ay stedfast, wise and holy:
But fooles are moste trrubled with this folly,
Where as a wise man for any aduersitie,
Liueth in quiet minde and tranquilitie.

Job. xxxviij.
Prouer. xij.

A man well manerde, sad, sober, and discrete,
If he be ware, wise, politike and prouident,
Beholdeth all thing before his sight and feete,
Guyding him by measure a vertue excellent:
Where as a foole doth all without aduisement,
And in euery thing sheweth his foolishenes,
Wroth at eche worde, as maister of madnes.

Wherfore ye fooles see ye no lenger tary,
But on the dull Asse hastely ascende,
That a slowe beast may hastie fooles cary,
For your mad wrath doubteth nothing the ende,
Your madnes can not your blinde misdede defende:
For who that one slayeth angrie and feruent,
Ought to be hanged when he is pacient.

Eccless. vij.

¶ The Lenuoy of the Aucthour.

Blinde minded man, which wilt al thing ouercome,
Reputing thy selfe most soueraigne and royall,
If thou be wise, or partener of wisedome,
Labour to ouercome thine owne selfe first of all,
Thy wrath asswage thou in especiall,
Let neyther malice nor yre with thee abyde,
Thou art a foole, thee chiefe or lorde to call
Of other, when thou can not thy selfe well gyde.

De fortunæ

DE FORTVNAE MVTABILITATE.

Quem tota fortunæ cupida ſpe continet, atq́;
Voluit in excelſo ſors ſibi fauſta gradu:
Ille etiam metuat lapſus quandoq́; nocentes,
Perpetuó neſcit ſors reſidere loco.

Eccleſi. x. i. Mach. ij. Prouer. xiiij. Seneca in Hercule furenti. Claudianus de pe. di. iiij. quid ergo in glo. Prouer. xvij. Horatius. Seneca in Hercule furenti.

COmplures fatuos latum fortuna per orbem
Efficit, inſtabili voluit eosq́; roto:
Fortunam multi ſitibundò pectore verſant,
Et loca continuò ſcandere celſa petunt:
Inquiruntq́; gradum, qui ſit ſibi viribus impar,
Nec lapſum fati pectora ſtulta vident.
Nil adeò excelſum eſt, quod non trepidare ruinam
Debeat, ad mortem cuncta creata ruunt.
Omnia quæ terris nunc ſunt innata, ſeneſcunt,
Labitur & quicquid terra beata dedit.
Quis fuit in tanta mortalis ſorte locatus?
Craſtina promittat tempora vt ille ſibi?
Aut ſe victurum fortuna ſemper eadem
Spondeat? inſtabili voluitur illa gradu:

Martialis.

Nam Lacheſis duri ſemper prænuntia fati,
Non tibi permittit ducere fila diu.
Atropos haud noſtris mulcetur turbida votis,
Vt nobis longos præſtet in orbe dies.
Ad caſum ſubitum plures funeſta poteſtas
Allicit, vt lœtho tunc grauiore ruant.

Iulius Cæſar.

Iulius immenſo dominator Cæſar in orbe,
Dum nimiùm ſortis numina blanda colit,
In medio ſenſit mortalia fata ſenatu:
Hunc fortuna nihil iuuit ab exitio.

Tullius in off. Eccleſi. xx.

Semper habet trepidos inuiſa potentia greſſus,
Inuiſus multis imperioſus homo eſt.
Delitias raras præbet metuenda poteſtas,
In ceruice ſua triſtia damna gerit.

Sapient. v.

Quem metuunt multi, multos metuiſſe neceſſe eſt,
Odit quem metuit, perdere plebſq́; ſtudet.
Imperioſus homo nullo palpatur amore,
Nec populi hunc plauſus, nec bona fama colit.

Eccleſi. xxi.

Ergo mobilibus non ſic confidite ſceptris,
Nam rota vertetur cùm deus ipſe volet.

Of the mutabilitie of Fortune.

¶ That man whiche hopeth hye vp to aſcende
On fortunes whéele, and come to ſtate royall,
If the whele turne, may doubt ſore to diſcende,

If he be hye the ſoyer is his fall:
So he which truſteth not thereto at all,
Shall in moſt caſe and ſuertie him ſelfe guide,
For vnſure fortune can in no place abyde.

Fortunæ mutabilitas.

Tolluntur in altum vt lapſu graviore ruant. Nemo confidat nimium ſecundis. Nemo deſperat meliora lapſis. Miſcet hæc illis prohibetq; Clotho: Stare fortunam, rotat omne fatum. Nemo tã diuos habuit faueẽtes, craſtinum vt ſibi policeri poſſet.

We dayly proue by example and euidence,
That many be made fooles mad and ignoraunt,
By the prode worlde, putting truſt and confidence
In fortunes wheele, vnſure and inconſtant:
Some aſſay the wheele, thinking it pleaſaunt,
But whyle they to climbe vp haue pleaſure and deſire,
Their feete them fayleth, ſo fall they in the mire.

Eccleſi. x. i. Macha. vj. Proverb. xiiij. *Seneca in Hercule furenti.*

Promote a yeoman, make him a gentle man,
And make a Bayliffe of a Butchers ſonne,
Make of a Squire, knight, yet will they yf they can
Coueyt in their mindes hyer promotion:
And many in the worlde haue this condition,
In hope of honour by treaſon to conſpire,
But ofte they ſlide, and ſo fall in the mire.

Suche looke ſo hye, that they forget their fete
On fortunes wheele, which turneth as a ball,

They

Claudianus de pe. dist.ij quid ergo in glo.

They seeke degrees for their small might vnmeete,
Their foolish heartes and blinde see not their fall.
Some fooles purpose to haue a rowme royall,
Or climbe by fortunes whele to an empire,
The wheele then turneth, leauing them in the mire.

O blinde man say, what is thine intent,
To worldly honours so greatly to intende,
Or here to make thee hye, riche and excellent,
Since that so shortly thy life must haue an ende:
None is so woorthy, nor can so hye ascende,
Prouer.xxij. Nor nought is so sure, if thou the truth enquire,
But that he may doubt to fall downe to the mire.

There is no lorde, duke, king, nor other estate,
But dye they must, and from this world go:
Horatius All worldly thinges which God hath here create,
Shall not abide, but haue an ende also.
What mortall man hath bene promoted so
Seneca in Hercule furenti. In worldly wealth or vncertayne dignitie,
That euer of life had houre of certaintie.

Additio Alexandri Barclay.

In stormy windes lowest trees are moste sure,
And houses surest which are not builded hye,
Where as hye buildinges may no tempest endure,
Without they be founded sure and stedfastly:
So greatest men haue moste feare and ieopardie,
Better is pouertie, though it be harde to beare,
Then is a hye degree in ieopardie and feare.

The hilles are hye, the valleys are but lowe,
In valleys is corne, the hilles are barrayne,
On hyest places moste gras doth not ay growe:
A mery thing is measure and easy to sustayne,
The hyest in great feare, the lowest liue in payne.
Yet better lye on grounde, hauing no name at all,
Then hye on a cliffering alway to fall.

Thus as me thinke is no thinge laudable
On fortunes wheele, for one to climbe to hye:
Since the swift course thereof is so vnstable:
Martialis. And all must we leaue when we depart and dye,
Of our short life haue we no certaintie:
For Lachesis (when that thou haste lefte drede)
Of thy life dayes shalt shortly breake the threde.

Atropos is egall to poore man and estate.

Delerre

Deferre will not death by prayer ne requeſt,
No mortall man may his furour mitigate,
Nor of him haue one day longer here to reſt:
Content thee with meaſure therfore, for it is beſt,
Couet not to much in honour to excell,
It is a foule fall to fall from earth to hell.

Unſtable fortune exalteth ſome aloft,
To this intent, them to bring to an euill ende,
For who that hye climbeth his fall can not be ſoft,
If that miſfortune conſtrayne him to diſcende,
Though Iulius Cæſar his lordſhip did extende
Ouer all the world, yet fortune at the laſt,
From life and lordſhip him wretchedly did caſt. *Iulius Cæſar*

This hath bene ſeene, is ſeene, and euer ſhall,
That moſte perill is in hyeſt dignitie,
Howe many eſtates, howe many men royall
Hath fortune driuen downe into aduerſitie?
Reade diuers Chronicles, and thou ſhalt plainly ſee,
That many thouſandes hath ended in dolour,
By their immoderate minde to honour.

Ouer reade Bochas and then ſhalt thou ſee playne,
The fall of princes written right compendeouſly,
There ſhalt thou ſee what puniſhment and payne,
Haue to them fallen, ſometime by their folý,
And oft is much priuy hatred and enuy,
Had againſt lordes of the rude commontie,
Where euer they go, they liue in ieopardie. *Tullius in officijs. Eccleſiaſt. 11.*

Ay doubting death by curſed gyle and treaſon,
Eche thing mis deeming, fearing to be oppreſt
By ſome miſfortune, with venime or with poyſon:
Thus in great honour is neyther ioy nor reſt,
But thought and feare, yea while the life doth laſt.
Thus who that procureth great honour to attayne,
Procureth withall, enuy, perill, feare and payne.

A lorde or ſtate whom many men doth drede
With loueles feare, and fayned countenaunce,
Unto him ſelfe ought wiſely to take heede,
And them to feare, if he will voyde miſchaunce:
For why, a commontie is of ſuch ignoraunce,
And ſo enuious, that both early and late,
They muſe to deſtroy him whom they feare and hate. *Sapien. b.*

A man

A man promoted vnto hye dignitie,
Shall haue loue shewed him by adulacion,
But no true loue neyther faythfull amitie,
Good fame nor name,ne commendation:
Yea though he be worthie great exaltation,
Pitiefull,louing,and full of equitie,
Yet harde is to please a foolishe commontie.

Therfore me thinke of all thing it is best,
Man to be pleased and content with his degree,
For why in measure is surety,ease and rest,
And ay most perill in hyest dignitie.
Fortune is full of chaunges and mutabilitie,
Trust not therto,thereby commeth no good,
But nowe hye,nowe lowe,vnstable as a flood.

¶ Alexander Barclay to the Fooles.

¶ Labour not man with to muche busy cure,
To climbe to hye, least thou by fortune fall,
For certainely that man slepeth not sure,
That lyeth lowse vpon a narowe wall:
Better sometime to serue,then for to gouerne all,
For when the net is throwen into the sea,
The great fishe are taken and the principall,
Where as the small escape quite and free.

DE AEGROTANTE INOBEDIENTE.

Ægrotus si quis morbos in corpore tristes
Sentit,& vrgetur anxietate graui,
Præstita nec medici sequitur documenta periti:
Si cadit,ex merito damna doloris habet.

glo. i. c. ad aures de eta. et qua. or.
Eccl.xi.& xxxviij.
Boetius.
Iuuenalis.
Persius.
Eccles. xxxvij.

QVi iacet in mæsto ægrotans angore,perito
Nec medico paret, consiliumq; fugit,
Nec tenet impositam seruata lege dietam,
Conualidus fieri qua mediante queat:
Pro vino nunc gustat aquam,nunc cetera sumit
Pocula,consultrix quæ medecina vetat.
Quærit & assiduè rigido contraria morbo
Esculenta,sibi temperat atq; nihil:
Donec ad tumulum pheretro portatur operto,
In cinerem rediens ceu fuit antè cinis.
Qui citò sanari a morbo conaris amaro,
Principijs obsta,deteriora caue.
Scintilla in flammas crescit quandoq; molestas,
Riuus & exiguus flumina magna facit:

Eccles.xviij.
Ouidius de remedi. amoris.

Principium

Principium morbi modicum, capit incrementum
Paulatim, ſalubris ni medicina vetet.
Qui validus cupit eſſe citò, ſua vulnera planè
Demonſtret medico, pellat vt inde luem.
Non ſine luctifero ſanari membra dolore
Poſſunt, ne renuas ferre doloris onus.
Nil quoq; mentiri medico debemus in ipſo
Morbo, non medici, ſed tua vita perit.
Quiq; ſacerdoti referens peccata peracta,
Mentitur: vitam decipit ille ſuam.
Qui medicum quærit, ſua nec documenta reſeruat,
Expers conſilij eſt, & ratione caret.
Conſilium vetulæ potiùs ſectamur, & herbas
Quas in Theſſaliaco littore ſaga coquit.
Infami digito frontem hæc & pectora luſtrat,
Iſtius interitum falſa medela parit.
Qui vetulis credis maleſanis, credit anili
Conſilio, lœthi fata ſeuera ſubit.
Moralem ſenſum noſtro ſi carmine ſumes,
In vitijs ægrum te mora nulla premet.

Eccleſ. xxxi. Boetius de conſo. Philoſo.

Eccleſ. xxxvij.

1. Timot. iij.

Of them that be diſeaſed, and ſicke, and are *impacient, and vnobedient to the Phiſitian.*

Patiens impatiens.

Si opus medicantis expectas, vulnus detegas oportet. Non eſt in medico ſemper releuetur vt eger. Principiis obſta, ſero medicina paratur: cum mala per longas conualuere moras,

¶ If one be vexed with sore infirmitie,
Within his body feeling disease and payne,
And will not gladly with perfect minde agree
To a wise Phisitian that would him heale agayne:
He is a foole, and shall his foly sore complayne,
And if that he by his selfe will do sterue,
It is but well, since he it doth deserue.

Glo. i. c. ad aures de eta. & qua. or.
Eccle. x. 4. xxxvij.
Boetius.

HE that is feeble with sickenes, eyther wounde,
Wherewith he feeleth him selfe so kept in payne,
That dye he must, but if remedy be founde:
He is a foole, if that he haue disdayne
Of wise Phisitians, and medicines souerayne,
And will not sue their counsell and aduisement,
Whereby he might haue health and short amendment.

Though the Phisitian of his life him assure,
So he be ruled, and vnto his minde agree,
The pacient yet kepeth no diet nor measure
In meate nor drinke, and will not gouerned be,
But foloweth riot and all superfluitie,
Receyuing colde water in stede of ale or wine,
Agaynst read and counsell of holsome medicine.

What meate or drinke that is most contagious,
And moste infectiue to his sicknes or disease,
And to him forbidden, as most contrarious
Unto his sickenes, that namely doth him please:
But that thing that might him helpe and greatly ease,
He hateth moste, and will none receyue at all,
Till this small sore at the last become mortall.

Iuuenalis.
Persius.

Such will no counsell ensue, nor measure haue,
Nor temper them selfe in lesse nor yet in more,
Till their euill gouernaunce bring them to their graue,
Returning into grounde like as they were before:
But who that soone would be healed of his sore,
When it is newe ought to finde remedy,
For in olde sores is greatest ieopardy,

Ecclesiast. xviij.
Ouidius de remedio amoris.

A small sparcle often time doth augment
It selfe, and groweth to flames perillous,
Right so small welles which seemeth to be spent
With litle springes and riuers oft so growes
Unto great waters, deepe and ieopardous:
So a small sore augmenteth still priuily,
By litle and litle for lacke of remedy.

A small

A small disease which is ynough durable,
At the beginning for lacke of medicine,
At longe continuaunce becommeth incurable,
The paynefull pacient bringing vnto ruine:
Wherfore who will to his owne health encline, Eccles. xxxi.
And soone be healed of ill without all tary, *Boetius de consol. Philosophiæ*
To the Phisitian ought not to be contrary.

Obstinate, frowarde or inobedient
Ought he not be, but with a pacient minde,
Shewe all his sores truely, playne and euident
To the Phisitian, if he will succour finde:
And though his salues in paynes him sore binde, Eccles. xxxviij.
Let not for that, but after his will thee guide,
Better a short payne, then that doth longe abide.

No sore can be relieued without payne,
Forsake not the short, the longe payne to eschewe,
To the Phisition we ought in worde be playne,
And shewe him our sore, whether it be olde or newe,
For in thy wordes if that thou be not trewe,
Or keepe ought close, thou deceyuest be thou sure
Thy selfe, and not him that of thee hath the cure.

In like fourme who commeth vnto confession,
There to declare howe he his life hath spent,
And sheweth not his sinne like wise as he hath done,
Him selfe he disceyueth, as blinde of his intent.
Thus many one endureth infernall torment,
With wo continuall and payne for euermore,
For keeping secrete there of his ghostly sore.

Thus who that is payned in any malady
Bodely or ghostly, ought not to be called wise,
To the Phisitian without that he apply,
And his preceptes haunt, keepe and exercise:
But nowe olde witches dare boldly enterprise,
To intromit to heale all infirmitie,
And many them beleue, which soothly is pitie.

Such wretches of their belieke abhominable,
On brest or head of the paynfull pacient,
With their witchcraftes shall compasse, chat and babble,
Assuring him of health and short amendment:
Then he that is sicke fixeth his intent
Upon her errour, to haue helpe of his sore,
But she him leaueth worse then he was before.

i.Timot.iiij. Paule the Apostle doth boldly say and preue,
That they which to such witches will assent,
Are heretikes,lolardes,and false of their beleue,
Breaking Gods lawes and commaundement,
And oft also by proke it appereth euident,
That such as to witches craftes will intende,
By their false Phisike come sooner to their ende.

Their body dead,their soule in ieopardy
By mis beliefe,for euer in paynes infernall,
Which are rewarde for wretched sinne and heresy:
But if thou to thy minde and reason call,
And of this writing perceyue the sence morall,
When thou art fallen sicke,and in deadly sin,
Seke helpe betime,and bide not longe therein.

¶ The Lenuoy of Barclay to the fooles.

O Thou man or woman,that lyest sicke in vice,
To Gods vicars confesse thy sinne wholy,
So shalt thou from thy ghostly ill arise:
For thy soule finding helpe and remedy,
Without leasing shewe him thy sinne plainly,
Let not for shame,nor fall thereto agayne:
Better shewe thy sore there to one secretly,
Then after openly,and bide eternall payne.

Ensue the counsell of a wise confessour,
Take not colde water in stede of bermayll wine:
For much swetenes,endure thou a litle soure,
Keepe well the diet and threefolde medicine,
Ordayned for sinne by spirituall doctrine,
That is confession,the next contrition,
With satisfaction these three,with grace diuine,
Are salues perfite for all transgression.

DE NIMIVM APERTIS CONSVLTATIONIBVS.

Quisquis fortè palàm mentis concepta reuelat,
Ante oculos volucrum retia tensa locat:
Admonet hic omnes,cautelam præbet apertam,
Quo facilè a laqueo quisq; cauere queat.

Esopus in apo. Prouerb.i. Ouidius de remedio amoris. Glo.in.cle.pastoralis de re iud.

QVisquis aues forsan contendit carpere plures,
Retiaq; ante illas tendit aperta nimis,
Nec funes,pedicas,laqueosq; plagasq; recondit,
Is facit vt sua mox retia vertet auis.
Qui semper manibus,duris verbisq; minatur
Publicitus,nullum verbera ille canem.

Intantum

Intantum mentis qui verbis pandit apertis,
Consilium retegens omnibus atq; palàm.
De tali stulto poterit sibi quisq; cauere,
Creditur hic toto corpore posse nihil:
At puto prudentem & sapere hunc, secreta reuelat
Qui nulli, intantum comprimit vsq; suum.
Solus agit mentis sinceræ arcana, nec vlli
Pandere vult animo si qua agitare velit:
Præcipuè in rebus, quæ spectant fortè salutem
Corporis, aut regni, grande aliquod vel opus.
Falluntur plures a delatoribus ipsis,
Consilium domini qui sibi scire volunt,
Illecebris palpant, vt sic arcana rescisant,
Qui noua scire cupit, dicere & illa volet.
Est sapiens certè, mentis qui condere votum
Consiliumq; potest, nilq; referre palàm:
Quatuor esse solent res, quæ se tempore nullo
Occultare queunt, nec tacita esse volunt.
Consilium fatui, structa vrbs in vertice montis,
Actus amatoris, stramen & in crepida
Occultam seruare potest, rem pauper, inopsq;:
Diuitis ast semper longiùs acta volant,
Et mala fama palam, concrescit vbiq; volando,
Et domus interdum damna pudoris habet.
Tu caueas, sapiens si fors cupis esse catusq;:
Ne pandas animum, consilium ve tuum,
Nec seruis famulisq; tuis confidito in illis,
Sed tacitus mentis condito facta tuæ.

Prouerb.x.

Prouerb.xvij.

Horatius in epi.

Prouerb.xi.

Eccles.viij.
Math.v.
Ouidius.
Iuuenalis
Virgilius.iiij.ene.

Seneca.
Catho.

Of ouer open takinges of counsell.

¶ Who that to clearely layeth his net or snare
Before the birdes, whom he by gyle would take,
Them playnely teacheth of his gyle to beware,
And is a fole whether he slepe or wake:
Right so is he, and doth a sauegarde make
For his foes, them teaching a remedie to finde,
Which sheweth them by threatning the secret of his minde.

¶ Who that intendeth by craft and policie,
To take many birdes eyther small or great,
And layeth before them to playne and openly
His lines, snares, his lime twigges or his net,
He shall no profite, gayne, nor aduauntage get:
For yf that he his engines can not hide,
The birdes shall beware, and lightly flee aside.

Æsopus
Prouerb.i.
Ouidius de remed. amoris
glo.i.cle. pastoralis de re inu.

So he that will openly manace and threate,

Apertè insidias ponere.

Frustra iacitur rete ante oculos pennatorũ: quæ nimis apparent retia vitat auis.

With worde and hande, as he would slay downe right,
Is oft scant able a simple hounde to beate:
For in his worde is all his force and might,
And he that alway threatneth for to fight,
Oft at the proufe is scantly worthy a hen,
For greatest crakers are not ay boldest men.

Proverb.

Who that against his enemy would fight,
And geueth him before wepon and armour
Against him selfe to encrease his foes might:
Such one hath reason and wit of small valour.
Right so that foole is led in like errour,
Which nought can do of matter lesse or more,
Without he crake and boast thereof before.

And also such boasters and crakers commonly,
Which do their minde in hastie wordes declare,
Of other men are litle or nought set by,
And by their wordes full often ill they fare:
A man also may right easyly beware
Of fooles which thus their counsell out eyres,
Whose threatninges to their foes is armour and harnes.

But

But him call I wise and prudent of councell,
Which kepeth close the secretes of his minde,
And to no man will them disclose nor tell
To man nor woman, enemy nor yet frende,
But do his purpose when he best time can finde,
Without worde speaking, and so may his intent
Best come to ende, his foe being improuident.

Pr. xviij. c. xxvi.

And specially no man ought to be large
Of wordes, nor shewe his counsell openly,
In thinges weightie, of perill and great charge,
Concerning a Realme, or health of his body:
For many are falsly deceyued finally
By lewde tale bearers, which seke the way to finde
To knowe the priuy counsell of their Lordes minde.

Horatius in Epist.

They fawne and flatter to knowe his priuitie,
But they forsooth that would knowe thinges newe,
For the moste part of this condition be,
Nothing to keepe, but lightly it to shewe:
Thus may the saying of Salomon be found true,
Which sayth that he is wise, and liueth happely,
Which to him selfe keepeth his counsell secretly.

Prouerb. xi.

I finde foure thinges which by no meanes can
Be kept close in secrete, or longe in priuitie:
The first is the counsell of a witles man,
The seconde is a citie, which builded is a hye
Upon a mountayne, the thirde we often see,
That to hide his dedes a louer hath no skill,
The fourth is strawe or fethers on a windie hill.

Ecclesiast. viij.
Mathewe. v.

A poore mans deedes may soone be kept close,
His name is hid, and right so is his dede,
A rich mans dede may no man hide nor glose,
It fleeth farthest, all men of it take heede,
So that ill fame whom all men ought to drede,
In flying about her might doth multiply,
Augmenting to his linage shame and vilany.

Ouidius.
Iuuenalis.
Virgilius viresq; acquirit eum de. iij. Eneyd.

Therfore who that intendeth to be wise,
Ware and prouident, auoyding all inconuenience,
To shewe his counsell ought not to enterprise,
But do his minde, keping alway scilence:
In seruauntes is small trust or confidence.
He that is newe thy frende, may after be thy fo,
Warne not thy enemy of that that thou wilt do.

Seneca.
Cato.

The

¶ The Lenuoy of Barclay to the fooles.

O ye that are put to wronge and iniurie,
If ye intende for to yelde the same agayne,
It is great foly to warne your enemy,
Or him to threaten with boasting wordes vayne:
For oft is sayde, and true it is certayne,
Audi, vide & tace That they that will liue in quietnes and rest,
Must here and see, and hasty wordes refrayne,
All still with fewe wordes do that they thinke best.

¶ Fatuorum damno sapientes nos fieri conuenit.

Stultorum lapsum miserum, subitamq; ruinam
Qui videt, astutus nec sibi deinde cauet:
Est stultus, cæco nec recto tramite pergens,
Et fatui barbam mulcet vbiq; manu.

Pro.xiij.c.xv. Iohn.xvij. Ecclesiast.xv.
CErnimus assiduos casus, lapsusq; frequentes
Stultorum, & risus cernimus inde graues.
Ridentur passim fatui, luduntur in omni
Tempore, nil sapiant, nil quoq; scire volunt:
Ecclesiast.x.
Sunt & contempti multum a prudentibus ipsis,
Qui cappam in fatuis frontibus vsq; gerunt.
Iere.vi.c.vij. Ecclesiast.i.
Accusat stultum stultus, conuitia iactant
Impia, sed gressus stringit vterq; pares:
Errat & assiduè, nec vult curare ruinam,
Complures fatui qua cecidere prius.
Nil exempla trahunt stultos, lapsusq; molesti,
Semper ad interitum quid bone stulte ruis?
Mathewe.xv. Luke.vi. Esopus in apo.
Admoneant saltem fatuos exempla malorum,
Discant alterius viuere vite malo.
Exprobrat cæcum cæcus, visuq; carentem,
Attamen in foueam sæpius ambo cadunt.
Incusat cancrum cancer retrorsum abeuntem,
Ibat directam nec tamen ipse viam.
Eccl.iiij.c xli.
Qui matris non vult documenta sequi, ille nouercæ
Imperium tolleret obsequiumq; graue.
Qui patris nunquam sequitur præcepta salutis,
Difficilem ingreditur sæpiùs ille viam.
Phaeton. Tullius.iii.offi. Ouid.ii.Metha.
Si Phaëton quondam consulta salubria patris
Audisset, currus non petiisset iners:
Non Iouis æthereum sensisset fulmen & ignes,
Nec lacerum corpus volueret Eridanus.
Icarus. Ouidius vii.Metha. Pro.xv.c.xxiij.
Icarus ingenui patris non iussa sequutus
Altiùs euolitans, nomina fecit aquis.
Hi duo in imberbi trestes cecidere iuuenta:
Nam noluit neuter iussa paterna sequi.

Corruere

Corruere insanum fatuum qui cernit, & audit,
Exemplum capiat, effugiatq; malum.
Cauta fuit vulpes nolens intrare cauernam,
Viderat vt nullam vafra redire feram.

Eccleſi. xi.
Æſopus
Horatius in epi.

Of Fooles that can not bevvare by the misfortune and example of others damage.

Here we expresse the errour and blindnes,
Of them that see others aduersitie,
Their wofull fall, the ruine and distres:
Yet sue they the same, and ware they will not be,
Though they by example the payne of other see,
Yet leaue they not, thus may they clayme a place
Within my Nauy, as fooles voyde of grace.

Alienis periculis fieri sapientem.

Attende in illis ne fortè cadas: Fœlix quē faciciunt aliena pericula cautum. Casus dementis correctio sit sapientis. Via impiorū tenebrosa nesciunt vbi corruant.

Vue dayly see the misfortune and damage,
And often falles to pouertie and payne,
Which fooles suffer for their sinne and outrage,
Some drowned, some maymed, some otherwise slayne:
Yet this example can not cause vs refrayne
Our wretched life, and seke for remedy,
We marke nothing anothers ieopardie.

Prou. iiij. & xv.
John. xvij.

We see

We see the mocking, scorne and derision,
That fooles hath ofte time when they offende,
We see their losse, their shame and their confusion,
Howbeit all this can not cause vs to amende,
We can no thing, and to nought we intende:
So many fooles I finde that playne I thinke,
Their weightie charge shall cause my ship to sinke.

Eccles. xxv. Suche are despised of men discrete and wise,
Yea and moreouer these fooles are so blinde,
That eche one of them the other doth despise,
Eccles. x. With sharpe rebukes, wordes lewde and vnkinde,
Yet in their life no difference may we finde:
And though they haue sene a thousand brought to shame
For one sore vice, yet liue they in the same.

Iere. v. & viij. Eccles. i. The example of other can not their mindes moue,
Their wittes are blinde, their folly is the cause,
Alas mad fooles why do ye vice thus loue,
Renning ay to death, without all rest or pause,
Alas at the last retourne to Christes lawes,
Beware when ye other see taken in the snare,
Let anothers perill cause you to beware.

Ye do not so, alas is it great shame,
Your sinne hath quenched your grace and ghostly light,
One blinde man another doth chide and blame,
And yet both stumble, not doing euen or right:
Math. xv. Luke. vi. A blinde man him leadeth that also hath no light,
So both in the diche falleth in suche a wise,
That one can not helpe the other agayne to arise,

Æsopus in ape. One Crab blames another for her backwarde pace,
And yet the blamer sothly can none other do,
But both two are in their going in like case,
The one goeth backewarde, the other also:
Many of these fooles after that maner go:
But who that of his mothers doctrine hath disdaine,
Eccles. iij. & xli. Shall by his stepdame endure wo, care and payne.

And perchaunce after abide the correction
Of the saide stepdame, in place of punishement
For his sinne, suffering her vniust subiection,
And who that not foloweth the commaundement
Of his father, being to him obedient,
May fortune after in hunger, thirst and colde,
Obey that stranger, whom he not gladly wolde.

We finde Hiſtories written longe and ample
In diuerſe bookes of great aucthoritie,
The whole Bible ſheweth to vs example,
Howe they were puniſhed that liued in crueltie:
I finde alſo written in bookes of Poetrie,
Howe that Phaeton was brent with the lightning,
For his preſumption agaynſt a mightie king.

Phaeton. Tullius in offi Uuianus. in meth

We haue example alſo by Icarus,
Which contrary vnto the commaundement
Of his craftie father, named Dedalus,
By flying to hye his winges and fethers brent,
And ſo diſcended and in the ſea was drent:
Thus theſe two ending by their lewdenes in care,
By their example ſhould cauſe vs to beware.

Icarus, Ouidius viij. metha vide Virgilius iij. eney, et ſeruium eodem loco Prou.xv.c.xvij.

We dayly ſee before our ſight and our preſence,
What miſaduenture to many one doth fall,
And that worthily, for their ſinne and offence,
Yet are we blinde, and are not ware at all,
But in our ſinnes liue vnto them egall:
And where by ſinne we ſee one come to ſhame,
We willingly (alas) enſue the ſame.

Additio Alexandri Barclay.

Therfore who ſeeth a mad foole come to wo,
Or fall in perill for lacke of a good gyde,
By another waye ought warely to go,
And by anothers euill, for his health to prouide:
The fore was ware, and perill ſet aſide,
And would not enter into the caue, for playne,
Of beaſtes that entred, ſawe he none come agayne.

Eccleſi.xi.

Æſopus Horatius in epi.

¶ The Lenuoy of Barclay.

¶ Learne man, learne of beaſtes to beware
Of others perill, by their enormitie,
For yf one birde be once tane in a ſnare,
The other auoyde as faſt as they may flee:
A fiſhe, birde, or beaſt that hath in perill be
Of net, hooke, or ſnare, yf that they may eſcape,
Will euer after beware, but blinde man will not ſee
His owne deſtruction, but after it doth gape.

NIL CVRARE DETRACTIONES HOMINVM

Non campana ſonat quæ malleolo atq; bacillo eſt
Expers, ſit vulpis inſita cauda licet:
Iccirco ſtultum eſt omnes curare loquetas
Cúm ſurda poſſis effugere aure ſonum.

Quiſquis

Psal.Cviij. Prouer.xxiiij. Sapien.ij.

QVisquis in hoc mundo tranquilla viuere mente
Gliscit,& in requie ducere sæcla bona:
Non curet voces populi famamq́; malignam,
Nec curet linguæ sibila rauca malæ.
Qui cupit in mundo sese exaltare superbo,
Et stabilis magnum scandere ritè gradum:
Est opus vt curas tolleret quandoq́; molestas,
Multa oculis videat non benè grata suis.
At sunt qui firmo tentoria rure locarunt,
Mundum spernentes,orbis & illecebras:
Nil modò securum,nil tutum,nilq́; videmus
Tranquillum in mundo,nulla & vbiq́; fides.
Multi vrbes & opes,populos,cetusq́; prophanos
Fugerunt,tutus vt foret inde status.
Qui statuit iustam semper traducere vitam,
Et mores sanctos & benefacta sequi,
Non curat quid mundus agat,tacitasuè querelas
Attendat,iustis nil mala lingua nocet.
Si vates satyri quondam,sanctiq́; Prophetæ
Pensassent hominum murmura lœthifera:
Nec monumenta bonæ monstrassent vera salutis,
Hic famam,hic meritum perderet atq́; decus.
Nullus in orbe quidem viuit tam sanctus,vt omni
Nunc fatuo placeat,qui probitate caret.
Qui cunctis posset rectè seruire,beatus
Is foret,& seruus nobilitate bonus.
Noctes atq́; dies opus est confringere somnos,
Qui cunctis iamiam ritè placere volet:
Quis farre,aut digitis stultorum claudere rictus
Iam poterit? loquimur,pænitet inde citò.
Nil aliud mundus didicit,nisi vana profari
Verba,quibus iustos contaminare solet:
Nil sapiens curet vani ludibria mundi,
Attendatq́; nihil quod vaga turba ferat.

Philip.ij. Pro.viij.c.xviij. Hebrewes.xi. John.xv. Sapien.xi. Sityrici. Prophetæ. Psalme.lij. Sapien.vi. Ecclesiast.viij. Ecclesi.xxxij. i.Corin.iij. Eccle.ij. Prouerb.xv. Ecclesiast.vij.

Of them that forceth or careth for the *backbiting of lewde people.*

¶ Whether that a bell be hanged or lye on grounde,
If vnto the same a clapper lacke or fayle,
The bell shall make but simple noyse or sounde,
Though thou in it do hange a foxes tayle.
Right so backbiters that vse on men to rayle,
Can not greatly hurt them that liue righteously,
Wherfore it is foly their babbling to set by.

Psalm.Cviij. Prouer.xxiiij. Sapien.ij.

VVho that within this worlde would rest and liue
In ease of minde,peace and tranquilitie,

Must

Nil curare detractationes hominum.

Cùm rectè viuas, non cures verba malorum: Arbitrij noſtri non eſt quid quiſq; loquatur: Multum farris habet qui cunctis abſtruit ora.

Muſt not his minde ſet, nor his eares geue
To the vayne tales of the rude commontie:
And though ſome people of ſuche condition be,
Oft to diffame good people, true and iuſt,
Let them nought care, for byde it neede they muſt.

Let no man care for the lewde hiſſinges,
And euill ſoundinges of this vnhappy rage:
It is great ſoly to ſet by the leaſinges
Of curſed tongues, ſince none can them aſſwage.
For who in this worlde will come to aduauntage,
Him ſelfe eralting to worſhip and honoure,
Shall finde the ſweetenes mingled with the ſowre.

Philip. g. Prouerbes. xvij. and. xviij.

And he that will of his dignitie be ſure,
Or ſimple liuing, what ſoeuer it be,
Right greeuous charges ſometimes muſt endure,
And with his eyne often beholde and ſee
Such thinges, wherewith his minde can not agree.
And he that will with the worlde haue to do,
Muſt ſuffer ſuche trouble as belongeth thereto.

Yet ſome haue pitched their tentes ſtedfaſtly

Hebrues. xi. Upon sure ground, auoyde of all this payne,
Despising the worldes wantonnes and folly,
For in the same is nought sure nor certayne:
Nought see we tranquill in these waues mundayne,
We see no loue, lawe, fidelitie, nor trust,
But nowe vp hye, and nowe lowe in the dust.

To auoyde the worlde with his folly and strife,
Many hath lefte landes, townes and riches,
And euil company, liuing solitary life,
Alone in desert and in wildernes:
Yea, and that men of most wit and worthines,
Which by that meane did best of all eschue
All worldly slaunder, and liued in vertue.

Iohn. xv. Sapien. xi. He that intendeth to liue a righteous life,
And so procedeth in maners and good deede,
Of worldly slaunder, complaynt, hatred, and strife,
And all euil will he ought not to take heede:
For he that is iust ought nothing for to dreede
A slaundering tonge, yea, be it neuer so wood,
For suche lewde tonges can none hurt that are good.

Liue well and wisely, then let men chat their fill,
Wordes are but winde, and though it oft so fall,
That of lewde wordes commeth great hurt and ill,
Yet byde the ende that onely proueth all:
If thou canst suffer, trust well that thou shalt
Ouercome thine enemies better by pacience,
Then by hye wordes, rigour or violence.

Satyri. *Prophetæ.* Psalm. lxj. If Poetes that sometime vice blamed & discõmended,
And holy Prophetes which also did the same,
To suche vayne and mortall wordes had intended,
They should not haue durst the peoples vice to blame,
So should they haue lost their honour and good name,
Their fame and merite: but nowe they haue not so,
But spred their fame, which neuer away shall go.

Sapien. vi. Forsooth none liueth within the worlde wide,
So meeke, so holy, so wise or pacient,
Whiche can him selfe at euery time so gyde
To please eche foole, for none can some content:
Forsooth he might be named excellent,
Eccles. viij. Happy and blessed, and liue in welth and ease,
Which euery man could serue, content, and please.

But

But suche is none: and he that will assay
For to content eche foolishe mans minde,
Must breake his sleepe, and study night and day,
And yet alway some foole shall be behinde:
Yea yf one liue well, yet will they somewhat finde,
Behinde his backe him to slaunder and diffame:
For beggers and bawdes therin haue all their game.

Ecclesi. xxxvij.

For whether thou dwell in East, West, North or South,
Of suche dziuels euer shalt thou finde plentie:
One must haue much meale to stop eche mans mouth,
Slaunder is the cunning of all the comentie,
And in the same suche ay moste busye be,
Whiche liue them selfe in shame and vilany,
Euen nowe they speake, repenting by and by.

Thus all the cunning and study diligent
Of people vnthzifty, is alway to despise
And diffame other, which are but innocent,
Wherfoze let suche as are discret and wise,
Nought set by them that lealinges doth deuise,
Noz their vayne folly: foz he that doth certayne
Is but a foole, and euer shall liue in payne.

1. Corinth. iij.

Ecclesiast. ij.
Prouerb. xv.
Eccles. vij.

¶ The Lenuoy of Barclay to the Fooles.

¶ Trouble not thy selfe (thou man) where is no nede,
And arme thou thy selfe with goodly pacience,
Be sure it is great folly to take hede
Unto backbyting, since that no resistence
May be founde to withstande his violence:
And take thou this one thing foz thy comfoz t,
That none wise oz good will commit this offence,
But all are captiues that are of this lewde sozt.

¶ De subsannatoribus & calumniatoribus.

Stulti qui lapides iactant, & saxa retorquent:
Hos fugiat sapiens qui volet esse procul.
Nam trahit a vitio fatuos correctio nulla,
Nil discunt moris, nil probitatis habent.

Eccles. xxij.
Prouer. xxij.
and. xxix.
Sapien. x.

O Fatui excordes nostram adproperate palestram,
Incipiam verum iamq; docere bonum:
Vos sacræ legis, patrum & documenta docebo,
Quæ monstrant rectum prosperitatis iter,
Atq; viam pandunt prudentum calle politam:
Quare agite, & pedibus currite quæso citis:

Prouerb. vi.
Baruch. iij.
Titus. iij.
Sapien. vi.
Ecclesiast. xvi.

Discite quid virtus, quid sit prudentia rerum,
Et fatui tandem desinite esse meri.
Virtutes ornant homines, prudentia vestit
Munditiis: sapiunt pectora stulta nihil.
Sed modò risores fatuos, sannasq; proteruas
Corrigimus, strigili hos scalpere nempè iuuat.

Job. xij.
Prouer. xiiij.

Sunt fatui qui nunc rident documenta sophiæ,
Inq; bonos cunctos probra pudenda vomunt:
Aduertuntq; nihil, bona si quandoq; docentur:
Quin cuncta irrident mox documenta palám.

Prouer. ix.

Increpat hinc stultum qui verbis, aut corrigit ore:
Inpingit sannam sæpèmet inde sibi.

Eccles. xix.

Corrige prudentem, qui tempore discit in omni,
Festinatq; oris verba tenere tui.

Prouer. xxb.

Si cadit in iustos homines correctio iusta,
Præceptum accipiunt cum pietate bonum.

Prouer. xix.

Iniustus præceptores diffamat, & odit,
Sæpè repercussus in sua tela ruens.
Crede mihi sannis qui alios, risuq; lacescunt
Nasuto, tandem præmia digna ferent.

Iuuenalis. iij. q. vij. qui sine. Nabal. i. Regum. xxb.

Loripedem rectus derideat, Æthiopem albus:
Est sine qui vitiis, rideat ille malos.
Stulte Nabal lueres sannas, tornosq; cachinnos,
Ni regem iratum flecteret Abigayl.

iij. Regum. ij.

Quid pueros memorem qui vati illudere sancto
Dum certant, vrsis mordicus intereunt.
A grege stultorum caueat sibi quisq; maligno:
Qui saxis iustos, innocuosq; petunt.

Of Mockers and Scorners, and false Accusers.

Yet are mo fooles which mocke and scorne fast,
Suche as them sheweth wisedome and doctrine,
And at their heades (vngodly) stones cast,
In mynde disdayning to wisedome to encline,
But gladly they ensue the discipline
Of suche mockers: let wise men them eschue,
For no correction can bring them to vertue.

Eccles. xxij.
Prouer. xxiij. and. xxix.
Sapien. v.

Heartles fooles, haste here to our doctrine,
Leaue off the wayes of your enormitie,
Enforce you to my preceptes to encline,
For here shall I shewe you good and veritie:
Encline, and ye finde shall great prosperitie,
Ensuing the doctrine of our fathers olde,
And godly lawes in valour worthy great golde.

Who that will folowe the graces manyfolde

Which

Abſtrahere a bono

Abhominantur iuſti virum impium,& abhominatur impij eos qui recta ſunt in via, Sapientia cuſtodiuit illum ab inimicis,et a ſeductoribus tutauit illum. Videbunt finem ſapientis, & non intelligent quid cogitauerit de illo deus.

Which are in vertue,ſhall finde auauncement:
Wherfore ye fooles that in your ſinne are bolde,
Enſue ye wiſedome,and leaue your lewde intent,
Wiſedome is the way of men moſt excellent:
Therfore haue done,and ſhortly ſpede your pace,
To quaynt your ſelfe and company with grace.

Learne what is vertue,therin is great ſolace,
Learne what is truth,ſadnes and prudence,
Let grutche be gone,and grauitie purchaſe,
Forſake your folly and inconuenience,
Ceaſe to be fooles,and ay to ſue offence,
Folowe ye vertue,chiefe roote of godlynes,
For it and wiſedome is ground of cleanlynes.

Proverb.vi.

Baruch.iij.
Titus.iij.
Sapien.vi.
Eccleſi.xvi.

Wiſedome and vertue two thinges are doubtles,
Whiche man endueth with honour ſpeciall,
But ſuche heartes as ſlepe in fooliſhnes
Knoweth nothing,and will nought know at all:
But in this little barge in principall
All fooliſhe mockers I purpoſe to repreue,
Clawe he his backe that feeleth itche or greue.

Mockers and scorners that are harde of beleue,
With a rough combe here will I clawe and grate,
To proue if they will from their vice remeue,
And leaue their folly, which causeth great debate:
Suche caytiues spare neyther poore man nor estate,
And where their selfe are moste worthy of derision,
Other men to scorne is all their most condition.

Iob.xij. Yet are mo fooles of this abusion,
Whiche of wise men despiseth the doctrine,
With mowes, mockes, scorne, and collusion,
Prouer.xiij. Rewarding rebukes for their good discipline:
Shewe to suche wisdome, yet shall they not encline
Unto the same, but set nothing therby,
But mocke thy doctrine, still or openly.

Prouerb.xi. So in the worlde it appeareth commonly,
That who that will a foole rebuke or blame,
A mocke or mowe shall he haue by and by:
Thus in derision haue fooles their speciall game.
Correct a wise man that woulde eschue ill name,
Eccles.xix. And fayne would learne, and his lewde like amende,
And to thy wordes he gladly shall intende.

If by misfortune a rightwise man offende.
He gladly suffreth a iuste correction,
And him that him teacheth taketh for his frende,
Him selfe putting meekely vnto subiection,
Folowing his preceptes and good direction:
Prouer.xxv. But yf that one a foole rebuke or blame,
He shall his teacher hate, slaunder and diffame.

Howbeit his wordes, oft turne to his owne shame,
And his owne dartes retourne to him agayne,
Prouerb.xix. And so is he sore wounded with the same,
And in wo endeth, great misery and payne.
It also proued full often is certayne,
That they that on mockers alway their mindes cast,
Shall of all other be mocked at the last.

Iuuenalis He that goeth right, stedfast, sure, and fast,
May him well mocke that goeth halting and lame,
And he that is white may well his scornes cast,
Agaynst a man of Inde: but no man ought to blame
Anothers vice, while he vseth the same.
But who that of sinne is cleane in deede and thought,
iii.q vii.qui sine. May him well scorne whose liuing is starke nought.

The

The scornes of Naball full dere should haue bene bought, Naball.
If Abigayl his wife discrete and sage, i.Regum.xxv.
Had not by kindnes right crafty meanes sought,
The wrath of Dauid to temper and asswage.
Hath not two beares in their fury and rage iiij.Regum.ij. *in fine.*
Two and fortie children rent and torne,
For they the Prophete Helyseus did scorne.

So might they curse the time that they were borne,
For their mocking of this Prophete diuine:
So many other of this sort often mourne
For their lewde mockes, and fall into ruine.
Thus is it foly for wise men to encline,
To this lewde flocke of fooles, for see thou shall
Them most scorning that are most bad of all.

¶ The Lenuoy of Barclay to the fooles.

¶ Ye mocking fooles that in scorne set your ioy,
Proudly despising Gods punition:
Take ye example by Cham the sonne of Noy, Genesi.ix.
Which laughed his father vnto derision,
Whith him after cursed for his transgression,
And made him seruaunt to all his lyne and stocke.
So shall ye Caytifs at the conclusion,
Since ye are nought, and other scorne and mocke.

CONTEMPTVS AETERNORVM GAVDIORVM.

Quòd malè delitias duntaxat temporis huius
Cogito, nec celeres pensito abire dies,
Et regni æterni quòd gaudia sperno beata,
Causa est: me genuit Simia stulta parens.

OCcurrit fatuæ rursus mihi turba cohortis, Eccles.xiiij.
Quæ requiem Satyræ non sinit esse meæ. Psalme.lxi.
Stultus enim certè est, animo iactare superbo Marke.viij.
Qui solet, & nimiùm verba pudenda loqui: Math.xvi.
Ecce ait: ó Superûm, nitidi quoq; rector Olympi, Sapien.iiij.
Nil opto sedis regna beata tuæ. Rom.ii.
Id saltem liceat, multis mihi viuere lustris, Amos.v.
Orbis & extremum cernere posse diem. Ecclesiast.ij.
At non laudato rectæ virtutis amore i.John.ii.
Tam longas œui poscit habere vices:
Sed magis exoptat, queat vt conuiuere lautè,
Cum socijs paribus, delitijsq; frui:
Nec timet inferni fumantia tartara ditis, Luke.vi.
Non Acherontæos post sua fata lacus.

O fatus

Prouer.xiiij. O fatue insignis,nil vani gaudia mundi
Mellis habent,illis copia fellis inest.
Tullius de senectute. Quid rogo delicias?tanti quid gaudia vana
Stulte facis?pereunt quæ cito more niuis:
Job.xviij. Gaudia(crede mihi)terrarum felle replentur,
Prouer.xix. Nec manet in cunctis perpetuata quies.
Quo fit,vt infamis,lasciua & spurca voluptas
Quem trahit,fastus orbis & illecebra:
Job.vi. Hic fatuus mundi curas gustabit acerbas,
Et mortis rapidum sentiet esse diem.
Eccle.ij. Transibit mundus,transibunt gaudia mundi,
Sapi.v.and.vi. Transibit pariter quicquid in orbe viret,
Iacob.i. Cernimus & tales hominum sine fine ruinas,
Luke.xv. Cernimus occasus,cernimus exitia.
Apoca.xiiij. and.xx. Rectorem cœli tandem spectabimus omnes,
Hic ad lætitias,alter ad interitum.
Math.xx. Se cupit a Summo qui segregare Tonante,
Lætitiæ & longos optat habere dies:
Cimmerijs tenebris est obcæcatior ille,
Pro vano linquens cœlica regna luto.

Of them that despise euerlasting ioye,and setteth thinges transitory before thinges eternall and euerlasting.

¶ He is a fole that weyeth in one balaunce
The heauen and earth,to knowe the heauyest,
And by his foly and cursed ignorannce,
He thinketh that this wretched earth is best:
And though that here be neyther toy nor rest,
Yet had some leuer here still to remayne,
Then to depart to heauen voyde of all payne.

Eccles.xiiij. Psalme.xcj. Marke.viij. Math.xvi. My hande is werye,fayne would I rest a space:
But fooles come to my Ship so busyly,
That to haue rest they will graunt me no grace,
That neede I must their lewdnes notify,
But to recorde this foolishe company:
They are suche that this worlde so greatly loue,
That they despise the heauenly Royalme aboue.

Sapien.iiij. Roman.j. Amos.v. Eccles.ii They often thinke in their minde priuyly,
And by them selues in this wise oft they say:
O glorious Lorde reygning eternally,
Graunt me thy grace that I may liue alway,
To see of this worlde the extreme ende and day.
This is my will and singular althinge,
As for thy Royalme,forsooth I set nothing.

But

Transitoria præferre æternis.

Mendaces filij hominum in stateris, vt decipiant ipsi de vanitate in idipsum. Quid prodest homini si mundum vniuersum lucretur, animæ verò suæ detrimentum patietur: aut quam dabit homo commutationem pro anima sua?

But yet this foole doth not desire this time
Of so longe life, and yeres alway newe,
To clense his minde from all sinfull crime,
Nor for the loue of goodnes or vertue:
But rather that he his pleasure may ensue,
And with his mates and felowes suche as he,
To folowe riote, delites, and enormitie.

1. Ioh. 1.

To liue in wantonnes and blinde lasciuitie,
In pride, in Lechery, and in couetise,
Such setteth their mindes and their felicitie,
Not fearing hell, which is rewarde of vice,
Those dreadfull dennes, in a right fearfull wise
With fyres flaming, and manyfolde torment,
Can not suche fooles their sinnes cause to stent.

Luke. vi.

O slothfull foole I say, why doest not thou call
Vnto thy minde, that this worldes wretchednes
Is full of sorowe, much more bitter then gall,
Voyde of all ioy, all pleasure and sweetenes,
Why settest thou so muche by frayle deliciousnes,
On vayne pleasures, which shall soothly decay,
Like as the Sunne melteth the snowe away.

Prouerb. xiiij.

Tullius de senectute.

Man

Man note my wordes and geue to them credence,
I say that pleasures and also ioyes mundayne,
(As it appereth playne by good euidence,)
Are filled with sorowe, bitternes and payne,
Iob.xviij. Without all rest, quiete or certayne:
And yet alas the worlde so doth men blinde,
That it they loue, and cast heauen out of minde.

Wherfore it happeth full often, as I finde,
That suche as foloweth shamefull wantonnes,
Ungodlye lust, and statelynes of minde,
Shall ofte perceyue great shame and wretchednes,
And them must suffer, with great mundayne distresse:
And bitter charges, and after must neede endure
Cruell death, which ende is of euery creature.

Iob.vi. The worlde shall passe, yea, and all ioy mundayne,
Without all doubt at last shall haue an ende,
And euery thing, eyther fruitfull or barreyne,
Shall to the grounde eyther first or last discende.
We see also that none can him defende
Ecclesiast.ix. From deathes dartes, and for conclusion,
We dayly do see many mennes confusion.

We dayly see the falles innumerable,
Sapi.v.and.vi. And grieuous death alwell of youth as age,
Iacob.i. Thus is this wretched worlde moste vnstable:
Luke.xv. Wherfore me thinke it is a great outrage,
To trust thereto, or for an vnsure stage,
Or hye place of wealth or worldly honoure,
The presence to despise of our Sauiour.

But without doubt, the time shall come and houre,
When all mankinde shall see him euident,
Some to their ioy, some to wo and doloure,
None shall escape that righteous iudgement:
But eche be rewarded as he his time hath spent.
So they that vertuously haue liued here,
Despising this worlde, shall gladly there appere.

But they that here haue led their life in vice,
For to depart are wo in heart and minde,
And fearefull to bide that sentence of iustice,
Apoca.xvij. and.xx. Since of their sinne excuse they can not finde.
Psalm.xcv. But to conclude, forsooth that foole is blinde,
That for worldly wealth, from God would him deuide,
And for vayne clay the hye heauen set a syde.

¶ The Lenuoy of Barklay to the fooles.

O blinde man which hast thy moste felicitie
On worldly thinges, alas make clere thy minde,
What findest thou here but great aduersitie:
Wilt thou for it leaue the heauenly ioy behinde?
And where thou might euerlasting riches finde,
Where as is health, endlesse life, and all goodnes,
Wilt thou forsake it for worldly wretchednes?

Wilt thou heauen compare with his paynfull life,
Thereon to thinke thou art vnwise certayne,
There is concorde, here is nothinge but strife,
There is all rest, and here is care and payne,
There is true loue, here is scorne and disdayne,
There is all goodnes, here all euill and offence:
Nowe chose the best, here is great difference.

¶ Tumultus & confabulatio in Ecclesia.

Accipitrem gestans per religiosa Deorum
Templa, & quem sequitur sedula turba canum:
Deuotos homines, & debita vota moratur,
Et cuculum manibus palpat vbiq; suis.

SVnt quos latratu, strepitu, clamore, susurro,
Non pudeat sacras contaminare domos.
Dum canit Officium, dum debita Sacra sacerdos
Tractat, & extendit vota precesq; Deo.
Dum fluit ad populum diuinæ concio Legis,
Ecclesiæq; pium pangitur Officium:
Ingreditur fatuus, quem rostris calceus vrget:
Stat simul in manibus nisus, & accipiter:
Siuè velis cuculus, magno clangore vagatur
Per sanctas ædes sacrificosq; focos:
Latrantesq; canes vlulatu & cuncta replentes
Ductitat, in strepitu turba benigna silet.
Iam clangunt nolæ, resonat latratus ad auras,
Nunc manibus pulsant, nunc pedibusq; strepent.
Nulla quies penes hos, fastu pompaq; furentes,
Non propter Christum. Lazarus artat eos,
Tractantur causæ, rerum commercia, quæstus,
Contractus omnes, officiumq; fori.
Conspicit hic oculis matronas, ille puellas,
Hic aliud tractat quod probitate caret.
Quidam etiam strepitus sua per calopodia stulti
Concrepitant turpes, impediuntq; bonum.
Stultitiam quid enim querimur? solitosq; futuros?

De immun. eccle. c. decet. lib. vi. l. denunciamus. C. de his qui ad Eccle. confu.

Prouerb. v. Treno. i.

John. xij.

In auten. vt lic. ma. & auie in fi. Colloss. viij.

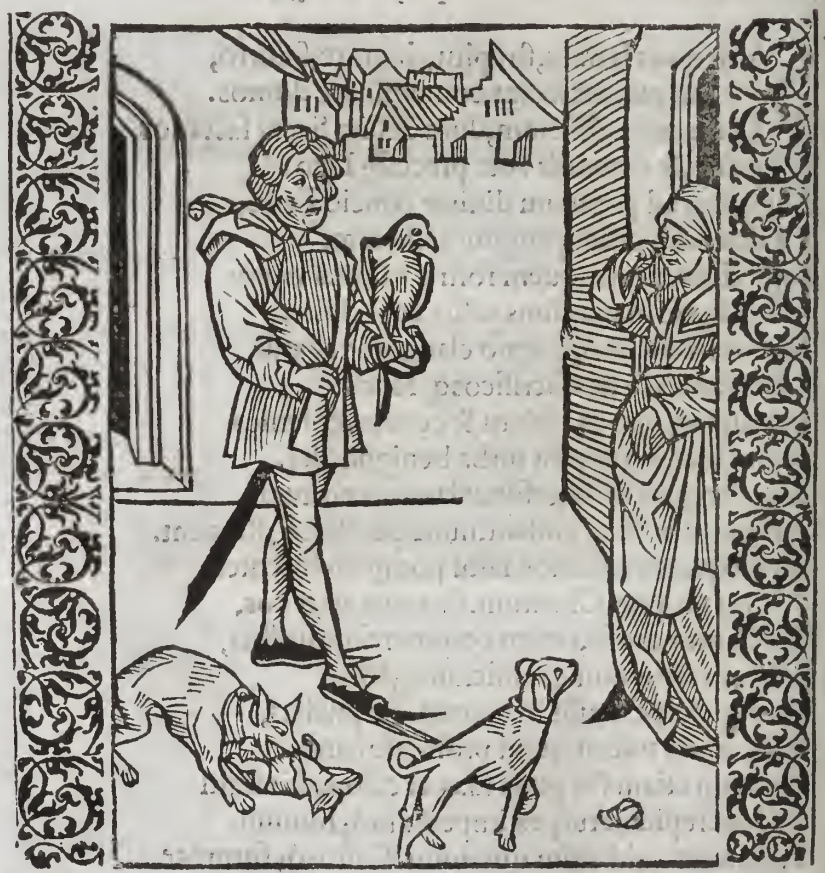
Quos

Quos ſemel inſipiens condere nemo cupit.
Cùm tamen exemplum Chriſtus Deus ipſe reliquit,
Nullus vt in templum turpia facta ferat:
Sed præcibus ſupplex, deuoto & pectore Patrem
Æternum oraret, cœlicolûmq; choros.
Expulit & ferulis tractantes fœnera mereis,
Cùm locus in templo ſit ſacer vſq; Deo.
Qui ſi de templis homines pulſare prophanos
Nunc volet, atq; ædes euacuare malis:
Pauci quandoquidem ſacrata in gente manerent:
Thura decent ſuperos, verba prophana nihil.

John.ij.
Eccleſi.xxi.
Joell.ij.
Pſalme.v.
Marke.xi.
Luke.xix.
Bernardus.

Of them that make noyſes, rehearſinges of tales, and do other thinges vnlawfull and dishoneſt in the Churche of God.

A fole is he, and hath no minde deuoute,
And geueth occaſion to men on him to rayle,
Which goeth in the Churche, his houndes him about,
Some running, ſome faſt tyed to his tayle,
A hawke on his fiſt: ſuche one withouten fayle,
Better were to be thence, for by his din and crye
He troubleth them that would pray deuoutly.



Dehoneſtare Eccleſias.

In ſacroſanctis Eccleſiis cum pace & quiete vota competit celebrari, decet enim domum domini ſanctitudo: ceſſent in illis conſilia, contiones, parliamenta: ceſſent vana & multò fortiùs fœda & prophana colloquia: Et poſtremò, quicunq; diuinum petunt turbare officium, aut oculos diuinæ maieſtatis offendere. &c.

Pet

YEt of mo fooles finde I a great number,
Whiche thinke that it is no shame nor vilany,
Within the Churche the seruice to encomber
With their lewde barking, rounding, din and cry:
And whyle good people are praying stedfastly,
Their heart to good, with meke minde and deuout,
Such fooles them let with their mad noyse and shout.

De imu. eccl. c. decet li. vi. l. denunciamus C. de his q̃ ad eccle. confu.

And whyle the priestes also them exercise,
In mattens, praying, sermon, or preaching deuine,
Or other due thinges that longe to their seruice,
Teaching the people to vertue to encline:
Then these fooles as it were roring swine,
With their ietting and tales of viciousnesse,
Trouble all suche seruice that is saide more and lesse.

Into the Church then comes another sotte,
Without deuotion, ietting vp and downe,
Or to be seene, and to showe his garded cote:
Another on his fiste a Sparhauke or Fawcone,
Or els a Cokow, and so wasting his showne,
Before the aulters he to and fro doth wander,
With euen as great deuotion as a gander.

Prouerb. v. Treno. i.

In comes another his houndes at his tayle,
With lynes and leases and other like baggage,
His dogges barke, so that withouten fayle,
The whole Church is troubled by their outrage:
So innocent youth learneth the same of age,
And their lewde sounde doth the Church fill,
But in this noyse the good people kepe them still.

One time the hawkes belles iangleth hye,
Another time they flutter with their winges,
And nowe the houndes barking strikes the skye,
Nowe sounde their feete, and nowe the chaynes ringes,
They clap with their handes: by suche maner thinges
They make of the Church for their hawkes a mewe,
And Canell for their dogges, which they shall after rewe.

So with suche fooles is neyther peace nor rest,
Unto the holy Church they haue no reuerence,
But wander about to see who get may best,
In ribawde wordes, pride and insolence:
As mad men they feare not our Sauiours presence,
Hauing no honour vnto that holy place,
Wherin is geuen to man euerlasting grace.

There are handled pleadinges and cauſes of the lawe,
There are made bargaynes of diuers maner thinges,
Byinges and ſellinges ſcant worth a hawe,
And there are for lucre contriued falſe lealinges:
And while the prieſt his Maſſe or Matins ſinges,
Theſe fooles which to the Church do repayre,
Are chatting and babling as it were in a fayre.

In auten. vt licet. ma. et auie. in fi. Collat. viij.

Some gigle and laugh, and ſome on maydens ſtare,
And ſome on wiues with wanton countenaunce,
As for the ſeruice they haue ſmall force or care,
But full delite them in their miſgouernaunce:
Some with their ſlippers to and fro doth praunce,
Clapping with their heeles in Church and in queare,
So that good people can not the ſeruice heare.

Additio tranſlatoris Alexander Barclay

What ſhall I write of maydens and of wiues,
Of their roundinges and vngoodly communing,
Howe one a ſlaunder craftely contriues,
And in the Church therof hath hir talking,
The other haue therto their eares leaning,
And then when they all haue heard forth hir tale,
With great deuotion they get them to the ale.

Thus is the Church defiled with bilany,
And in ſteede of prayer and godly oriſon,
Are vſed ſhamefull bargayns and tales of ribawdry,
Jettinges and mockinges and great deriſion,
There fewe are or none of perfect deuotion:
And when our Lorde is conſecrate in fourme of bread,
Therby walkes a knaue, his bonet on his head.

In conſti. prouin. de ce, miſſarum C, linthiamina, veri ſaluatoris

And while thoſe wordes of conſecration
Are ſayde of the prieſt in Gods owne preſence,
Such caytiues keepe tales and communication
Fall by the aulter, thinking it none offence:
And where as the angels are there with reuerence,
Lauding and worſhipping our holy Sauiour,
Theſe vnkinde caytiues will ſcantly him honour.

Alas wherto ſhall any man complayne
For this folly and accuſtomed furour,
Since none of them their faultes will refrayne,
But ay proceede in this their lewde errour:
And notwithſtanding that Chriſt our Sauiour
Hath left vs example, that none ſhould miſdo
Within the Church, yet encline we not therto.

Iohn the Euangelist doth openly expresse,
Howe Christ our sauiour did driue out and expell
From the Temple suche as vsed there falsenesse,
And all other that therein did bye and sell:
Saying as it after lieth in the Gospell,
Unto the Jewes rebuke and great repreues,
That of Gods house they made a den of theues.

Iohn.ij.
Math.xxi.
Marke.xj.
Luke.xix.

Remember this man, for why thou doest the same,
Defyling Gods Church with sinne and vanitie,
Which sothely was ordeyned to halowe Gods name,
And to lawde and worship the holy Trinitie,
With deuout heart, loue, and all benignitie,
And with all our might our Lorde to magnifie,
And then after all the heauenly company.

Eccles.xxi.
Joel.ij.
Psalme.i.

For this cause hath God the holy Church ordeyned,
And not for rybaude wordes and thinges vayne:
But by vs Christen men it is distayned
Muche worse then euer the Jewes did certayne.
And if our Lorde should nowe come downe agayne,
To driue out of the Church suche as there do sin,
For sooth I thinke right fewe should bide within.

The Lenuoy to the Readers.

O man that boastest thy selfe in Christes name,
Calling thee Christen, see thou thy sinne refuse,
Remember well it is both sinne and shame,
The house of God thus to defyle and abuse.
But this one thing causeth me ofte to muse,
That the false Paynims within their temples be
To their ydols muche more deuout then we.

DE PROTERVO AC SPONTANEO PERICVLO.

Qui cadit in flammas & dira pericula quærit
Sponte sua, in puteum prosilit atq; libens,
Exitium meritò patitur si mergitur vndis,
Vritur aut flammis: dignus enim interitu.

ESt fatuus qui sæpè Deum superosq; precatur,
Et supplex manibus cum pedibusq; rogat:
Se putat & proferre preces ex corde benignas,
Clamando assiduè: me Deus alme iuua,
Vt mea stultitiam solitam modò pectora linquant,
Et sapere incipiant: Iupiter alme iuua.
Attamen hic cappam stultorum semper anhelans

Eccles.iiij.
Math.vj.
Luke.vi.
Iuuenalis.

Iuuenalis. Induit,ingratas nam putat eſſe preces:
Qui non mox voti compos,deus inſuper illum
Perſius. Audierit: quia non cuncta petita dedit.
At fatuus plerumq; rogat,ſuperoſq; precatur,
Math.vi. Et neſcit ſtulto quid ſibi corde roget:
Marke.x. In puteum qui ſpontè cadit,tentatq; periclum:
Roma.viij. Sepè in fonte tamen mergier vſq; timet:
Horacius. Si clamat,voceſq; graues emittit in vndis:
Clamatio,diues iam date præſidium.
Nullus erit,reſtes,aut apportare rudentes
Qui velit: hic merita morte lueq; cadit.
Empedocles. Stultitia Empedocles ſimili cæcatus,& excors,
Corporis exitium ſpontè,necemq; tulit.
Ætnæos quoniam præceps collapſus in ignes:
Stulticiæ vt faceret morte ſua inditium.
Quiſquis eum ardenti fatuum extraxiſſet ab Ætna:
Hic vitam inuito ſtultior ipſe daret.
Nempè adeò cæcatus erat,rationis & expers:
Tentaſſet rurſus impia fata quidem.
Prouer.xvij. Sic facit illè,deum rogitans noctesq; dieſq;
Eccleſi.iij.& viij. Debeat in cœlum vt ſe trahere vſq; Deus:
Detq; ſibi ſemper viuatia munera,detq;
Eſai.i. Fortunam validam,det bona magna ſibi.
Qui rogat,& neſcit ſupernum ritè precari
Rectorem,ventos ſufflat in ore leues.
Quem tenet intutus ſtatus,& damnoſa voluptas:
Luke.xv. Si ruit,ex merito iuſta pericla ferat.

Of them that vvilling and knovvingly put them ſelues in ieopardie and peril.

He is a fole that will purchaſe and deſire
His owne death,or putteth him ſelfe in ieopardie,
Leaping in a well,or in a flaming fire,
And where he might liue,ſo dieth willingly:
Suche ſuffer their deſtruction worthely,
And if that they be drowned or els brent,
It is to late them after to repent.

Eccleſi.iij. I finde mo fooles yet whom I ſhall note,
Suche are they which pray both day and night
To God and his ſaintes,crying with open throte:
Math.vij. O glorious God helpe me by thy great might,
That I may cleanſe my heart and cleare my ſight,
Luke.vi. Whereby all folly and ſinne may fro me fall:
But yet this foole it leaueth not at all.

Suche fooles oft pray for their amendement

De proteruo ac ſpontaneo periculo.

Qui amat periculum, in illo peribit. Sit fas licet̃ perire malignis, ſi inuitam qui ſeruat idem facit occidenti. Qui ſcis an prudens huc ſe dejecerit, anne ſeruari nolit.

Unto our Lorde with ſighinges ſore and depe,
But yet to ſinne continually they aſſent,
And after the ſame often complayne and wepe:
Then ſay they playne that God hath had no kepe
Unto their prayer, and taken of it no hede:
But their owne folly is cauſe of their lewde dede.

They ſee the perill before their faces playne,
That God hath ordeyned for folly and for ſinne,
They pray for helpe, and yet are they full fayne
After the fooles hoode alway to renne,
And buſely labour the ſame alone to winne:
So vnto God for helpe they cry and call,
But they them ſelues will helpe nothing at all.

Iuuenalis Perſius.

Then thinke they their prayers to God not acceptable
Becauſe (anone) they haue not all their will,
And for that God is not ſoone agreable
To heare their cry, and it graunt and fulfill:
Theſe fooles in their vice continue ſtill,
And put them ſelfe in wilfull ieopardie,
And where they might they finde no remedy.

But these fooles vnstable as the winde,
Prayeth vnto God and to his saintes aboue,
Not knowing what may content their foolishe minde,
Nor whether their asking be for their behoue:
Math.xx. Marke.x. Roma.viij. But sothely this dare I both say and proue,
And it auowe after my simple skill,
That neuer man shall sinne without his will.

If that one with his owne will doth fall
Into a well, to assay the ieopardie,
When he is there if he loude crye and call
Both on God and man for helpe and remedy,
He seeketh that perill, and dyeth worthely:
So were it folly to geue him corde or trayne,
Or other engine to helpe him vp agayne.

When suche fooles are sure vpon the grounde
Without all daunger, perill, hurte, or feare,
They leape in the well, and yet feare to be drowned.
Empedocles. Empedocles though he right mighty were,
With suche like folly himselfe so sore did dere,
That knowingly and with his owne consent
Himselfe he lost, and by fierce fire was brent.

He leapt headling into the flaming fire
Of a burning hill whiche called is Ethnay,
To knowe the truth, and nature to enquire,
Whether that same flame were very fyre or nay:
So with his death the truth he did assay.
But who that would him drawen out of that hill
Had ben a foole, since it was his owne will.

For why his minde was blinded so certayne,
That though a man had him deliuered then,
The same perill would he haue proued agayne:
As mad as he forsooth is euery man
That is at ease, and him not so holde can,
And also he that putteth himselfe in dreede.
Or feare and perill, where as he hath no dede.

Prouer.xxviij. Eccles.xxxv. Elai.i. So he that prayeth to God that he may get
The blisse of heauen, and scape infernall payne:
He is a foole his heart or minde to set
On frayle riches, wealth and ioy mundayne,
On stedfast fortune, on lucre or on gayne:
For certaynly these thinges of worldly wealth,
Oft man deuideth away from heauenly health.

Thus

Thus he that prayeth for wealth or for riches,
Or in this world him selfe to magnify,
Prayeth for his hurt and cause of vicioulnes,
For worldly wealth doth vice oft multiply:
So seeke men their owne perill willingly. Luke.xv.
But who that prayeth,and can not as he ought,
He bloweth in the winde,and shall not haue his thought.

And who that to honour doth couet to ascende,
Or to liue in damnable voluptuolitie,
He seeketh his perill,for if that he descende
From wealth and worship,to payne and pouertie,
It is but worthy,and let him pacient be,
It to endure with minde demure and meeke,
He is worthy sorowe that will it alway seeke.

¶ The Lenuoy of Barklay to the fooles.

¶ Ye that fayne would escape all ieopardie,
Auoyde suche thinges the which might cause the same,
To proue a perill is foly certaynely,
Whether it be done in earnest or in game,
They that so doth may their owne madnes blame.
For he that is sure,and to a fray will renne,
May fortune come home agayne noseleste or lame,
And so were it better for him to haue byde within.

DE VIA fœlicitatis & futura peccatorum pœna.

Multi ſtultitiæ currum,rhedamq́,bigasq́,
Viuentes vitiis criminibusq́ trahunt.
Cùmq́ ſua reputant tales nece abire labores,
Quadriiugas retrahent poſt ſua fata rotas.

NOn ſinit ipſe Deus fatuum quemcunq́ prophanum Prouerb.xiiij.
Scire ſuper terram quænam miracula fecit, Pſalme.xl.
Quotidièq́ facit:quapropter pars perit ingens and.xci.
Stultorum,moritur terreno in corpore ſemper. Sapien.xiij.
Qui moritur vitiis hac in tellure malignis, Prouerb.v.
Cogitur extremos alibi tolerare dolores. Eccleſi.y.
Noſſe Deum qui non vult hìc,& diſcere leges,
Quas Pater omnipotens tribuit mortalibus ægris:
Quasq́ ſuper cunctos ſtatuit,iuſſit teneri Eccleſi.xij.
In terra,cunctisq́ dedit benè viuere normam: and.xl.
In mundo quemcunq́ trahit maleſana voluptas, Treno.iij.
Iniuſtæq́ ſuæ conſumit tempora vitæ:
Is trahit hìc currus,molem,curasq́ moleſtas: Sapien.xiij.
Cogitur æternas poſt mortem ſoluere pœnas.

Perpetuo

Virgili. vi. Eneid.

Perpetuo & tractu cogetur plaustra mouere.
Ne modò stulte viam quæras quæ ducit ad Orcum,

Seneca.

Et Phlegetontœos fluctus cæcasq; tenebras:
Hæc via plena quidem est, pedibus calcata frequenter,

Math. vij.

Est aditu facilis, multùm penetrabilis, atq;
Innumeros fatuis calles hæc semita monstrat:

Prouerb. ij. and. iiij.

Plana quidem & trita est (fatuos quia facta per omnes)
Hæc habet assiduos motus, gressusq; frequentes:

Virgilius.

Noctes atq; dies patet hæc, nullumq; refutat

Eccles. xxvij. Luke. xiij.

Qui cupit ad fatuos cursim properare furentes.
Fœlicitatis iter quod cœlum tendit in altum,
Et quod prudentes recipit, solosq; beatos:
Est nimis angustum, patulo nec calle patescit,
Nec tritum a multis: quoniam (quæ maxima turba est)

Sapien. vi. Psalme. vi.

Gens mala vitat iter, iustis sanctisq; paratum
Mentibus, iniustus non has calcabit harenas.
Virtutem posuit Deus vt sudore paretur:

Prouerb. xiiij. and. xv. Ezech. vij.

Ast pauci tentant fœlices figere gressus
Ad bona supremi regni, nitidamq; cateruam:
Indè est quòd multos Orcus capit, Æthraq; paucos.

Of the vvay of felicitie and goodnes, and of the payne to come vnto sinners.

De via fœlicitatis.

Sapientia callidi est intelligere viam suam: & prudentia stultorũ errans. Est via quæ videtur homini iusti, nouissima autem eius deducũt ad mortem Vir insipiens non cognoscet, & stultus non intelliget hæc Nescierunt neq; intellexerunt, in tenebris ambulant.

¶ Many in this life the cart of sinne doth drawe
By payne and labour, alway right diligent,
Nourishing their sinne against all right and lawe,
And alway liuing after one like assent:
But when they are dead, then shall their punishment
In hell be doubled with cartes of wheeles foure,
Where as they thought death should ende their laboure.

GOd suffreth not eche vicious foole to knowe
The wonders that he hath made on this grounde,
And dayly worketh: wherfore their sinne doth grow,
So that their foly them selfe doth confounde,
And here their bodyes to great labours are bounde,
Sparing no perill for pleasure and for gayne,
Then after death haue they euerlasting payne. Prouer. xiiij. Psalme. xviij. and. xl. Sapien. xiij.

So he that here liueth in vice and sinne,
Shall extreme doloure after death endure,
Than what auauntage is it for man to winne
All earthly treasure, and of hell payne be sure.
But without doubt, that wretched creature
Which Gods lawes will not here holde and keepe,
Shall after death haue cause to wayle and weepe. Proverb. v. Eccles. v.

And such as here will not knowe their Sauiour,
Obseruing his preceptes and commaundement,
Which God hath ordayned to saue vs from errour,
And vs commaunded to keepe with cleane intent
Ouer all the worlde, as rule moste excellent
To liue godly, and who soeuer he be
That foloweth in this worlde voluptuositie: Eccles. xij. and. xl. Treno. iiij.

Or carnall lust, riote, or other offence,
Wasting his time in sinne and vicioulnes,
All such in this worlde by their blinde negligence
Drawe still the cart of grieuous busynes
With payne and charge, and when this wretchednes
Is past and gone, yet after this they shall
In hell endure great tormentes eternall. Sapien. xix.

There shalt (thou foole) the charet drawe alway
With double paynes both tedious and cruell,
Wherfore thou foole retourne thee I thee pray,
Seeke not the way which leadeth into hell,
With his foule dennes, more darke then tongue can tell:
And though the way be easy, strayght and playne,
The ende is naught, I aduise thee tourne agayne. Seneca. Virgilius. vi. Eneid. Facilis descensus auerni.

The way to hell is greatly occupyed,
Path.by. The path is playne, and easye to ouergo:
The dore ay open, no entrie is denyed
To suche as purpose in minde to come thereto.
But at the ende thereof is care and wo,
With sightes odious and abhominable,
Yet in the way are folke innumerable.

Prouerb.iij. and.vij. Thus is no meruayle though this way be playne,
And greatly wore, since it is haunted so
By diuers fooles, which haste them to that payne
By way continuall thereto: but none therefro.
Virgilius vi Eneid. Nocles atq; dies patet atri ianua ditis. The dreadfull dore to them that will in go,
Both day and night is open, it doth forsake
Ecclesi.xxxij. No fooles that will their iourney thither take.

But that way that to hye heauen doth lye,
Is way of grace, pleasure, and all felicitie,
In it suche walke as here liue vertuously,
And blessed men, but not suche as vicious be.
Yet is it narowe, and full of difficultie,
There is many a hard flint, bryer and thorne,
And no meruayle, for it is not greatly worne.

Sapien.v. Psalme.vi. For why, lewde people, which is the greatest sort,
Forsake this way for the payne and hardnes,
But godly men therein haue chiefe comfort,
With all that liue by grace in righteousnes,
Such well consider that heauens blessednes
Can not be gotten by pleasure, rest nor eale,
Wherfore this way cannot such sinners please.

God so hath ordeyned that who will haue vertue,
Must it obtayne with payne and diligence,
And great labour, which many nowe eschewe,
Without it be to seeke sinne and offence.
Prouer.xij. and.xv. Ezech.vj. Fewe seeke the way to Christes hye presence,
Therby it happeth that many a thousande
Fast runneth leftwarde, but fewe on the right hande.

¶ The Lenuoy of Barklay to the soles.

¶ Alas man remember heauens blessednes,
And though the way be harde that lyeth thereto,
Forsake it not for all that great sharpnes,
For at the ende is life and rest also,
Euerlasting glory with other ioyes mo:
But who that taketh the other way, certayne,

Shall

Shall finde at the ende eternall payne and wo,
Though the way thither be ealye, strayght and playne.

PRAVA MAIORVM EXEMPLA.

Cùm pater & genetrix ollas, pariterq; matellas
Collidunt, pueri cacabos confr ingere diſcent.
Fiunt æquales nati genitoribus: illic
Sunt vbi non caſti ſigna & monumenta pudoris.

GRandœui properate ſenes, fatuiq; parentes,
In vos nam Satyræ torqueo tela meæ:
Audetis prauos coràm matre atq; puellis
Effari mores, ridiculumq; nefas:
Nunc Veneris nugas, nunc vos dictatis amorem,
Et natis teneris ad mala ſigna datis.
Non pudor in verbis, non eſt reuerentia vitæ,
Non decus aut ſpecimen, ingenuuſuè nitor:
Non pueri mores diſcunt, non fœmina ſeruat
Signa pudicitiæ, turpia cuncta ſonant.
Fœmina de fatuo carpit mala ſigna marito,
Sectatur proles moribus ipſa patrem.
Non docuit genitor fatuus bené viuere natum,
Iure igitur natus moribus alter erit.
Si ſunt luſores patres, pueri atq; nepotes
Rebus in his prauis ſe ſimilare ſolent.
Trita etenim veterum dicunt prouerbia: prauo
Sæpè ſolet ſimilis filius eſſe patri.
Ludere fas monachi reputant ſibi, quando reponit
Abbas taxillos: alea iacta placet.
O mores miſeros, ó tempora plena furoris,
Plenaq; ſtultitiæ: num Deus vſq; feret?
Se ſimilem patri natus, ſe filia matri
Reddit: ad exitium ſemina prima fluunt.
Non lupus vllus ouem genuit, non Tygride ſæua,
Aut vitula aut agnus naſcier vſq; poteſt:
More patris cancer retrò ſerpitq;, meatq;,
Sectantur pueri ſic mala ſigna patrum.
Quin & morigeros poſſunt generare parentes
Filiolos, qui ſunt morigeri atq; boni.
Cynicus vt puerum temulentum viderat, inquit:
Fili, te genuit ebrius ecce pater.
Ædibus iccirco proprijs, ſic viuat honeſtè
Quiſquis, ne pueris dogmata praua ferat.

Prouerb.xxix.
Iuuenalis.
Valerius li.ij.ca.ij
Sapi.iij.
Eccleſi.xlj.
Eccleſi.iiij.

Eccleſ.x.

Prouer.xix.
and.xxix.
Iuuenalis.

Glo.in.l. quod ſi nolit.ff.de Epi. edic.
Glo.in.c.fi.de con.diſ.v.

Eſopus in Apol.

Eccleſi.vij.

Diogines.

Eccle.xxxvij.
Prouer.xxij.

Of the euill examples of elders geuen vnto youth.

¶ If that the father and mother before their sonne
By anger or malice breake platter, pot, or pan,
The sonne in hande shall take some occasion,
And learne to breake it, if his small power can.
Thus oft time children haue cause to curse or ban
Their frendes, for such example of lewdnes,
For sooner that they learne, then vertue or goodnes.

Mala exempla Parentum.

Virga aũ correctio tribuit sapientiam: puer autem qui dimittitur voluntati suæ, confundit matrem suam. Maxima debetur puero reuerentia: si quid turpe paras, ne tu pueri contempseris annos: sed peccaturo obsistat tibi filius infans. Si damnosa senẽ iuuat alea, ludat & hæres. Insequitur leuiter filia matris iter.

Prouerb.xxix.
Iuuenalis.
Vale. lib j. cap. j.
Sapi. iiij.
Eccles. xli.

YE aged men rooted in foolishnes,
And foolishe parentes, lewde of your language,
Unto our ship swiftly your selfe addresse,
Since ye be worthy therein to haue a stage:
Nowe cast I reproufes against your outrage,
Which boldly boast you of your vnthriftie liues
Before your maydes, your daughters, and your wiues.

Eccles. iij.

Alas, the fooles of this mad company
By their example cause great inconuenience,
Before their children recounting ribaudry,
Of such as they haue had experience.
So geue they to them example of offence,

And

And in that sinne whereon they boast and vaunt,
They make them perfect which erst were ignoraunt.

Their wordes are voyde of shame and honestee, Eccles.x.
Their life is without measure and reuerence,
But yet they thinke that they most worthy bee,
That most can tell of this greeuous offence:
Thus all the youth that is in their presence,
Or that doth heare their vice and ribawdry,
Unto the same with their full minde apply.

Thus their yonge children maners learneth none,
The wife hath occasion to breake hir chastitee:
So is the life defiled of them eche one,
And to be playne we often times see,
That of what maners the foolishe husbandes be,
Suche are their wiues, children and household,
The yonge Cocke learneth to crowe hye of the olde.

A foolishe father full hardly shall ensine Prou.xix.&.xxix.
His sonne to good life, or to good gouernaunce,
For if the father to folly doth encline,
The sonne will folow his father in that daunce,
And if the father vse hasarde or the chaunce,
Or any prohibite and vnlawefull game, Iuuenalis
Moste commonly the sonne will do the same.

If that the husbande be vicious of his life,
Wastfull, or dronken, or vile in his language,
His sonnes, daughters, his seruauntes, and his wife,
will learne of him to passe the same passage:
And yf the husbande breake his mariage,
If the wife knowe, in minde she will be wroth,
without he haue a hode of the same cloth.

An olde Prouerbe hath longe agone be sayde, glo. in l. quod si nolit ff. de edic
That ofte the sonne in maners like will be
Unto the father, and in likewise the mayde
Or daughter, vnto the mother will agree:
So if the elders vse enormitie,
And before their children boast them of the same,
The sonne and daughter shall folowe syre and dame.

The Monkes thinke it lawfull for to play, glo. in ci. fi. de cens. dist. v.
When that the Abbot bringeth them the dice:
Right so the father can nought or little say
Agaynst the sonne, nor him blame or chastice,

If he him selfe be taken in that same vice:
Thus liues the father in sinne without shame,
And after his death the sonne shall do the same.

O wretched maners, O time full of furour,
And full of folly, without all hope to stint,
Howe longe shall God our Lorde and sauiour,
This sinne suffer without greeuous punishment,
Alas it nowe appeareth euident,
That the fathers folly, sinne and great outrage,
Is left to the sonne as it were heritage.

And no meruayle, for it hath neuer bene seene,
That of a wolfe a shepe hath bene forth brought,
Or that a calfe or lambe gendred hath beene
Of a fell Tigre: right so if it were sought
Ouer all the worlde, a father that is nought,
Should scant be found which could bring vp his childe,
With his sinne in no maner poynt defylde.

Esopus in apol.

The yonge crab backwarde doth creepe or go
As doth the olde, none can her course redres:
These yonge children for the moste parte also
Foloweth their fathers sinne and his lewdenes.
But they that liue in maners of mekenes,
Eccles. vij. In honest life, goodnes, grace, and chastitie,
May bring forth children of maners as they be.

Diogenes.

I rede howe the Philosopher Diogenes
Sayde by a childe which dronken was with wine,
That his father was in that case doubtles
When he it gate: so his hye witte deuine,
Knewe that the childes maners did decline
Unto his fathers, and so was it founde trewe,
By them which well that childes father knewe.

But though the father and mother also be nought,
Without doubt this one thing appeareth playne,
That the childe is suche as it is vp brought,
And not lightly changed without great charge or payne:
Therfore let euery man him selfe refrayne,
Eccles. xxxvij. Prouer. xxij. Within his house from all thinge worthie blame,
Then shall his children and seruauntes do the same.

¶ The Lenuoy of Barclay.

¶ Ye that haue children or other great houshold,
Subdued to your seruice and your obeysaunce,

Kepe

Kepe vertuous life, for that is worth great golde,
And great example to youth to auoyde offence:
But if ye boast you of sinne and negligence
In vnlawde wordes, geue credence to this clause,
If the hearers fall into inconuenience,
Your lewde example is the chiefe ground and cause.

DE VOLVPTATE CORPORALI.

Simplicitate rudes ad se lasciua voluptas
Allicit interdum, more ouiumq; necat.
Quosdam etiam firmo thaurinos detinet vnco:
Ast alios volucri fune, fugaq; ligat.

ÆQuiparat sese meritrici blanda voluptas: Proverb.vij.
Quæ compta in platea sedet & nudata mamillas: Iuuenalis.
Et redimita comas, spurcum mercatur amorem: Eccles.vi.
Pellicit & molles ad se, blandumq; cubile Ezech.xvi.
Mox referat, vilem sumens de crimine mercem: Pitheas.i.
Et rogat vt quisquis secum luctatur iniquis Prouer.vij.
Dilitiis pariter falso oblectetur amore.
Illius inq; sinum nullo moderamine stulti
Prosiliunt, veluti bos vinctus transit, & agnus Eccles.xix.
Ad lanij cultrum, iugulumq; exponit ad ictus.
Accipe stulte precor quàm sit fugienda voluptas: Iere.xli.
Hæc animam damnat, stygijs & mergit in vndis:
Hæc sensus lacerat, confundit semina mentis,
Contaminatq; malo præcordia recta sapore: Proverb.v.
Parua voluptatis quamuis sint gaudia, longa
Pœna tamen sequitur misero permixta dolore: Eccles.ij.
Desine delitias mundi sectarier vsq;, Luke.viij.
Non durant, fugiunt mox, & mutantur in horas.
Quisquis in hoc forsan contemnit gaudia mundo
Vana voluptatis, nec sese immergit in illas: Pro.viij.x.xij.
Ille sapit verè, & post mortem gaudia cœli, Eccles.i.
Ambrosiamq; sacram gustabit lege perenni.
Sardanapalus enim spreto virtutis honore, Sardanapalus.
Sola voluptatis celebrabat sacra focosq;, Iustu.li.i.
Corporis illecebras, spurcum & libabat amorem:
Censuit esse quidem explendum præsentibus ipsum
Delitijs animum, quoniam post fata voluptas
Nulla foret, stygij est hæc nam sententia ditis.
At pater omnipotens hunc fato sustulit atro,
Tartareisq; animam tandem damnauit in vndis Pitheas.vi.
Delitiæ mundi: quas promit praua voluptas,
Sunt procul a nobis pulsandæ, dira venena Prouer.xxiij.
Ex ipsis manant, & fellis copia magna: Eccles.v.
Has igitur fugiat sapiens, & honesta sequatur. Eccles.xxv.

¶ Of bodily pleasure or corporal voluptuositie.

¶ Wanton wastfull and vayne voluptuositie
Ofte blindeth, attising vnto inconuenience,
Many that are rude, for their simplicitie,
And them as sheepe slayeth for all their innocence:
But other some it keepeth with might and violence,
As bulles bounde sure to endure great care,
And other as birdes it tangleth in hir snare.

Voluptatis incommoda.

Mulier ornatu meretricio preparata ad decipiendas animas, irretiuit eum multis sermonibus. Statim eam sequitur quasi bos ductus ad victimã, & quasi ignis lasciuiens & ignorans, velut si auis festinet ad laqueum, & nescit q̃ de periculo animæ illius agitur.

Prouerb. vij.

DRawe nere ye fooles, to you I crye and call,
Which are of grace cleane destitute and bare,
Folowing your luste and pleasure corporall,
But for your soule ye take no thought nor care:
To whom may I this shamefull lust compare,
Saue to a harlot fayning, false and couetous,
Of whom commeth shame and bytes venemous.

Iuuenalis

Eccles. ix.

She sitteth in the streete as past both shame and fere,
Hir brestes bare to tempt them that passe by,
Hir face annoynted, blasing abrode hir here,
Or els on hir foolishe front enlaced hye,
Hir smocke to garnishe: so hir disceitfull eye

To shamefull lust a thousande doth attice
Of youth, which earst perchaunce knew nought of vice.

Hir chamber full of flattery and disceite
Anone is opened, the blinde foole entreth in,
The hooke of death is hid vnder the bayte
Of foolishe lust, pleasure and mortall sin:
Hir soule she selleth, riches therby to win,
And what riches? a rewarde sothely full vile,
The soules damneth, and bodies doth defile. Ezech. xvi.

The one departeth, another comes in agayne,
Without all shame dare she them boldly pray
To hir false pleasures: thus in hir gile and trayne,
This foolishe youth to hir will not denay,
But vnto hir some leape both night and day,
without measure, renning to lose their life,
As Oxe or sheepe vnto the butchers knife. Aeneas. i. Prouer. vij. Eccles. xix.

The simple lambe his necke doth out extende
Unto the butcher his mortall enemie:
So doth these fooles, seeking a shamefull ende,
And their owne death, though they might finde remedy.
O blinde foole, I require thee to apply
Unto my wordes, and thou shalt heare and see,
Howe muche thou oughtest this foolishe lust to flee.

The soule it dampneth and drowneth depe in hell,
The wit it wasteth, and confoundeth the minde,
It causeth man his lande and good to sell,
And if that he none other meane can finde,
To rob and steale he ofte time is inclinde:
Beside all these this foule lust is so vile,
That with foule sauour it shall thy body kyle. Iere. xl.

Though of lewde lust the ioy be short and small,
And though the pleasure therof be soone ouerpast,
The payne that followeth it is eternall,
with wofull dolour mingled, that euer shall last:
Therfore leaue off, do not thy pleasure cast
On worldly wealth, delite, ioy and pleasure,
For soone they passe, and chaunge at euery houre. Prouerb. v. Eccles. vij. Luke. viij.

Who that in this wretched worlde will auoyde,
Of voluptuousnes the ioyes frayle and vayne,
And suffer not him selfe with them to be acloyde,
Infect or drowned, shall for the same certayne, Pro. viij. & xvij. Eccles. i.

Euerlasting life and endles ioye obtayne,
And for his hye triumph and diuine prudence,
Haue the fruition of Gods hye presence.

But who that will his carnall lust ensue,
Shall here haue shame, and after payne cruell:
I could hereof diuers examples shewe,
But of right many this one I shall you tell.
Sardanapalus Iusti.li.i. One Sardanapalus all other did excell
In carnall luste, and so his minde did caste
On loue prohibite, that grace was fro him paste.

The loue of vertue was full out of his minde,
So he concluded to sue deliciousnes,
Thinking after death no wealth nor ioy to finde,
For this is the sentence of the prince of darkenes:
Micheas.vi. But God almightie seyng his viciousnes,
His body and soule deuided soone in twayne,
From worldly pleasure vnto infernall payne.

By this history to vs it appeareth playne,
That from worldly pleasure and voluptuositie,
With all our might we ought vs to refrayne:
For though the first of them delicious bee,
Their ende is poyson, and of sourenes plentee.
Sue wise mens vertue, and set suche luste aside,
For they are fooles that in it liue and bide.

¶ The Lenuoy of Barklay to the foles.

¶ Amend mad men your blinde misgouernaunce,
Subdue not your necke to the captiuitie
Of flechely lust and corporall pleasaunce,
Nor to blinde Venus with hir lasciuitie:
(If ye it note) ye dayly heare and see
The misfortune of them that it ensue.
And certaynlye no man can saued be
By carnall luste, but by godly vertue,

ARCHANA ESSE RECONDENDA.

Qui non in tacito poterit secreta tenere
Pectore, & occultum condere corde suum:
Est fatuus, nesciq; suam compescere mentem,
Tristiciam incurrit sæpiùs inde grauem.

Sene, de mori. QVi secreta suæ non vult abscondere mentis,
Iob. xvij. Vxoriq; suæ, vel cunctis gentibus offert:

Quid

Quid velit,& ſtatuat,vel quid conceperit ipſa — Cato.
Mente,merus fatuus docto reputatur ab omni.
Sampſon,qui quondam fuerat fortiſſimus hæros, — Judicum.xiiij. and.xvi.
Non oculis orbaretur,nec crine ſacrato,
Secretum mentis ſi non reſciſſet amica.
Amphiareus vates dum fata futura timebat
Augurij,latuit,Thebanaq; prælia fugit: — Statius in Theb.
Proditur at tandem proprio de coniugis ore.
Hiſtoriæ reſinunt veteres,& dogmata priſca, — Eccleſi.x.
Quod mulier nuſquàm ſecreti ſit bona cuſtos: — Eccleſi.xix.
Matronis igitur cælemus pectora ſemper.
Qui ſua non nouit commiſſa archana tacere, — Prouerb.xxi.
Quiq; ad cuncta ſuum pandit ſecreta labellum:
A tali caueat ſapiens ſibi quiſq;,catuſq;.
Percunctatorem hunc fugias,quia garrulus ipſe eſt — Horatius in Epiſtolis.
De rebus magnis: eſt qui ſe iactitat vſq;,
Et quòd res cunctæ ſibi ſint in amore ſecundæ: — Prouerb.xxbiij.
Rimari ſi quis vellet tum verba doloſq;,
Rebus in his cunctis mendacem offenderet ipſum:
Ex qua ſtultitia ſapiens intelligit omnis,
Quòd ſcabrum foueat cuculum,manibusq; remulcet.
Condita ſi mentis cupias archana manere, — Seneca.
Fac mihi ne dicas,quòd vix abſcondere poſſim:
Occultumq; tuum ſecreto in pectore cæles.
Haud alijs pandas,ſed ſis taciturnus vbiq;.
Si non vxori Iezabell prompſiſſet Achab rex — iij.Reg.xxi.
Verba ſuæ mentis,Naboth non morte periret.
Qui geſtant in corde ſuo ſecreta,cati ſint,
Et caueant alijs temerè vt non talia pandant:
Sic magis ſecuri,ſemper tutiq; manebunt. — Prouerb.xxv.
Dixit enim quondàm ſancta de gente propheta, — Eſay.xxiiij.
Secretum mentis mihimet ſeruare ſtudebo.

Of fooles that can not keepe ſecrete their owne councell.

Of other fooles a number yet I finde,
Which by their babbling wordes and language,
Can not keepe cloſe the ſecrete of thir minde:
But all their councell out they ſhewe at large.
So that oft thereof proceedeth great damage,
As murther,miſchiefe,hatred and debate,
That after they repent,but then it is to late.

He is a naturall foole and vndiſcrete,
And to him ſelfe engendreth oft great ſtrife,
Which can not hide his councell and ſecrete,
But by his foly it ſheweth to his wife,

And

Secreta tacenda.

Quæ ſilere me vis, primùm ipſe ſileas. Secretum mentis nunquam tu pande maritæ. In ſecreto cubiculi tui non maledixeris diuiti: quia & aues cœli portabunt vocem tuam, & qui habent pennas annunciabunt ſententiam Amico & inimico noli narrare ſẽ ſum tuum, et ſi eſt tibi delictum, noli denudare.

Seneca de moralibus
Job.xxbiij.
and.xbiij.
Eccleſi.xxix.
Cato.
Iudicum.xiiij.
and.xbi.

And all that he hath done in his whole life,
Or that to do hereafter he doth purpoſe,
To euery man ſuch a foole will diſcloſe.

The noble Sampſon moſte excellent of might,
And ſtrongeſt man that euer was get or borne,
Were not this foly, ſhould not haue loſt his ſight,
Nor had his here by gyle from his head off ſhorne,
And of his enemyes bene laughed vnto ſcorne:
And at the laſt with heart wrathfull and wo
His enemyes murdred and him ſelfe alſo.

Where as he might haue liued in honour,
If he had kept his ſecretes in his minde,
With his owne will he dyed in great dolour,
By the falſe treaſon of his lemman vnkinde,
We may in diuers mo examples finde,
Howe many thouſandes haue ſuffered paynes ſmart,
And all for ſhewing the ſecretes of their hart.

Statius in Thebi.

Amphiaraus a Prince moſte excellent
Shortened the dayes of his poore doubtfull life,
For ſhewing the priuities of his intent,

By

By his owne foly to his disceytfull wife,
And though he longe escaped had the strife
And warre of Thebes, which he did long defende,
Yet at the last his tonge was his owne ende.

Thus olde storyes doth oft recorde and tell
By their examples, which they vnto vs geue,
That women are no keepers of councell,
It goeth through them as water through a siue:
Wherfore let them that quietly would liue,
No more of their councell to any woman showe,
Then that they would that euery man did knowe.

Let euery man that is discrete and sage,
Of such fooles with all wisedome be ware,
Which shewe their councell by their hastie language,
To euery man without all thought and care:
For they of wisedome and reason are but bare.
And who that his owne secret will forth tell,
Howe shoulde he hyde another mannes councell.

Yet other be which by their flattering trayne,
Labour to knowe euery mannes priuitie,
And by and by to shewe it forth agayne,
Of them be ware, for they disceytfull be.
Some other boast them of their felicitie,
Babbling that they haue their will in euery thing,
As prosperous wealth, loue, riches and cunning.

And of great deedes done both on sea and lande,
Some by their falshood, some by strength and vertue:
But if one laboured the truth to vnderstande,
Such foolish wordes shoulde all be founde vntrue.
Let neuer man to such his counsell shewe,
For of one worde these fooles maketh twayne,
Which turneth many to losse, rebuke and payne.

Wherefore if thou wilt that thy priuitie
Be kept secrete, and not come out at large,
Be not so foolishe to shewe it vnto me,
Or any other, if it be thing of charge,
And if thou do, thou shalt be in this barge:
For howe wilt thou thinke that another man
Can keepe thy councell, since thou thy selfe ne can.

If the kinge Achab had not vttered and tolde
Vnto his wife his will and minde so playne,

Ecclesi.x.

Ecclesi.xix.

Prouerb.xxi.

Horatius in Epistolis.

Prouer.xxbiij.

Seneca.

iij.Reg.xxi.

By her falſe treaſon and diſceite manyfolde,
Unrighteouſly Nabot had not bene ſlayne:
But for the ſame Achab ſuffered great payne
By death in battayle, and for a puniſhment
His wife with houndes was all to torne and rent.

Thus it appereth that he is wiſe and ware,
Which can his councell keepe within his heart,
For by that meane may he eſcape great care,
And ſurely liue without yll willes dart,
The Prophete ſeeing what diuers paynes ſmart,
Commeth oft to them which doth their ſecret tell,
Eche man exhorteth to keepe cloſe his councell.

Prouerb.xxv.

Elaye.xxiiij.

¶ The Lennoy of Barklay to the fooles.

¶ Thou man that haſt thy ſecret in thy breſt,
Holde it ſtill there, ſuffer it not out to go,
Who that ſo doth, thereby ſhall finde great reſt:
Ne to thy frende ſhewe not thy minde alſo,
For if that he after become thy foo,
As often hapneth, then might he thee bewray,
So ſhould thy foly tourne vnto thy great wo,
Howe be it ſuche thinges are proued commonly.

VXOREM DVCERE PROPTER OPES.

Diuitias propter ſolas, non prolis amore
Vxorem ducens, coniugium vè petens:
Hic patitur meritó lites, & iurgia, rixas,
Et pacem & perdit commoda connubij.

A Ruinam multi quærunt ſub podice aſelli,
Et cumulant trullas, ſtercora vana petunt.
Vxorem ducunt vetulam dum turpiter Eglen,
Quòd nummos habeat, diuitiasq; leues.
Nulla quies illum recreat, pax nulla fouebit,
Semper habet rixas, litigiumq; frequens:
Nulla voluptatis ſpectabunt otia, talem
Magnarum allexit quem malè ſaccus opum:
Nullaq; ſperatur proles, dilectio nulla,
Vnam pacificam vix aget ille diem.
Quin ſibi continuò ſaccus tranſuerberat aures,
Quem propter ſtultus factus, inersq; fuit.
Rarò hos fortunæ facies comitatur amica,
Qui nummis nubunt, non ſibi, non pueris.
Ducitur in thalamum funéſta pecunia ſola,
Propter opes trahimus grandia aratra thori.

Iuuenalis,
i. Corinth. vij.
Prouerb. xix.

Iuuenalis.
Prouerb. xix.

Prouerb. v. in fine.
Prouerb. ix.

Eccleſi. xix.

Iuſtitia

Iuſtitia & doctrina nihil curatur, honeſtas
Nulla, ſed ad ſenſum pectora ſtulta ruunt.
Nam ſocer in primis, quid enim gener (inquit) in ære
Poſſidet, aut nummis? iugera quanta tenet?
Nec patris aut proaui probitas, virtus, vel honeſtas
Quæritur: an vulgi ſemine prodierit?
Protinùs ad nummos, de moribus vltima fiet
Quæſtio, ſic fient nunquam in amore pares.
Indè fit, vt multis deſerta habitare ſeorſum
Plus leue ſit talis, quàm iuga ferre thori.
Namq; loquax mulier, verboſa, corpus adurit,
Atq; animam & vires, membraq; cuncta terit.
Propter opes teneram vendit quicunq; iuuentam,
Mercatur lites, & ſine fine dolos:
Huic nihil eſt fidei, nihil & probitatis: ad omne
(Spes modò ſit nummi) tranſeat ille nefas:
O malè prudentes, qui tam connubia ſæua
Quæritis, & ſeruum tenditis eſſe pecus.

Iuuenalis.
Prouerb. vij.
Eccleſi. x.

Iuuenalis.

Prouer. xxi.
Prouer. xxv.
Eccleſi. xxv.

Eccleſi. xxj.

Of yonge fooles that take olde vvomen to their wiues for their riches.

Nubere propter diuitias.

Imperat ergo viro: Intollerabilius nihil eſt quàm fœmina diues. Domus & diuitiæ dantur à parentibus: a domino autem proprié vxor prudens. Tecta iugiter præſtillantia litigioſa mulier. Si verum inquiras, facies, non vxor amabit.

Within

¶ Within our Ship that fole ſhall haue a hood,
Which an olde wife taketh in mariage
Rather for her riches and her worldly good,
Then for pure loue, or hope to haue linage.
But ſuch youth as mary them ſelfe with age,
The profite and pleaſure of wedlocke leſe certayne,
And worthely liue in brawling, ſtrife and payne.

Iuuenalis. i. Corinth. vij. Prouerb. xix.

VNder the aſſe tayle, though it be nothing pure,
Yet many ſeeke and grope for vile fatnes,
Gathering together the foule donge and ordure:
Such are they that for treaſure and riches,
While they are yonge in their chiefe luſtynes,
An aged woman taketh to their wife,
Leſing their youth, and ſhorting ſo their life.

Iuuenalis. Prouerb. xix.

They that ſo do hath neither reſt nor peace,
But buſy brawling and ſtrife continuall,
They haue no pleaſure, but thought and great diſeaſe,
Rebuke, out brayding, and ſtripes when they fall,
But their owne foly is grounde and cauſe of all:
For they be maried vnto the vyle treaſure,
And precious bagges, but not for godly pleaſure.

Prouerb. v. in fine.

They haue no hope of children or linage,
Loue is there none, and during their wretched life,
Is not one day in ſuch mad mariage
Auoyde of brawling, of hatred, and of ſtrife.
But that poore man that weddeth a riche wife,
Prouerb. ix. Caſt in his noſe ſhall ſtill her bagges finde,
For whoſe cauſe he made was mad and blinde.

Eccleſ. xix.

They that are wedded not for loue, but richeſſe,
Of mariage deſpiſing the pleaſure and profite,
Such ſeldome ſauour fortunes [illegible]ynes,
But oft miſfortune them greeuouſly doth bite,
Thus gone is their pleaſure, their ioy and delite,
And for vayne treaſure ſuch are ſo glad and fayne,
That for the ſame they them ſubdue to payne.

Iuuenalis.

They willingly to payne them ſelfe ſubdue,
The which are wedded for wretched couetiſe,
They take no heede to maners and vertue,
To honeſtie nor wiſedome, but liue ay in malice:
For if a woman be foule and full of vice,
And lewde of maners, nought both to man and lad,
Yet good ſhall her mary be ſhe neuer ſo bad.

If that a man of hye or lowe degree,
Would spouse his daughter vnto a straunge man,
He nought enquireth of his honestie,
Of his behauour, nor if he nurtour can:
But if he be riche in landes and good, then
He shall be prayed his daughter for to haue,
Though he be but a bondeman or a knaue.

Prouerb.vij.
Eccles.x.

The first enquiring and speciall question
Is of the money, that thing namely they moue,
And last of all alike they the condition:
So when they mete they neuer haue perfite loue,
Wherfore it were better to suche for their behoue,
To bide alone in desert and wildernesse,
Then in wedlocke in payne for frayle richesse.

Iuuenalis.

Prouerb.xxi.

Forsooth it is an vnmete mariage,
And disagreeing, and muche agaynst the lawe,
Betwene freshe youth and lame vnlustie age,
The loue betweene them is scantly worth a strawe,
So doth the one still on the other gnawe:
And oft the man in minde doth sore complayne,
His seede to sowe vpon a ground bareyne.

Then must he haue another paramour or twayne,
With them to slake his wanton yonge courage,
But in that space must he endure great payne
With hir that he hath tane in mariage,
Hir babling tongue which no man can aswage,
With wrathfull wordes shall flea him at the laste,
His other prymes his good shall spende and waste.

Prouer.xxv.
Eccl.xli.xxv.

Thus who that selleth his youthes lustines
For frayle riches and this mundayne vanitie,
He bieth strife, gyle and falshoode endles,
Suche force not for fayth, true loue, nor honestie.
And though that he discende of hye degree,
For hope of money he shall an olde foole wed,
By whose folly he to euery ill is led.

And so these fooles subdue them selues to bondage,
And worthely endure such payne and punishment,
They hope therby to come to aduauntage,
But that they lose, and liue in sore torment:
They waste their good, and so when that is spent,
And nought remayneth their bodies to releue,
Their disputation is nought but whore and theue.

Eccles.xij.

But if I should write all the vnhappines,
The wrath, discorde, and the great deuision
Wherein they liue that marry for riches,
And not for loue, I neuer should haue done:
Wherfore this saye I for a conclusion,
That he shall neuer thriue ne come to his behoue,
That weddeth a wife for good, and not for loue.

¶ The Lenuoy of Barclay.

¶ Alas man mindles what is thine intent
To wed for riches, that wedding I defye,
Mariage was ordeyned by God omnipotent,
In Gods lawes the worlde to multiplye:
Wherfore that man that will therto applye,
And would haue the profite of faythfull mariage,
This worldly riches ought nothing to set by,
But wed for loue, and hope to haue linage.

¶ Remember riches is nothing comparable
To meknes, vertue, and discret gouernaunce,
And other maners, which are more commendable,
Then worldly treasure, or suche vnsure substaunce:
Wherfore consider and call to thy remembraunce,
That better is to haue some woman poore and bare,
And liue in ease, then one with abundaunce
Of great riches: and euer to liue in care.

DE LIVORE ET INVIDIA.

Inuidiæ telum lato torquetur in orbe,
Ft status in terris hac sine nullus erit:
Odia dira volant magni per climata mundi,
Nec dum Nycardi sensit abiuit atrox.

Eccles. xiiij. Horatius in epistolis. xlvi. dist. clericus. Salustius. Prouer. xxviij. Cicero. Eccles. xiiij.

LLuor edax fatuos multos, animosq; malignos
Concitat, & stultos pungit sine fine proteruos.
Nascitur inuidiæ telum, quod liuida corda
Parturit, & multos nusquàm sinit esse quietos:
Duceris inuidia, quòd ego te possideo plus,
Aut mihi sunt plures nummi, seu maior aceruus
Rerum, vel mihi quòd plures redduntur honores:
Æs petit atq; meum, quod nullo iure teneres,
Vel quia fastidis nostrum & contemnis amorem.
Læthale est adeò vulnus liuoris acerbi,
Vt nequeat penitùs sanari aut ritè mederi.
Est ea proprietas liuoris semper edacis,
Si sibi constituit quenquam mordere, quietem

Ouidius. ij. meth. Prouerb. xxij.

Nullam

Nullam agitat donec facinus perfecerit illud:
Non ſomnus,non vlla quies,non vlla voluptas
Eſt adeò dulcis,ſeu delectabilis vſq;:
Vt poſſit cordis procul extirpare dolores:
Pallentes ideò fauces,pallentiaq; ora
Semper habet liuor,macies in corpore toto
Glauca ſedet:viſus toruus,ſquallentiaq; ora
Scintillant:rabidus nec plenis liuor ocellis
Suſpicit in quenquam,furibundo pectore torpet.
Cuius præcipuum tibi fert exemplar Iopſeph,
Quem nunquam intuiti ſunt recto lumine fratres:
Rarò etiam inuidia niſi merſis flumine ridet
Nauibus,aut ſi fôrs perit ingens copia rerum.
Verùm continuò rodat licèt inuida corda
Inuidia,ex proprio ſentit ſua damna dolore:
Nec quicquam niſi ſe valet ardens Ætna cremare.
Maior & inuidia eſt fraternis cordibus orta,
Fraterno primi maduerunt ſanguine muri.
Hoc Abel atq; Chayn,hoc Atreus atq; Thyeſtes,
Ethiocles cum fratre ſuo,pluresq; docebunt:
Inuidiam iccirco fugias ſapiensq; bonusq;,

Deſcriptio Inuidiæ ex Ouidio.

Ioſeph. Gene.xxxvij.

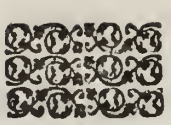
Eccleſi.xlvij. Alanus. Lucanus.

Gene.iiij. Statius in The. i.Peter.ij.

Of enuious Fooles

Inuidiæ proprium.

Qui ſibi inuidet nihil eſt illo nequius:& hæc redditio eſt malitiæ illius: nequam eſt oculus liuidi. Inuidus alterius rebus marceſſit opimis. Ne comedas cum homine inuido,& ne deſideres cibos eius:quoniam in ſimilitudinem arioli & coniectoris æſtimat quod ignorat Comede & bibe dicet tibi, & mens eius non eſt tecũ.



¶ Yet are mo fooles which greatly them delite
In others losse, and that by false enuye,
Wherby they suche vnrighteouslye backbite:
The dartes of suche ouer all the world flye,
And euer in flying theyr fethers multiplye,
No state in earth therfro can kepe him sure,
His sede increaseth as it would euer endure.

Ecclesi.xiiij. *Horatius in epist. xlvi. dis. clericus.*

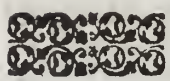
Wasting enuy ofte stirreth to malice,
fooles not a fewe which are therto enclined,
Pricking their frowarde heartes vnto vice,
Of others damage reioysing in their minde,
Enuies darte doth his beginning finde
In wrathfull heartes, it wasteth his owne nest,
Not suffering other to liue in ease and rest.

Salustius. Prouer. xxviij. *Cicero.* Ecclesi.xiiij.

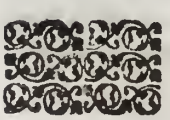
If one haue plentie of treasure and riches,
Or by his merites obtayne great dignitie,
These fooles enuious that of the same haue lesse,
Enuy by malice the others hye degree:
And if another of honour haue plentee,
They it enuy, and wishe that they might sterue,
Howebeit suche fooles can not the same deserue.

Ouidius. ii. meth. Prouerb. xxiij.

These fooles desire agaynst both lawe and right
Anothers good, if they may get the same,
If they may not by flattering nor by might,
Then by false malice they him enuy and blame:
Eyther if one by vertue hath good name,
By false enuy these fooles him reproue,
Their wrath them blindeth, so that they none can loue.



The wounde of this malicious false enuy
So deadly is, and of so great crueltie,
That it is incurable and voyde of all remedie:
A man enuious hath suche a propertie,
That if he purpose of one venged to be,
Or do some mischiefe, which he reputeth best,
Till it be done he neuer hath ease nor rest.



No slepe, no rest, nor pleasure can they finde
To them so sweete, pleasaunt and delectable,
That may expell this malice from their minde:
So is enuy a vice abhominable,
And vnto health so frowarde and dampnable,
That if it once be rooted in a man,
It maketh him leane, his colour pale and wan.

Enuy is pale of loke and countenaunce,
His body leane, of colour pale and blue,
His loke frowarde, his face without pleasaunce,
Pilling like scales, his wordes ay vntrue,
His eyes sparkling with fyre ay freshe and newe,
It neuer loketh on man with eyes full,
But euer his heart by furious wrath is dull.

Descriptio inuidiæ ex Ouidio.

Thou mayest example finde of this enuy,
By Ioseph, whom his brethren did neuer beholde
with louing loke, but sharpe and cruelly,
So that they him haue murdred gladly would.
I might recount examples manyfolde,
Howe many by enuy lost hath their degree,
But that I leaue because of breuitee.

Ioseph.
Gene. xxxvij.

Enuious fooles are stuffed with ill will,
In them no myrth nor solace can be founde,
They neuer laugh, but if it be for ill,
As for good lost, or when some ship is drounde,
Or when some house is brent vnto the ground:
But while these fooles on other bite and gnawe,
Their enuy wasteth their owne heart and their mawe.

Eccles. xlvij.

The mount of Ethnay though it burne euer still,
Yet (saue it selfe) it burneth none other thing:
So these enuious fooles by their ill will
Wast their owne heart, though they be ay musing
Another man to shame, and losse or hurt to bring,
Upon them selfe thus turneth this ill agayne,
To their destruction, both shame, great losse and payne.

Alanus.

This false enuy by his malicious eye,
Doth often brethren so cursedly inflame,
That by the same one of them doth conspire
Agaynst the other without all feare and shame:
As Romulus and Remus excellent of fame,
Which buylded Rome, but after enuy so grewe
Betwene them, that the one the other slewe.

Lucanus.

What shall I write of Cayne and of Abel,
Howe Cayne for murder suffred great payne and wo.
Atreus story and Theseus cruel
Are vnto vs examples hereof also,
Ethyocles with his brother, and many mo,
Like as the stories declareth openly,
The one the other murdred by enuy.

¶ The Lenuoy of Barclay to the fooles.

Wherfore let him that is discrete and wise,
This wrathfull vice exile out of his minde,
And ill on none by malyce to surmise,
Let charitie in perfect loue thee binde,
Sue hir preceptes, then shalt thou comfort finde,
Loue in this life, and ioy when thou art past:
Where as enuy thy conscience shall blinde,
And both thy bloud and body mar and wast.

DE IMPACIENTIA CORRECTIONIS.

Tibia cui fatuo, tantùm solatia præbet.
Nec curat cytharam, plectra & amœna lyræ:
Hic properè ascendat stultorum (posco) carinam,
Et remos celeri concitet ille manu.

Prouer. xvij. Eccles. xxj.

STultitiæ infaustæ certissima signa videntur
In fatuo, qui non verbis auscultat amicis:
Nam stolidæ illius tanta est correctio mentis,
Audire vt nequeat sapientes digna loquentes.

Prouerb. i. and. xviij.

Cùm tamen & prudens, bona quæ sunt iugiter audit,
Et sapere vt possit sapientes semper honorat,
Suscipit, & sequitur: sua quo sapientia crescat.

Prouerb. x. Eccles. xv.

Fistula sed fatuo solatia dulcia præbet:
Nec curat citharæ sonitus, nec barbitos illum
Oblectat, fidibus non delectatur amœnis.
Nil magis vsq; placet fatuo, nil dulce videtur:

Prouerb. xviij. and. xxvi.

Quàm baculus crispus, quam rustica fistula stulto.
Nec sinit vt quisquam sibi dogmata sana ministret,
Nec patitur quenquam qui corrigit aut monet ipsum.
Inde fit vt magnum fatuorum crescat & ingens
Agmen vbiq; nimis: quod sis precor improbe stulte

Sapien. vij. r. and. xv. Roman. vi.

Disce, hominem te scis mortalem, scisq; caducum:
De cœno terræ genitum, de stercore factum:
Ex cinere, & terra, limo, cœnoq; lutoq;
Compositum: at sensus tribuit natura scientes,

Eccles. xxv. Psalm. Cxviij.

Et data clara quidem ratio est animalia bruta
Qua nobis cædunt: sed tu præcordia stulta
Qui geris, acceptæ rationis munera rumpis.
Quid tua te nimiùm iactat funesta potestas?
Quid te nobilitas, facies, quid culta iuuentus,
Quid te diuitiæ molles, quid corporis artus

Eccles. iij. & xvij. Tullius in para. Eccles. vij. Iob. v.

Extollunt? tibi quæ damnum & nocumenta ministrant.
Est sapiens solus, lucupletior omnibus, idem
Fortior et cunctis: hunc audi, illumq; sequaris.
Est melius prudens si durè corripiat te,

Quòd

Quòd ſi te fatuus mulcenti arrideat ore.
Quandoquidem hic fœlix homo quiſquis corde pauorem
Semper habet, pœnas ſemper meditatur acerbas,
Atq; Dei ſuffert primis iuga dulcia ab annis.

Iob.xxbiij.
Pſalm.xxbiij.
Prouerb.i.
and.biij.
Math.xi.
and.xxiij.

Of impacient fooles that vvill not abide correction.

Unto our fooles ſhip let him come haſtely,
Which in his Bagpipe hath more game and ſport,
Then in a Harpe or Lute more ſweete of melody.
I finde innumerable fooles of this ſort,
Which in their Bable haue all their whole comfort:
For it is oft ſayde of men both yonge and olde,
A fole will not geue his Bable for any golde.

Non velle corrigi.

In auribus inſipientium ne loquaris, quia deſpicient doctrinam eloquii tui. Muſica in luctu oportuna narratio. Cum dormiente loquitur, qui enarrat ſtulto ſapientiam. Non patitur ſtultus ſua verba aut facta reprendi.

The greateſt ſinners that man may ſee or finde
In miſerable fooles, their foly to eryeſſe,
Is when they will by no meane geue their minde
To frendly wordes, to grace or to goodnes:
Such fooles ſo ſet their minde on frowardnes,
That though one geue them councell ſad and wiſe,
They it diſdayne and vtterly deſpiſe.

Prouerb.xxiij.
Eccleſ.xxy.

But

Prouerb.y. and.xviij.

But he that is discrete, sad and prudent,
Applyeth his minde right gladly to doctrine,
He heareth wise men his wisedome to augment,
He them doth folowe, and to their wordes encline,
But that foole which ay goeth to ruine,
And mortall mischiefe had leuer be dead or slayne,
Then byde correction or for his prokite payne.

Prouerb.x. Eccles.xv.

Such haue such pleasure in their mad foolishe pipe,
That they despise all other melody,
They leuer would dye fooles, then bide a stripe
For their correction and speciall remedy:
And without doubt none other armony,
To such fooles is halfe so delectable,
As is their foolish bagpipe and their bable.

Prouerb.xxiiij. and.xxvi.

These frantike fooles will byde no punishment,
Nor small correction for their sinne and offence,
No frendly warning can chaunge their ill intent,
For to abide it they haue no pacience,
They heare no wisedome, but flee from her presence:
And so it happeth that in the worlde be
Mo fooles, then men of wit and grauitie.

Sapien.vij. x. and.xv. Roman.vi.

O mortall foole, remember well what thou art,
Thou art a man of earth made and of clay,
Thy dayes are short, and neede thou must depart
Out of this life, that canst thou not denay:
Yet hast thou reason and wit whereby thou may
Thy selfe here gyde by wisedome firme and stable,
Wherby thou passest all beastes vnreasonable.

Eccles.xxv. Psalm.xcviij.

Thou art made Lorde of euery creature,
All thing earthly vnto thine obedience
God hath thee create vnto his owne figure:
Lo, is not here a great preeminence,
God hath also geuen vnto thee intelligence,
And reason and wit all foly to refuse,
Then art thou a foole that reason to abuse.

He that is free eyther in subiection,
If by his foly he fall into offence,
And then submit him vnto correction,
All men shall laude his great obedience:
But if that one by pride and insolence,
Supporte his fault, and so beare out his vice,
The hell tormentes him after shall chastice.

Correction

Correction shall thee vnto wisedome bring,
Which is more precious then all earthly riches,
Then landes, rentes, or any other thing,
Why doest thou boast thee of mirth or noblenes,
Of riches, strength, beautie or fayrenes,
These often are cause of inconuenience,
Where as all good commeth by wisedome and prudence.

A wise man onely as we often finde,
Is to be named moste rich and of moste might,
Heare thou his wordes and plant them in thy minde,
And folowe the same, for they are sure and right.
Better is to endure, though it be not light,
To suffer a wise man thee sharply to reprene,
Then a flattering foole to clawe thee by the sleue.

Though sharpe correction at the first thee greue,
Thou shalt the ende thereof finde profitable:
It oft appereth, therefore I it beleue,
That man also forsoothe is fortunable,
Which here in feare liueth sure and stable,
And in this life is cleane of his intent,
Fearing the sharpe payne of hels punishment.

Ye may him selfe right happy call also,
Which is correct in his first tender age,
And so learneth in Gods lawe to go,
And in his yoke, which doth all ill asswage,
But these fooles biding in their outrage,
Which of correction in this life hath disdayne,
May feare to be correct in hell with endlesse payne.

¶ The Lenuoy of Barklay to the fooles.

¶ Ye obstinate fooles that often fall in vice,
Howe longe shall ye keepe this frowarde ignorance,
Submit your mindes, and so from sinne arise,
Let meekenes slake your mad misgouernaunce,
Remember that worldly payne is greeuaunce,
To be compared to hell which hath no pere,
There is still payne, this is a short penaunce,
Wherfore correct thy selfe while thou art here.

DE FATVIS MEDICIS ET EMPERICIS.

Artem qui medicam tremulis molitur in ægris,
Nec tamen in docta scit medicare manu,
Arte carens, vires naturæ nescit, & herbas:
Ludius, & fatuus, ridiculusq; manet.

His

Insti. de le. acqui. imperitia. ff. de re iur. imperitia. xxix. dist. c. fi. Seneca de clemen. ad Nero. Eccles. x. and. xlitij. Prouerb. vi.

HIc etiam nostrum poterit conscendere currum,
Et modò stultigeræ carbasa ferre ratis:
Visitat empericus quisquis morbo vè grauatum, aut
Morte laborantem quem vidit atq; notat,
Atq; ait: expecta donec documenta librorum
Inspiciam, quo te ritè iuuare queam:
Dumq; domum medicus redit, & concepta libelli
Scrutatur, mortis hunc vera fata premunt:
Atq; animam expirat, soluuntur corporis artus,
Sera nimis medici stulta medela fuit.

Eccles. xxxviij. Io. an. de sen. ex c. i lib. vi.

Nituntur plures artem tractare medendi,
Et quorum penitùs pectora nil sapiunt:
Non volunt libros, aut quas Podalyrius artes
Inuenit, Mesues nec documenta legunt:
Non Auicenna docet medicos tam dogmata vana,
Nec tales medicos docte Galene foues:
Sed sua in herbarum discunt medicamina libros,
Multa superstitio dogmata falsa patent:

Sapien. xij.

Et vetulæ prauum præstant medicaminis vsum,
Quas sequitur passim sedula turba tamen.

Glo. in cap. fi. xxix. dist.

Profitentur enim cunctos sanare dolores,
Perq; horas cunctas, per loca, perq; dies:
Et sua pro puero, atq; seni collyria prosint,
Quod matrem iuuat, prosit idemq; seni.

Seneca.

Non opus est causas rerum atq; elimenta tueri,
Naturæ vires hæc medicina premit:
Et morbos varios vna dissoluit in herba,
Qualem fortè sibi Thessala saga dedit.

Cuculus chirurgicus.

O cucule emplastro quis te docet, aut alabastro
Ex vno cunctis posse preesse malis?
Est medicus, veluti indoctus solet esse patronus
Consultus, qui non scit dare consilium.

Sapien. i.

Aut te non medicum dicas, aut discere mederi,
Aut si vis medicus, sis fatuusq; simul.

Of foolish phisitions and vnlearned, that onely folowe paractike, knowing nought of the speculation of their facultie.

Who that assayeth the craft of medicine,
Against the sicke and paynefull patient,
And hath no insight, cunning nor doctrine
To geue the sicke health or amendment:
Such is a fole, and of a mad intent,
To take on him by phisike any cure,
Not knowing of man nor herbe the right nature.

Medicus indoctus.

Licét medico euentus mortalitatis imputari non debeat, eius tamen imperitia annumeratur culpæ, si seruum malo secuerit, aut perperam ei medicamentum dederit. Solis igitur medicis impune hominem occidisse fas est. A medico indocto, a cibo bis cocto, & praua muliere, libera nos domine.

YEt be mo fooles vpon the grounde and lande,
Which in our ship may clayme a rowme and place,
Such be Phisitions that nothing vnderstande,
Wandring about in euery towne and place,
Visiting the sicke which liue in heauy case,
But nought they relieue of those paynes harde,
But gape alway after some great rewarde.

Insti. de le. acqui. imperitia, ff. de re iur. imperitia, xxix. dist. cap. fi.

Such that haue practise and nought of speculatife,
When they go visite some paynefull pacient,
When they him note sure to forgo his life,
Without all hope of any amendment,
Yet say they other then is in their intent,
That his disease is nothing incurable,
So that the pacient to him be agreable.

Sayth the Phisition when he hath his rewarde,
Abide a while, till I my bookes ouersee,
Wherby I may relieue the paynes harde:
Then from the pacient homewarde departeth he,
To see his bookes, but if the pacient dye,
In that meane space the medicine is to late,
So he may lay it to his owne foolishe pate.

Seneca de clemen. ad Neronem
Eccles. x.
and. xliij.
Prouerb. vi.

The

The speculation shoulde he before haue seene.
For that in Phisike is chiefe and principall:
Ecclesi.xxxviij. Yet many are that vse the craft I wene,
Ioan.de sent ex cap.i.lib.vi. Which of the cunning know litle or nought at all,
A herbe or weede that groweth vpon a wall,
Beareth in it these fooles medicine,
None other bookes haue they nor doctrine.

Nor none they reade to haue the true science,
Or perfect knowledge and grounde of medicine,
They reade no volumes of the experience
Of Podalirius, nor Mesues doctrine:
Such fooles disdaine their mindes to encline
Unto the doctrine of bookes of Auicen,
Of Isocrates and perfect Galen.

Sapien.xij. But all the substaunce of their blinde faculties,
They take in bookes that speake of herbes onely,
Without respect had to their propertie
Or operation, so often they them apply
To false doctrines, but first and specially,
These olde wiues therewith will haue to do,
Thought they nought knowe that doth belonge therto.

They dare be bolde to take on them the cure
Of them diseased, howe be it that they not can
Such thing discerne as longeth to nature,
What is for woman good, and what for man:
So ofte they ende much worse then they began,
That the poore pacient is so brought to his graue,
Yet diuers suters such foolishe witches haue.

Such witches boldly dare affirme and say,
Glo.in Cap fi. xxix dist That with one herbe they heale can euery sore,
Under euery signe, planet, houre and day.
Yet beside this they boldly dare say more,
That it that healeth a man aged and hore,
Shall helpe also a woman or a childe,
Thus many thousandes oft are by them begylde.

Seneca They say also in this our charge or cure,
What needes it note the signes or firmament,
The cause of thinges, or the strength of nature,
Whether that the sicke be strong or impotent,
They geue one medicine to euery pacient,
And if it fortune to be to colde or warme,
The faythlesse witch in hande goeth with her charme.

Say

Say fooliſhe Surgian by what experience,
Or whoſe Doctrine diſcipline or lore,
Takeſt thou on thee, nought knowing of ſcience,
With one Salue or plaſter to heale euery ſore,
Yet ſo thou thinkeſt: I thee compare therfore,
Vnto a lawier that of his craft nought can,
And yet preſumeth to councell euery man. Sapien. i.

A lawier and a Phiſitian are both like
Of their condition, and both enſue one trayne,
The one begileth the pacient and ſicke,
Taking his good for to encreaſe his payne,
The other labours and cauteles oft doth fayne,
To clawe the coyne by craft from his client,
Caſting him off when all his good is ſpent. Additio Alexandri Barclay

Thus thriues the lawier by anothers good
Vnuſtly gotten, diſceyuing his client.
Alſo ſome other are called Phiſitians good,
Which vtterly diſceiue the pacient,
If he haue money then hath he his intent,
And if the ſicke haue ſtore ynough to pay,
Then ſhall the cure be driuen from day to day.

So if the lawier may any aduauntage win,
He ſhall the cauſe from terme to terme deferre,
The playntiue for a player is holden in,
With the defendaunt keping open warre.
So lawiers and Phiſitians thouſandes do marre,
And when they no more can of their ſuers haue.
The playntiue beggeth, the ſicke is borne to graue.

But of theſe lawiers, becauſe I ſpoke before,
Of fooliſhe Phiſicians, here onely I intende,
Somwhat to ſay, and of lawiers no more,
On you Phiſitians ſhall I conclude and ende:
I ſaye no man may him ſo well defende,
That he for murther may auoyde puniſhement,
Yet may Phiſitians ſleing the pacient.

Thus thou that of Phiſitian haſt the name,
If thou nought knowe of perfite medicine,
It is forſooth to thy rebuke and ſhame,
To boaſt the ſcience, not hauing the doctrine:
Therfore I councell that thou thy minde encline
To haue the cunning, els certaynly thou ſhall
Haue thy blinde craft, and liue a foole withall.

¶ The Lenuoy of the Translatour.

¶ Thou blind Phisitian that of thy craft nought can,
Leaue of thy lewdenes and bolde audacitie,
To take on thee the cure of childe or man,
For by thy folly the worse might they be:
And ye that surely perceyue your facultie,
Be true therein, and auarice from you caste,
Shame is it to bring a man to pouertie,
And then in paynes to leaue him at the laste.

DE SECVLARIS POTENTIÆ EXITV.

Non fuit in terris vnquam tam magna potestas,
Tempore quæ fragili non quoq; diffluerет:
Cuncta rapit lœthum, mors vltima linea rerum est,
Res hominum nulla conditionem manet.

Job.xv. Ecclesi.ix.&.xxix. Iuuenalis in satira omnibus in terris Ecclesi.xi. Cæsar Iulius.

O Tardos animo fatuos, quos magna potestas
Eleuat, & nimiùm qui munera vana sequuntur,
Tanquam perpetuis vita hæc sit firma columnis:
Nec moribunda quidem capiet per tempora finem.
Magnanimus Cæsar qui sub iuga Romulum traxit:
Marte sat indomito, spatiosi climita mundi:
Et tenuit sceptrum regni, fassesq; superbos
Solus, & incæpit ciues torquere potentes:
Tempore sed modico tam sæua potentia mansit
Horrenda, cecidit tandem cum morte necatus.

Darius rex Persarum. i.macha.i.

Sceptraq; Persarum Darius tulit, optima regna et,
Sed non contentus propriis, externa cupiuit
Imperia: hinc proprium perdit regnum & diadema.

Xerxes de quo Iuuenalis & Herodotus.li v.

Ipse etiam Xerxes regum ditissimus olim,
Dum cupit externas bello popularier oras:
Attica regna adiens, amisit, castra, virosq;,
Atq; rates pariter turritas mersis in vndis:

Nabuchodonosor Daniel.iij.

Et Nabuchodonosor sceptro Babilona gubernans,
Fortunæ nimiùm dum fidit, tentat honores
Diuinos præstari sibi: sed summa potestas
In speciem bruti regem mutauit inanem.

Alexander mag. Iuuenalis.

Magnus Alexander cui vix sufficerat orbis
Immensus, graijs primus dominator in oris:
Non secum ad stygiam sua vexit regna paludem.

Cyrus. Herodotus & Iustinus.li.i. Crœsus. Herodotus.li.i. Ecclesi.x.

Quid Cyrum refero: lambens in morte cruorem
Sanguinis ipse sui: sic transit gloria mundi.
Crœsus quandoquidem regnisq;, opibus vel opimis
Non contentus erat: tamen hunc fortuna fefellit,
Euertitq; suum regnum, atq; potentia sceptra:
Omnia regna cadunt, ruit & mundana potestas:

Exem-

Exemplum dat Roma potens, Carthago, Mycene,
Et Solyme, atq; Tyros, & Grecia tota: subibit
Mox latium, pereunt quia nam mortalia cuncta
Quæ facimus, cunctis exitus vnus erit.

Eccleſi. xlix.
Iob. xiv.
Apoca. xviij.
Sapien. vij.

Of the ende of vvorldly honour and povver, *and of Fooles that truſt therin.*

¶ On earth was neuer degrée ſo excellent,
Nor man ſo mightie in riches and ſcience,
But at the ende all hath bene gone and ſpent,
Agaynſt the ſame no man can make defence:
Death all thing draweth, fearefull is his preſence,
It is laſt ende of euery thing mundayne,
Thus mans fortune of courſe is vncertayne.

Potentatus ſeculi finis.

Cunctis diebus ſuis impius ſuperbit, & numerus annorū incertus eſt tirannidis eius. Multi tiranni ſederunt in throno, & inſuſpicabilis portauit diadema: Multi potentes oppreſſi ſunt valide, & glorioſi traditi ſunt in manus alterorum.

O Creatures of mindes mad and blinde,
I wonder of your heartes proude and eleuate,
Which on vayne power ſet ſo ſore your minde.
And truſt ſo muche to your vnſure eſtate,
As of your life were neyther yere nor date,
To worldly worſhip ye ſtedfaſtly intende,
As if your life ſhould neuer more come to ende.

Iob. xv.
Eccleſi. ix. & xxix.
Iuuenalis in ſatyra omnibus in terris.
Eccleſi. xi.

Alway ye labour to come to great dignitie,
And oft by falsehode your power to augment,
Alas fewe are content with their degree,
But by extortion spoyle the poore innocent,
On worldly treasure so set is their intent,
And still to honour as busely to ascende,
As if their life should neuer come to ende.

Cæsar Iulius

Take thou example by Julius Cesar,
That of the worlde during a while was sure,
And many kinges subdued by might of warre,
And of the empire had Lordship, charge and cure,
But this his might great space did not endure:
And whyle he trusted yet hyer to ascende.
By cruell death he soone came to his ende.

Darius rex Persarū i. Pacha. i.

Right in likewise the mightie Darius
Was king of Persia, a realme moste excellent,
Yet was his minde so greatly couetous,
That with the same helde he him not content,
But warred on other realmes adiacent:
So when his might could not therto extend,
His owne Realme he lost, and so came to his ende.

Xerxes de quo Iuuenalis & Herodotus. li. v.

And also Xerxes in riches abundaunt,
Was longe in peace and great tranquilitie,
And in his realme was hye and triumphant,
As longe as he was content with his degree:
Then had he pleasure and great felicitie,
To assay by warre his kingdome to amende,
But all he lost, and so came to his ende.

Nabuchodonosor Daniel. iij.

While Nabuchodonosor king of Babilon,
In vnsure fortune set to great confidence,
Commaunding honour vnto him to be don
As vnto God, with all humble reuerence:
God by his power and hye magnificence,
Made him a beast, for that he did offende,
And so in proces of time came to his ende.

Alexander magnus Iuuenalis.

Alexander the great and mightie conquerour,
To whom all the world scantly might suffise,
Of Greece was the originall Lord and Emperour,
And all the worlde subdued as I surmise:
Yet hath he done as is the common gyse,
Left all behinde, for nought could him defende,
But as a simple man at the last came to his ende.

The mightie Crœsus with his kingdomes and store
Of golde and riches,him selfe could not content,
But while he trusted and laboured for more,
Fortune him fayled,so lost he his intent.
What shall I write of Cyrus excellent,
Drinking his bloud by death which fortune sende:
Lo heare of states the common death and ende.

Crœsus.
Herodotus.li.i

Cyrus
Herodotus & Iustinus.li.i

All kingdomes decay and all estate mundayne,
Example of Rome,Carthago and Mycene,
Of Solyme,Tyre,Grece,and Troy most soueraigne,
None of these places are nowe as they haue bene,
Nor none other ouer the worlde as I wene:
Thus shortly to speake and all to comprehende,
All worldly thinges at last shall haue an ende.

Eccles.x.

Eccles.xlix.
Iob.iij.
Apoca.xviij.
Sapien.vj.

¶ The Lenuoy of Barclay to the foles.

O man that hast thy trust and confidence,
Fixed on these fraple fantasies mundayne,
Remember at the ende there is no difference
Betwene that man that liued hath in payne,
And him that hath in wealth and ioy soueraygne,
They both must dye,their payne is of one sort,
Both riche and poore,no man can death refrayne,
For deathes dart expelleth all comfort.

¶ Say where is Adam the first progenitour
Of all mankinde,is he not dead and gone,
And where is Abell of innocencee the floure,
With Adams other sonnes euerychone,
A dreadfull death of them hath left not one.
Where is Mathusalem and Tubal that was playne.
The first that played on Harpe or on Organe.
Ilz sont tous mortz ce monde est choce vayne.

Gene.v.
Hæc prima mundi ætas est

Geneſi.v.
Longeuiſſimus mortalium.

¶ Where is iust Noy and his offspring become,
Where is Abraham and all his progenye,
Is Isaac and Jacob,no strength nor wisedome
Could them ensure to liue continuallye.
Where is king Dauid whom God did magnifye,
And Salomon his sonne of wisedome soueraigne,
Where are his sonnes of wisedome and beautie:
Ilz sont toutz mortz ce monde est choce vayne.

Secunda ætas.

Tercia ætas.

Quarta ætas

¶ Where are the princes and kinges of Babilon,
And also of Jude,and kinges of Israell,
Where is the mightie and valeaunt Sampson.

Quinta ætas

He had no place in this life ay to dwell.
Where are the Princes mightie and cruell,
That reigned before Christ deliuered vs from payne,
And from the dongeons of darke and fearefull hell.
Ilz sont touts mortz ce monde est choce vayne.

Sexta ætas

¶ Of worldly worship no man can him assure,
In this our age whiche is the laste of all,
No creature can here alway endure,
Yonge nor olde, poore man nor king royall,
Unstable fortune turneth as doth a ball,
And they that once passe can not returne agayne:
Wherfore I boldly dare speake in generall,
We all shall dye: ce monde est choce vayne.

Septima ætas Mundi a Christo vsq; ad seculi finem.

¶ Riches nor wisedome can none therfro defende,
Ne in his strength no man can him assure,
Say where is Tully, is he not come to ende,
Senecke the sage, with Cato and Arture,
The hye Aristotle of godly wit and pure,
The glorious Godfray, and mightie Charlemayne:
Though of their life they thought that they were sure,
Yet are they all dead: ce monde est chose vayne,

¶ Where are the Philosophers and Poetes laureat,
The great Gramarians and pleasaunt Orators,
Are they not dead after the same fourme and rate,
As are all these other mightie conquerours,
Where are their Realmes, their riches and treasures,
Left to their heyres, and they be gone certayne,
And here haue left their riches and honours,
So haue they proued that this worlde is but vayne.

¶ So I conclude because of bycuitee,
That if one sought the world large and wide,
Therin should be found no maner of degree,
That can alway in one case surely bide,
Strength, honour, riches, cunning and beautie,
All these decay dayly, though we complayne:
Omnia fert ætas, both health and iolitie,
We all shall dye: ce monde est chose vayne.

DE PRÆDESTINATIONE.

Qui precium poscit quod non meruisse videtur,
Atq; super fragilem ponit sua brachia cannam:
Illius in dorso cancrorum semita stabit,
Deuolet inq; suum rictum satis assa columba.

Scire

SCire nefas homini quæ ſit diuina voluntas, Ephesians.i.
Quid vè Deus ſtatuat,quis finis,quæ ſibi merces: De pe.diſt.iiij.
Hæc fatui quærunt,quibus eſt nimis anxia cura c.benedictus.
Noſſe,quod a ſuperis decernitur,atq; probatur. 1.Timoth.vj.
Præcipuè iccirco fatuos hoc carmine verſo, Roman.i.
Ignaui qui ſunt,qui vix elementa ſacrarum Prouerb xxvi.
Guſtarunt legum,docti tamen atq; periti Hieronimus in
Eſſe volunt,librosq; reuoluunt more ſiniſtro: prologo Bibliæ.
Exponunt falſó,quod ſanxit diua voluntas,
Arbitrioq; ſuo Scripturam & dogmata ſacra,
Atq; reluctantem conantur vertere ſenſum:
Audi igitur fatuos qui ſæuo errore trahuntur, Grego.in.dialo.
Audacesq; volunt Superûm depromere mentem: xxiij.q.iiij.
Audi quæ referunt ſtulta & petulantia verba: obtineri.
Si Deus æternam requiem ſedemq; bonorum
Præſcripſit cuiquam,nihil eſt quod vertere poſſit John.vi.
Aut mutare: ſibi ſtatuit quod Diua poteſtas.
Sed Deus ad pœnas ſi quem præſcripſit auerni, xxiiij.q.iiij.
Tartareis tenebris ſi quem damnauit & vmbris, Nabuchodonoſor
Hunc nihil eripiet,tanquam Deus optimus auctor Sapien.x.
Omnipotens non ſit,non iuſtus,non metuendus. Jeremy.li.
Dat precium nulli niſi qui meruiſſe videtur Prouerb.xxiij.
Pro meritis reddi,debentur præmia iuſtis, Eccleſi.xy.
Iniuſtis pœnas dignum eſt perferre minaces. Math.xvi.
Qui domino ſeruit ſincero pectore,leges Roman.vj.
Et fidei obſeruat,precium & votumq; capeſſet. Apoca.xxy.
Deſine ſtulte precor Superûm confringere fatum:
Nos Deus omnipotens ad gaudia magna creauit,
Omnibus & nobis cœlorum regna parauit.
Non vult quòd nigri ſubeamus tartara ditis:
At propria ruimus culpa,ſuperosq; negamus, Elay.xlv.
Reddere qui iuſtis animis pia gaudia poſſunt. Rom.ix.
Deſine ſtulte loqui,petulans compeſce labellum:
An figulo cacabus dicet,cur vrceus haud ſum?
Sic placet artifici,benè qui bona cuncta parauit.

Of predeſtination.

¶ That man that loketh for to haue a reward,
Which he hath not deſerued to obtayne,
And leaneth his body vpon a rede forwarde,
Which for weakenes may him not well ſuſtayne,
Forſoth this fole may longe ſo loke in vayne,
And on the Creuis he ſtill ſhall backwarde ride,
Crying with the doue,whoſe flight ſhall him ay gyde.

¶ It is vnlawfull man to be diligent, Ephesians.i.
To ſearching Goddes workes to ſet his thought,
Howe he hath made the heauen and firmament,

The

Præſcientia Dei.

Elegit nos in ipſo ante conſtitutonem mundi, vt eſſemus ſancti & imaculati in conſpectu eius, in charitate, qui prædeſtinauit nos in adoptionem filiorū. Omnes quidem præſciti, pauci verò ad vitam prædeſtinati. Nouit Deus qui ſunt eius, ex his nemo ſeducitur.

De pen. diſt iij. c, benedictus. ij.
Timoth. y.

The earth, the ſea, and euery thing of nought,
Yet of ſome fooles the cauſe hereof is ſought,
Which labor alſo with curioſitie,
To knowe the beginning of his diuinitie.

Theſe fooles forgetting their owne fragilitie,
Would looke to knowe the ende of euery thing,
Boldly diſputing in Goddes priuitie,
And what reward is ordeyned for men liuing,
Of many fooles this is the moſte muſing,
Which labour dayly with buſy cure and payne,
To knowe what God doth diſcerne and ordayne.

Roman. i.
Prouerb. xxvi.

Therfore in this part I ſhall deſpiſe and blame
Unwittie fooles, which ſcantly haue ouerſeene
Ought of Scripture, if they knowe the bookes name,
Or els a while hath at the Scholes bene:
Then bende they the browes, and ſtedfaſtly they wene
In their conceyt, that they are paſſing wiſe,
For all Scripture newe comentes to deuiſe.

Hieronimus in prologo Bibliæ

They frowardly the ſentence do tranſpoſe,
And that which is written both playne and holyly,

By

By their corrupting and vnlawfull glose,
Oft time they bring to damnable heresie,
Falsly expounding after their fantasie,
They labour to transpose and turne the right sence,
Though the wordes striue and make great resistence.

Heare what these fooles with their audacitie,
Dare bulyly say by their false errour blinde,
Presuming on Goddes secrete and priuitie:
Heare what lewde wordes they cast out in the winde,
They say, what man can chaunge or turne his minde,
To liue after any other fourme and rate,
But like as he is thereto predestinate.

They say: if God that reigneth ouer all,
Hath any ordeyned that in this world is
To come to the place and rowme celestiall,
For to be partner of euerlasting blisse,
Ordayned for such as here doth not amisse,
No man can chaunge, nor other thing mundayne,
That thing which God by his might doth ordayne. *Grego. in dia. xxiij, q. iiij, obtineri,*

But if that God prefixed hath before
Any creature vnto infernall payne,
In darknes to be damned for euermore: Iohn. vi.
No earthly thing may that sentence call agayne,
Nor him deliuer: O foole thou mayest complayne
For this thy foly, and also it repent.
Thinkest thou not God alway omnipotent?

Is God not righteous and grounde of all iustice? xviij. q. iiij.
Rewarding man after his gouernaunce, *Nabuchodonozor.*
He that hath here not lyen in sinne and vice,
Hauing in Gods seruice his pleasaunce,
Shall of his Lorde be had in remembraunce, Sapien. v.
And of rewarde worthely be sure,
Where it is worthy that sinners payne endure. Ieremy. li.

Trust well who serueth his maker stedfastly Prouerb. xviij.
With pure heart, keeping his commaundement Eccles. xv.
And lawes, shalbe rewarded finally
With heauenly ioy, and scape all punishment,
Therfore thou foole, leaue off this lewde intent, Math. xvi.
Liue vertuously, and trust in Gods grace, Roman. vj.
Then ill destyny in thee shall haue no place.

Vnto great ioy God hath vs all create,

And

Apoca.xvij. And to vs all ordeyned his kingdome,
And none hath vnto hell predestinate:
But often when we folowe not wisedome,
By our owne folye we fall, and so become
Unto our maker vnkinde, and him denye,
Which them rewardeth that here liue vertuously.

Therfore thou foole delist thy wordes vayne,
And let thy tonge no more such wordes say,
For God hath vs made all of one stuffe certayne,
As one potter maketh of one clay
Vessels diuers, but when he must them lay
Upon the hill, with fire them there to drye,
They come not all to good moste commonly.

Both this earthen pot his maker despise,
Whether it be made of fashion good or ill,
Esay.xlv. Roman.ix. Saying: why doest thou make me in this wise:
Wherfore mad man I reade thee to be still,
Blame not thy maker for thy vnhappy will,
For God hath neuer man nor childe create,
But all he hath to heauen predestinate.

And while we liue here on this wretched grounde,
We haue our reason and wittes vs to gyde,
With our free will, and if no fault be founde
In our demeanoure, in heauen we shall abide:
But if we Gods lawes set alyde,
Howe may we hope of him rewarde to win,
So our owne folye is moste cause of our sinne.

¶ The Lenuoy of Barklay.

O creature vnkinde vnto thy Creatour,
What carest thou to knowe or to inuestigate
The priuitie of God, leaue this thy errour,
To thinke thee by him to be predestinate,
To endlesse wo and from his blisse priuate:
For since thou hast thy reason and free will
Geuen thee by God, thou art in suche estate,
To take the election eyther of good or ill.

DE OBLIVIONE SVI IPSIVS.

Qui volet alterius subitas extinguere flammas,
Atq; sua patitur vrere tecta domus,
Est fatuus, decet & stultorum fistula talem,
Aduocet vt stolidos ad sua vota viros.

Qui

QVi curas hominum tolerat, ſemperq; laborat,
Vt res alterius peragat, fructumq; miniſtret,
Nec curare ſuas properat res, commoda, fructus,
Quin ſua poſtponens facta atq; negotia paſſim,
In rebus propriis, ſtultus dormitat & excors,
Intentisq; oculis aliena incommoda penſat,
Hic legat interea noſtri documenta libelli,
Qui ſua contemnens aliena negotia verſat.
Cùm tamen omnis amor prima a ſe exordia ſumit,
Incipit a ſeipſo, proprio nil gratius vſu.
Hoc docuére Sophi, docuitq; Terentius illud,
Hoc docuit veteris ſanctiſſima pagina legis:
Qui vult alterius res explorare frequenter,
Se priùs inſpiciat, ſibi conſulat, atq; labores
Indè ſuos prudens proprios conuertat in vſus.
Alterius iactum luſor qui attendit, & vſq;
Negligit ille ſuum, ſtolidus rationis & expers.
Qui vult flammiuomas vndis cedare fauillas
Alterius tecti, proprioq; in culmine flammas
Conſpicit, atq; ſuis laribus ſuccurrere differt:
Ille parùm ſapiens, ſua non benè commoda curat.
Alterius qui portat onus, ſuffertq; labores,
Negligit & proprium, diſcrimina ſolus habebit.
Qui cauſa alterius fecit id, quod comparat ipſe
Contemptum, riſus, incommoda, damna, labores,
Vix noſtram effugiet fatuam quin ſcandet ad arcem,
Atq; aſinum manibus ducens ludibria tollat.
Quid te ſtulte iuuat peregrinas voluere cauſas?
Quid vè alios curas? proprij ſis tutor honoris:
Diſce domus propriæ, cauſas, res, commoda primùm
Quærere, & inde tibi ſit cura, labor quoq; amici.
Eſt penitùs fatuus qui curat res alienas:
Prouideas domui propriæ, diſpone, miniſtra,
Hoc decet: inde tibi ſit proxima cura ſodalis.

In l. culpa eſt. ff. de re iur. & in c. non eſt ſine culpa. de reg. iu. lib. vi.
Eccleſi. xxx.

De pe diſt ñ. qui vult.

Terentius.

L. præſens. C. de ſer. & aqua.

Cicero in Epiſt.

xxiij. q. v. ſi placet.
Prouerb. xi. and. xxxi.

xix. q. ii due.
xiiij. diſt. quod ait

Prouerb. v. and. xxvi.

Prouerb. xx.

iiij. Reg. xx.

Of fooles that forget them ſelfe, and do *another mans buſine, leauing their* owne vndone.

¶ Who that will ſuffer his owne houſe to burn,
Till nought of it ſaue the bare walles ſtande,
And with his water haſtely doth renne,
To quenche the fyre of anothers houſe or lande,
He is a fole, and haue ſhall in his hande,
A foliſhe pipe, or horne therewith to blowe,
For other fooles that in my Ship will rowe.

Negligere propria,

Agris tuis ſitientibus alieni irrigandi non ſunt. Ordinata charitas incipit a ſeipſa. Qui ſapiens ſibi ipſi prodeſſe nequit, nequicquam ſapit. Miſerere animæ tuæ placens Deo.

In l culpa eſt. ff de re iur, & in c, non eſt ſine culpa, de reg iij, lib, vi,

WIthin my Ship of rowme he ſhall be ſure,
Which for anothers aduauntage and profite,
Taketh great thought and doth much payne endure,
Unto his owne charge taking no reſpite,
But ſetteth it aſyde, and hath all his delyte,
With all his ſtudy him to enforce and dreſſe,
To care for euery mannes buſynes.

Eccleſi.xxx.

Such heartleſſe fooles to them ſelues negligent
In their owne charge ſleepe continually,
But with open eyen they are full diligent,
The worke of other with all their might to apply,
And for others profite prouide they buſely:
But while theſe fooles are glad to take in hande
Anothers charge, their owne ſtill let they ſtande.

Wherfore I am ſo bolde within my booke
Somewhat to touch theſe fooles mad vſage,
That if it fortune them on the ſame to looke,
They may thereby perceyue in their courage,
That labour they ought for their owne auauntage
Moſte ſpecially, for that is the degree,
And the true order of perfect charitie.

For perfite loue and also charitee,
Beginneth with him selfe for to be charitable,
And then to other after this degree,
Thy owne aduauntage is ay most profitable:
The great Philosophers of maners firme and stable,
And also of wisedome godly and diuine,
Hath left to vs suche teaching and doctrine.

De pe. dist. ij. qui vult.

We haue by Terence the same commaundement,
The same is written also as I finde
In the holy lawe of the olde Testament:
And therfore he that ofte will set his minde,
For others matters with care his thought to blinde,
Let him first see vnto his owne profite,
Least some misfortune him after sharply bite.

Terentius Heauton

I presens e ser. & aqua.

Let him tourne his labour to his owne aduauntage,
And then do for other where as he seeth moste nede.
For who that playeth for money or els gage,
And on his felowes caste taketh onely heede,
And not to his owne, suche one shall seldome speede,
And is a foole: so is he that doth renne
To quench anothers house, suffring his owne to bren,

Cicero in epistolis. xxiij q si placet
Pro. xi. c. xxxi.

Suche one of his owne damage hath no feare,
And worthy is his losse and hurte to bide:
So is he that will anothers burthen beare,
Or taketh anothers charge at any tide,
Despising his owne worke, and setting it aside,
If suche haue losse, and after it forethinke,
No man shall muche force whether he flete or sinke.

He is well worthy to haue a fooles pipe,
That goeth vnbidden to reape anothers corne,
And suffreth his owne to stande though it be ripe:
And generally all fooles are worthy scorne,
Of what maner birth soeuer they be borne,
If they them selues put to losse or damage,
Thereby to do some other aduauntage.

xix. q. ij. due, xiij. dis. quod dis

Say curious foole, say what pleasure thou hast,
In others matters thy selfe to intermitte,
Or their great charges thus in thy minde to cast,
Thy selfe to succour set thou thy minde and witte,
Let others matters therefore in quiet sitte,
On thy owne profite of all first set thy minde,
And then (if thou mayst) do somwhat for thy frende.

Pro. v. c. xxvi.

Prouer.xx. For vtterly that man is muche vnwise,
That thus taketh thought for anothers charge,
And doth his owne by negligence despise,
For suche fooles I forged haue this barge:
But of the same suche men I cleane discharge,
iij.Reg.xx. That first of his priuate profite can take hede,
And then helpe a frende and felowe at a nede.

¶ The Lenuoy of Barclay.

¶ Ye that take charge, thought and busy cure,
For others misfortune, losse or aduersitie,
First of your selfe I aduise you to be sure.
For this is the order of perfite charitie,
Eche to him selfe moste louing ay to be,
And next to his frende: but who that doth despise
His owne busines whiche is in ieopardie,
Seing to anothers, forsooth he is vnwise.

DE VITIO INGRATITVDINIS.

Qui sibi vult fieri officium bonitatis amicum,
Atq; operas promptas appetit alterius,
Est tamen ingratus, nec munera prompta vicissim
Officij præstat: nil probitatis habet.

C. de liber. & eo. li.l.i & ij. xij.q.ij.octa. Tullius in offi. Colloss.iij. Leuiticus.xix. Thobi.iiij. Eccles.xxxiij.

EStfatuus qui multa petit, semperq; reposcit
Officium alterius, & negat ipse vices:
Qui sibi vult fieri quicquam, debebit honores
Reddere, & æquiualens munus amicitiæ.
Qui capiti alterius curas magnosq; labores
Imponit, precium conferat ille simul.
Dedecus est ingens, si quis benefacta laboris
Accipit, æquales denegat atq; vices.

Plautus in asi.

Qui cupit ex aliqua lucrum nanciscier arte,
Hoc sibi proponat menteq; constituat:
Eroget impensas, nec rebus parcat auaris,
Si saltem laudem poscat habere bonam.

Pro.xxij.

Et si præcipuos acquirere tentat honores,
Munificus, blandus, sit pius atq; bonus.

Sapien.xvi. Eccles.xxix.

Qui benè contentus, facto nequit esse labore,
Quem modico precio soluere habere potest:
Non indignetur, sibi sit querimonia nulla,
Si labor & meritum fortè negetur ei.

Eccles.vij. Palach.ij.

Qui petit alterius operas, benefacta, labores,
Ingenioq; frui: munera rursus agat.
Verùm a priuatis liceat descendere rebus,
Ingratas vrbes commemorare simul.

Roma

Roma quid ingrata quondàm impietare Camillum,
Tractaſti, pro te qui fera bella tulit?
Tu procul emeritum pepuliſti ex vrbe Camillum,
Quo duce fregiſti gallica caſtra tamen.
Attica terra ferox pepuliſti ingrata Solonem,
Qui ſtatuit leges & bona iura tibi:
Pro merito ingenti, pro ſudore atq; labore,
Exilium dederas, Attica terra viro.
Nec taceo ingratos auſus, quòd Sperta Lycurgum,
Latorem legum pellis ad arce tua.
Scipio qui fuerat patriæ ſeruator honeſtus,
Ingratam patriam ſenſit & ille ſuam.

Camillus, de quo Titus Liuius.

Solon de quo Herodotus.

Lycurgus, de quo Iuſtinus.

Scipio Affri. Titus Liuius.

¶ Of the vice of vnkindnes, and fooles *that it folowe.*

De ingratis.

Quicunq; tibi aliquid operatus fuerit, ſtatim ei mercedem reſtitue. Et merces mercenarij tui apud te omninò non remaneat. Fecundos decet imitari agros qui multo plus reddunt quam acceperunt. Omnes ſapientes odere ingratos. Ingratitudo exiccat fontē bonitatis.

¶ That fole can neyther god nor honeſtee,
Whiche when one doth to him a frendly dede,
It gladly taketh, though it be two or three,
Loking for kindnes, yet taketh he no hede:
To ſhewe the ſame agayne in time of nede:
Let ſuche foles be nothing wroth therfore,
Though in this ſhip I ſet them to an ore.

C. de liber, & col. l. i. & ij xij. q. ij. octa. Tullius in offi.

HE is a foole that crauing is alway,
Taking the seruice and rewardes of his frende,
And not remembreth the same agayne to pay,
But as a churle it casteth out of his minde:
For who that would haue one to him be kinde
And liberall, he ought the same to be,
For kindnes maynteyneth both loue and charitie.

Collos. iij. Leuiti. xix. Tobie. iij. Eccle. xxxiij.

He that will charge another with cures harde,
And great labours greeuous to sustayne,
Ought for his labour him worthily rewarde,
That the rewarde may be comfort to his payne:
It is dishonour and also shame certayne,
To take the labour of any riche or poore,
And not iustly him to content therfore.

Plautus in asi

Wherfore the workeman ought also to intende
Unto his labour to saue his honestee,
And workemanly to bring it to an ende,
If he thereby would well rewarded bee:
And if the owner therof beholde and see
His worke so done, he is a churle vnkinde,
If he do not content the workemans minde.

Homer. xxij.

He that would gladly that men should him commend,
Must fully purpose and fire within his minde
Liberall to be, and not euer to intende
To false auarice, whiche many one doth blinde,
And if he purpose hye honours for to finde,
Or him selfe aduaunce to any great degree,
He must haue mekenes and liberalitie.

Moribus & vita nobilitatur homo.

He must of maners also be commendable,
And of his speche as pleasaunt as he can,
For an olde prouerbe true and veritable,
Sayth that good life and maners maketh man.
But euery lawe doth damne and also ban,
The churlishe vice and lewde of vnkindnes,
Which drieth vp the well of bountie and goodnes.

For vnkinde fooles if one labour diligent,
And so bring their worke vnto good conclusion,
They finde yet faultes, and so are not content,
Withdrawing the rewarde by their collusion:
Wherfore let suche thinke it no abusion,
Nor haue disdayne, ne yet in minde complayne,
If the poore labourer geue vp his worke agayne.

Theſe frowarde fooles doth wrong and iniury,
To ſuche as to them do profite and honour,
For kindnes they render ſhame and vilany,
Rebukes, ſlaunder, extortion and rigour:
But whyle they hope to come to great valour,
And by ſuche rigour to honour to ariſe,
Their hope vaniſheth as doth the ſnowe or yce.

Eccleſi. xxix. Pro honore & beneficio, reddet illi contumeliam.

Wherfore, who that putteth one to buſines,
To charge or labour of body or of minde,
Ought him reward agayne for his kindnes,
If he do not forſloth he is vnkinde:
But ſpecially as I ofte written finde,
It is a thing which doth for vengeaunce cry,
A poore laborer to put to Iniury.

Sapien. xv. Ingrati enim ſpes. &c. in fine

Eccleſi. vij. Michaeas. iij.

What man can write the inconuenience
Which groweth of this lewde and curſed vice,
Vnkindnes cauſeth great miſchiefe and offence,
And is repugning to reaſon and iuſtice:
Wherfore let ſuche that will be named wiſe
Leaue it, and folowe liberalitie,
Whiche is nouriſher of loue and amitie.

In diuerſe bookes examples we may finde,
Howe many Cities high and excellent,
Agaynſt all lawe and reaſon were vnkinde,
To ſuche as did their dignitie augment.
O vnkinde Rome thou was of this intent,
Whiche haſte Camyllus exiled in great payne,
Though he euer labored thy honor to maintaine.

Camyllus de quo Titus Liuius

O cruell Athens by thy ingratitude,
Haſt thou not baniſhed Solon alſo fro thee,
Though he informed hath thy maners rude,
And geuen thee lawes of right and equitie:
For his great merit, loue and benignitie,
Thou haſt him geuen exile and paynes harde,
His labour was not worthy that reward.

Solon de quo Herodotus

Thou vnkinde Sparta, of thy audacitie
What ſhall I write, or thy lewde vnkindnes,
Haſt thou not baniſhed by thy crueltie
Thy kinge Lycurgus, becauſe he did redreſſe
Thy wanton errours by lawe and righteouſneſſe.
And Scipio whiche his countrey did defende,
Found it to him vnkinde at the laſt ende.

Ligurgus de quo Iuſtinus

Scipio Affricanus de quo Titus Iuuius.

A thousande mo whom I can not expresse,
To suche as haue for them abid great payne
Haue done displeasure, and shewed vnkindnes,
And them disceyued by some cautle or trayne:
Yet none of them great goodnes coulde obtayne
By their vnkindnes, for who that so doth cast,
Unkindly shalbe serued at the last.

¶ The Lenuoy of Barclay.

¶ O false vnkindnes out on thee I crye,
From all goodnes doest thou not man withdrawe:
Binding his heart to gyle and bilanye,
Agaynst nature, agaynst both right and lawe,
Thou makest man his maker not to knowe:
Therfore thou man expell out from thy minde,
This vice, for we finde in an olde saide sawe,
Wo is him that to his maker is vnkinde.

Minuisti eum Paulo minus ab angelis. &c.

¶ Remember man the great preeminence
Geuen vnto thee by God omnipotent,
Betwene thee and Angels is little difference.
And all thing earthly to thee obedient,
Fishe, birde, and beast vnder the fyrmament,
Say what excuse mayest thou nowe lay or finde,
Since thou art made by God so excellent,
But that thou oughtes agayne to him be kinde.

Genesis.i.

¶ God hath thee made vnto his owne likenes,
No earthly creature vnto thee comparable,
Thy eyes vpwarde to consider his highnes,

Ouidius meth. Prona, &c.

Where other creatures that are vnreasonable
Goeth on all foure, and are not other able,
Their looke alway vnto the ground enclined:
Therfore thou ought in vertue to be stable,
And to thy maker neuer to be vnkinde.

Genesis.ij.

¶ When man offended by disobedience,
Subduing him selfe to labour, care and payne,
And lost the comfort of Gods hye presence,
Hath not Christ Jesu redemed him agayne:
Beside all this thou hast no thing certayne
In earth, but by him, wherfore I call thee blinde,
And of thy maners vncurteous and bilayne,
If to thy Sauiour thou be not true and kinde.

¶ Though God hath made thee (man) thus excellent,
To liue (yf thou liste) in ioye eternally,

A little

A litle thinge shall him agayne content,
He nought requireth but thy heart onely,
And that thou defye thy ghostly ennemy,
And in Goddes seruice thy heart and body binde,
Then shall he rewarde thee in heauen right gloriously,
So mayest thou be called vnto thy maker kinde.

SVIIPSIVS COMPLACENTIA.

Pulmentum fatuis præsens mea decoquit olla,
Adsit stultorum sordida turba precor,
Adsit qui speculo vultum, faciemq; frequenter
Inspicit, & semper cui sua facta placent.

HIc benè pulmentum posita contundit in olla,
Atq; coquit fatuis sua pulmentaria crassis:
Qui se prudentem fôrs æstimat, atq; decorum,
Cui sua sola placent, & quem vesania ductat,
Vt speculo semper se contempletur inani,
Cùm tamen in vitio fatuum quoq; cernat inertem,
Quamuis non videat capitis quas porrigit aures:
Hic si deberet digitis iurare leuatis,
Cùm de formosis, sapientibus, atq; peritis
Sermo foret: sese cunctis præstare putaret,
Et sibi non similem spatioso crederet orbe:
Iuraretq; simul quòd detestatio rerum
In se nulla foret, se pulchrum, seq; beatum
Æstimat, atq; homines audet iurare deosq;.
Consulit hoc speculum semperq; & fungitur omnî
Tempore, seu somno iaceat, lectoq; supinus:
Siue stet erectus, vitro suspensus inhæret.
Quid speculum memorem Pachici gestamen Othonis,
Quod secum in castris Cæsar gestare solebat?
Quotidiè barbam qui rasit, glaber vt esset:
Vngebatq; cutem cum succo lactis asselli.
Officium muliebre quidem est, hos fœmina quærit
Ornatus, speculum & pendet de fronte puellæ,
Retiolum, & mundum, contexta monilia, vestem
Ordinat, idq; mares hodiè comitantur aguntq;,
Vt sibimet placeant, sese mulieribus æquant:
Nostri etenim iuuenes habitus gestant muliebres,
Illaq; virgo viri: nulla est discretio rerum.
Pigmalion effigiem fertur de marmore quondam
Fecisse, & proprium sibi tam coluisse laborem:
Perditus vt fuerit vecors in marmora versus.
Fonte super vitreo perijt Narcissus amore,
Dum sua forma placet fatuo quam vidit in vndis:
Stultorum numerus sic creuit, & impia turba.

Prouerb.xiij. and.xiiij.

Eccles.xx. Iob.v. and.xviij. Prouerb.xxxi. Ezechiel.xvi. Esay.iij.

Otho Imperator speculum semper secum habuit. Iuuenalis. Salustius.

Ennius. Tullius in offici. Pigmalion de quo Ouidius.x.Meth. Narcissus de quo Ouidius.iij.Meth. Prouerb.xiij.

Of fooles that ſtande ſo vvell in their ovvne conceit, that they thinke none ſo wiſe, ſtronge, fayre, nor eloquent, as they are themſelf.

We haue ouercome the malice and enuy
Of ſuch as againſt our nauy did conſpire:
Wherfore I ſhall my fooles call quickely,
That they my Ship may apparaple and attire:
Drawe nere ye fooles, which ſitting by the fire,
Looke ay in a glaſſe to ſée your countenaunce,
And in your owne déedes haue all your whole pleaſaunce.

Sapientiæ propriæ confidere

Ne innitaris prudentiæ tuæ. Aſtutus omnia agit cũ conſilio, qui autẽ fatuus eſt, apperit ſtultitiam. Cúm ſua cuiq; placent facta atq; negotia ſoli: Hinc ſtultis tota eſt terra repleta viris.

Vnto my ſhip I call him to be Coohe,
The meate to dreſſe to other fooles eche one,
Which in his mirrour doth alway gaſe and looke,
When he may get him vnto a place alone:
And though of colour and beautie he haue none,
Yet thinketh he him ſelfe faire and right pleaſant,
And wiſe, though that he be mad and ignorant.

Prouerb. ig. *C, ne imitaris de conſti,*

Roman. vig.

In his owne deedes is onely his delite,
In his owne conceite thinking him ſelfe rightwiſe
And fayre, though he be yelowe as kite
Is of her feete, yet doth he ſtill deuiſe

His

His vayne mirrour, that onely is his gise:
And though he beholde him selfe of lothly shape,
He will it not beleue, but in his glasse doth gape. Prouerb. xiij. and. xiiij.

Though for his foly all men might him repreue,
And that he see it before him openly
Within his glasse, he will it not beleue,
But strongly it defende and eke deny,
He seeth not his eares longe and hye,
Which stande vpon his foolishe hood behinde,
His lewde conceyt thus maketh him starke blinde.

When people commen of men of hye prudence,
Or of hye beautie, and strength if men doth tell,
If one such foole were there in the presence,
He swere durst boldly, and that on the Gospell, Eccles. xx. Iob. v. and. xvij.
That he onely all other did excell,
And that to geue councell good and profitable,
Were none in the world vnto him comparable.

These fooles boast them selfe of their wisedome,
And thinke them selfe to haue preeminence
Aboue all other that are in christendome,
In giftes of grace, as beautie and science,
Of strength, good maners, vertue, and eloquence:
But though they stande in their owne conceytes,
Nought is but foly within their foolishe pates.

And though their face and visage stande awry,
And all to reuilde, their mouth standing aside,
Within their mirrour the same they can not spye,
But in their foly continually abide:
And whether that they are still, eyther go or ride.
Labour or be ydle, they gase still in their glasse,
Yet will they not beleue to haue eares like an asse.

Oft when these fooles lye in their bed vpright,
With tawny looke, or els their bottle nose,
They haue their mirrour alway in their sight,
The vayne glasse of their beautie to appose:
And when such a foole into the kitchin gose
To stirre the pot, there whether he sit or stande,
The glasse alway is in the other hande.

When he a while his glasse hath loken then,
If one examined him of his beautie, Prouerb. xxvi. Ezech. xvi. Esay. iij.
He boldly durst sweare both by God and man,

That

That nought were in him which might reprened be,
But all goodnes, fayre shape, and looke of grauitie,
And that his gere gayly vpon his backe doth sit,
He hardly is wise, if he had any wit.

I written finde that great inconuenience,
As losse, contempt, and occasion of pride,
Hath fallen vnto many by this lewde complacence,
Which haue not knowen the way themselfe to gyde.
Otho Imperator speculum secum semper habuit Iuuenalis
The Emperour Otho had ay borne by his side,
In warre and peace (a glasse) for his pleasaunce,
To see his colour therin, and countenaunce.

And to the intent to make his colour gay,
With Asses milke he noynted oft his skin,
And shaued his beard once euery day:
But for that he offended God herein,
After was he sharply punished for this sinne,
And put vnto extreme rebuke and shame,
To geue other example to auoyde the same.

Salustius
It is forsooth a maner feminine,
And not for man to be so elegant,
To such toyes wanton women may encline,
A yonge mayde may at her forehead haue pendant
The bayne mirrour to see her shape pleasaunt.
Man should nought set by to nourishe his beautie,
But onely manhood, strength, and audacitie.

The wanton mayde may for her selfe ordayne
Her caul, her coyfe, and such conceytes newe,
As brouches, filets, and oyntmentes soueraigne,
And clothing of diuers colour and of hewe:
But nowe yonge men the same fourme do ensue,
And to content their mad and foolishe minde,
To women they compare them selfe against kinde.

Ennius Tullius in officijs
Disorder reigneth as I before haue saide,
The yonge men taketh womans countenaunce,
And her apparell, and women are arayde
As men, against all lawe and ordinaunce:
Thus man and woman ensue misgouernaunce,
In their behauour is small diuersitie,
Their owne conceyte causeth great enormitie.

Pigmalion, de quo Ouidius, x. Metb.
The Poet Ouid sheweth in a fable,
Howe that one called Pigmalion by name,

A figure made vnto him selfe semblable,
Which he in marble right craftely did frame,
And in so much he worshipped the same,
Till at the last his minde was past and gone,
And he transformed so was into that stone.

And if the Poets fables be all sure,
As by their subtile wordes oft we here,
The childe Narcissus was chaunged of figure,
While he beheld into the water clere:
For while his shadowe vnto him did appere,
Upon the same so sore he set his minde,
That he transformed was to another kinde.

Narcissus de quo Ouidius. iij. Met.

But to returne againe to our purpose,
And of this sort of fooles to conclude:
If God should them to other shape transpose,
That thinke them fayre, though they be foule and rude,
Into foule fashion he many should include:
For while fooles their owne beautie magnifie,
So groweth the number, and so they multiply.

¶ The Lenuoy of Barklay the translatour.

¶ Blinde man inclere thy wilfull ignorance,
Stande not so great in thy owne conceyte,
Ne in thy lewde fashion set not thy pleasaunce,
Whether thou be poore, or man of great estate,
Another man much more shall in thee wayte,
Of good and ill then thou thy selfe canst do,
Therfore be not cause to thy selfe of disceyte,
If one thee teache, apply thy minde thereto.

DE CHOREIS ET SALTATIONIBVS.

Qui choreis gaudet, aut saltibus immoderatis,
Vt cuculum ducat stultior ipse manu:
Ille Deum offendit, perdit quoq; tempora frustra,
Contrahit inde etiam plurima damna sibi.

HOs quoq; non sanos fore dicimus, immo furentes,
Qui choream quærunt, quos labor ille iuuat:
Vt currant passim, veluti furiosa vagatur
Thyas, vbi erectus Thyrsus in arua vocat:
Vt Druydæ saltant pulsantes tympana galli,
Vertice in idæo, cùm furor vrget eos.
Ceu quondam Salij fœtidos saliêre per vtres,
Turba Cybeleios sic agit illa choros.

Exod. xxxij. Psalm. xi.

Orgia Bacchi.

Druydæ, de quibus Iulius Cæsar in comment.

Quid

Salſt. de quibus Virg. ij. Geor.

Quid rogo? quid fatui plantas in puluere laſſas
Efficitis? quæ merx digna labore tamen?
Aſt ego dum meditor fatui primordia ludi,
Principij cauſas commemoro eſſe malas:

Exod. xxxij.

In ſtatua vitulum dæmon cùm poneret aureũm,
Contemptum faceret impius atq; Deo.

1. Corinth. x.

Cùm benè potaſſet populus, perſuaſit ad illam,
Luderet inq; chorum turba proterua, iubet.
Illecebræ tales pariunt incommoda multa,
Ad vitium præbent ſemina multa frequens.

Vide nota Glo. in cle. i. de cel. Miſſæ. In cle. attendentes de ſta. rel. de vi. & ho. cle. cum decorem.

Concurrunt illic pompoſa ſuperbia, luxus,
Et petulans ſaltus, & furioſa Venus:
Nam Venus inprimis choreis ſolatur in illis,
Hanc ſequitur pedibus turba petulca citis.
Ludus in orbe quidem eſt nullus damnoſior iſto,
Contaminat ſtimulis pectora caſta ſuis:

Prouerb. ij.

Ludus & iſte quidem non pax, ſed pugna videtur,
Clamando currunt, vociferantq; nimis.
Quis locus immunis, quem non veſania talis
Contaminat? Templi vix loca tuta manent.
Clerus, & in cappa monachus, puer atq; puella,
Et iuuenes blandi, decrepitiq; ſenes.

Virg. ij. Geor. Iudith. ij.

In girum ſaltant pedibus, ductantq; choreas,
Atq; incompoſitis motibus vſq; ruunt.
Ruſticus in circo teneram cùm flectit amicam,
Non ſitis hunc tota nocte die ve premit?

Of leapinges and daunces, and fooles that *paſſe their time in ſuch vanitie.*

That fole that ſetteth his felicitie
In wanton daunces and leapes immoderate,
Hath in my Ship a rowme for his degree,
Beſide the ſterne for troubling of his pate,
He God diſpleaſeth, which doth ſuch foly hate,
Such leſe their time in vayne, and oft therin
Are many hurtes, and cauſe of deadly ſinne.

Exod. xxxij. Pſalme. x.

THoſe fooles a place may chalenge in my ſhip,
Which voyde of wiſdome, as men out of their mind,
Them ſelfe delyte to daunce, to leape and ſhip,
In compaſſe renning, like to the world wide
In vnkinde labour ſuch fooles pleaſure finde,
Renning about in this their furious vice,
Like as it were in Bacchus ſacrifice.

Orgia Bacchi

Druide, de quibus Iulius Cæſar in comment.

Or as the Druidans runneth in vayne about,
In their mad ſeaſtes vpon the hill of Yde,

Making

Choreæ fatuitas.

Nil placet in tota ſapientibus vſq; chorea. Quod iuuet aut proſit: cõdeceat ve bonos. In circuitu impij ambulant.

Making their ſacrifice with furour, noyſe and ſhout,
When their madnes ſetteth their wit aſide:
Or when the prieſtes of Mars all night abide
Within their temple by vſe abhominable,
To their Idols doing their ſeruice deteſtable.

Salij, de quibus Virgilius. ij. Georgicorum.

Like as theſe Paynims hath to their Idols done
Their ſacrifice, wandring in their madnes,
Their bodies werying, in vayne waſting their ſhone:
So do theſe fooles them ſelfe to daunſing dreſſe,
Seeking occaſion to great vnhappineſſe,
They take ſuche labour without all hope of gayne,
Without rewarde, ſure of werines and payne.

Say fooles that vſe this fury and outrage,
What cauſeth you to haue delite therein,
For your great labour ſay what is your wage,
Forſooth ye can therby no profite win,
But ſeke occaſion (as I haue ſaide) of ſin,
And for thy werying thy fete thus in the duſt,
Thou getteſt no gayne, but cauſe of carnall luſt.

But when I conſider of this fooliſhe game,

Exod.xxxi. The firſt beginning and cauſe originall,
I ſay the cauſe therof is worthy blame,
For when the deuill to diſceaue man mortall,
And do contempt to the hye God eternall,
Upon a ſtage had ſet a Calfe of golde,
That euery man the ſame might clearely beholde.

So when the fende ground of miſgouernaunce,
Cauſed the people this figure to honour
As for their God, and before the ſame to daunce
i. Corin. x. When they were dronken: thus fell they in errour
Of idolatrie, and forgat their creatour,
Before this ydoll daunſing both wife and man,
Deſpiſing God: Thus daunſing firſt began.

Suche blinde fooles and inconuenience,
Vide no. glo. in cle. de cel miſ, Engendreth great hurt and incommoditie,
And ſoweth ſeede wherof groweth great offence,
The ground of vice and of all enormitie,
In it is pride, fowle luſt and lecherie,
In cle attendentes de ſta. rel, de vi, & ho, cle, cum decorem And whyle lewde leapes are vſed in the daunce,
Oft frowarde bargayns are made by countenaunce.

What els is daunſing but euen a nurcery,
Or els a bayte to purchaſe and mayntayne
In yonge heartes the vile ſinne of ribawdry,
Them fettring therin, as in a deadly chayne:
And to ſay truth in wordes cleare and playne,
Uenereous people haue all their whole pleaſaunce,
Their vice to nouriſhe by this vnthrifty daunce.

And wanton people diſpoſed vnto ſinne,
To ſatiſfie their mad concupiſcence,
With haſty courſe vnto this daunſing runne,
To ſeeke occaſion of vile ſinne and offence:
And to expreſſe my minde in ſhorte ſentence,
This vicious game ofte times doth attice
By his lewde ſignes chaſt heartes vnto vice.

Then it in the earth no game is more damnable,
It ſemeth no peace, but battayle openly,
Prouerb. xi. They that it vſe of mindes ſeme vnſtable,
As mad folke running with clamour, ſhout & cry,
What place is voyde of this furious folly?
None, So that I doubt within a while,
Theſe fooles the holy Church ſhall defile.

Of people what sort or order may we finde,
Riche or poore, hye or lowe of name,
But by their foolishenes and wanton minde,
Of eche sorte some are geuen vnto the same:
The priestes and clerkes to daunce haue no shame.
The frere or monke in his frocke and cowle,
Must daunce in his doctor, leping to play the foole.

To it comes children, maydes and wiues,
And flatering yonge men to see to haue their pray,
The hande in hande great falshode oft contriues,
The olde quean also this madnes will allay,
And the olde dotarde though he scantly may
For age and lamenes stirre eyther foote or hande,
Yet playeth he the foole with other in the bande.

Then leape they about as folke past their minde,
With madnes amased, renning in compace,
He moste is commended that can most lewdenes finde,
Or can most quickly renne about the place:
There are all maners vsed that lacke grace,
Mouing their bodies in signes full of shame,
Which doth their heartes to sinne right sore inflame.

So ofte this vice doth many one abuse,
That when they are departed from the daunce,
On lust and sinne continually they muse,
Hauing therin their will and their pleasaunce,
Then fall they oft to great misgouernaunce,
As fooles geuen to worke vnprofitable,
So in my ship they well deserue a bable.

¶ The Lenuoy of Barclay.

Do away your daunces ye people muche vnwise,
Desist your foolishe pleasure of trauayle,
It is me thinke an vnwise vse and gyse,
To take suche labour and payne without auayle:
And who that suspecteth his maide or wiues tayle,
Let him not suffer them in the daunce to be,
For in that game though sice or sinke them fayle,
The dice oft runneth vpon the chaunce of three.

DE NOCTVRNIS IOCVLATORIBVS.

Qui cithara, aut alijs ludis de nocte vagatur,
Ante domum stultæ cantando pulsat amicæ,
A dulcią mouet luctantia membra sopore:
Hunc fatuum oblectat, moriatur frigore noctis.

Virgilius in Georg.

Iudith. 4.

IAm ſatyræ finem poſuiſſem penè, ratemq́;
Mouiſſem ad portum, celſaq́; vela ſimul:
Eſay.xxix. Sapien.xiij. Iob.xxxiij. Sed mihi propoſitum rapiunt nunc turba, cohorsq́;
Stultorum, vigili qui modò nocte volant.
Dum mollem capiunt animantia cuncta ſoporem,
Prouerb.vij. Dum requies animis corporibusq́; datur:
Ebria turba vias, vicos, ſtrata, atq́; plateas,
Occupat, & clamat, ſtultaq́; verba canit.
Nocturni lemures ſtigiis de fontibus orti,
Hos homines turbant, eumenidumq́; cohors.
Hi cytharas feriunt, hi dulcia barbita tangunt,
Hi fidibus ludunt, lſmariaq́; lyra.
Ouidius in arte. Ante domum cantus charæ, modulantur amicæ:
Luke.v. Et ſtantes vlulant, cantica ſtulta canunt:
Non abeunt, donec fundatur vrina matellis,
In caput, aut donec ſaxa, vel olla volat.
Quin etiam hæc peragunt hyberno tempore ſtulti,
Cum glacie & niuibus candida tecta rigent.
Sapien.xvij. Omalè prudentes, quid vana hæc gaudia noctis
Iohn.xi. Delectant? quid vos currere nocte iuuat?
Nec ſolùm iuuenes, humili de plebe creati,
Cantando tacitæ ludrica noctis agunt:
Hoc proceres faciunt, clerus, monachi, atq́; ſacerdos,
Ad ludum hos omnes fiſtula ſtulta vocat.
Hic latrat, ille boat, balatum ructitat alter,
Toruius exclamans, plus ſibi laudes habet.
Hac etiam in turba reperitur ſæpè maritus,
Qui ſolet in fatuo ducere fune chorum.
Vxoremq́; ſuam viduo in lodice cubantem
Deſerit, & cauſam dat ſibi ſæpè mali.
Iuuenalis. Dum cuculum paſcit vir, fœmina ſæpè nouellam
Currucam admittens, oua aliena cubat.
Epheſ.iiij. i.Theſſa.iiij. Vos igitur moneo facitis qui talia, veſtras
Obſeruare fores, ſeu remanete domi.

¶ Of night vvatchers and beters of the ſtretes, playing *by night on inſtrumentes, and vſing like follies,* when time is to reſte.

¶ He is a fole that wandreth by night
In fielde or towne, in company or alone,
Playing at his lemmans dore withouten light,
Till all his body be colde as leade or ſtone:
These ſoles knocking till the night be gone,
At that ſeaſon though that they fele no colde,
Shall it repent and fele when they be olde.

Nocte ludere in plateis.

Quorum sunt in tenebris opera, & dicunt: quis videbit nos? & quis nouit nos? Insaniæ plenas vigilias habentes, neq; vitam neq; nuper cras mundas iam custodiunt. Stultus qui plateas nocturno tempore currit, Carmen & exclusus flebile cantat amans.

NOwe would I of my boke haue made an ende,
And with my ship drawen to some hauen or porte,
Striken my sayle, and all my fooles sende
Unto the lande, a while them selfe to sporte:
But this my purpose is letted by a sorte
Of frantike fooles, wandring about by night,
For often all euill doers hateth the day light.

Esaie.xxix.
Sapien.xiiij.

Job.xxxiiij.

While (man) beast, and euery liuing creature,
Refreshe their mindes and bodies with rest
And slepe, without the which none can endure,
And while all birdes drawe them to their nest,
These dronken bandes of fooles then doth iest
About the stretes with rumour, noyse and cry,
Singing their foolishe songes of ribawdry.

Prouerb.vij.

The furies fearefull sprong of the floudes of hell,
Vexeth these vagabondes in their mindes so,
That by no meane can they abide ne dwell
Within their houses, but out they nede must go,
More wildly wandring then eyther bucke or doe,
Some with their harpes, another with their lute,
Another with his bagpipe or a foolishe flute.

Ouidius in arte.

Then measure they their songes of melody
Before the doores of their lemman deare,
Howling with their foolishe songe and cry,
So that their lemman may their great folly heare,
Luke.b. And till the yordan make them stande areare
Cast on their head, or till the stones flee,
They not depart, but couert there still to bee.

Sapien.xviij. Iohn.xi.

But yet moreouer these fooles are so vnwise,
That in colde winter they vse the same madnes,
When all the houses are lade with snowe and yse:
O mad men amased, vnstable and witles,
What pleasure take you in this your foolishenes,
What ioy haue ye to wander thus by night,
Saue that ill doers alway hate the light.

But foolishe youth doth not alone this vse,
Come of lowe birth and simple of degree,
But also states them selues therin abuse,
With some yonge fooles of the spiritualtie,
The foolishe pipe without all grauitie,
Doth eche degree call to this frantike game,
The darkenes of night expelleth feare of shame.

One barketh, another bleateth like a sheepe,
Some rore, some countre, some their balades sayne,
Another from singing geueth him selfe to wepe,
When his soueraigne Lady hath of him disdayne,
Or shutteth him out: and to be short and playne,
Who that of this sort best can play the knaue,
Loketh of the other the maystery to haue.

Iuuenalis.

The foolishe husbande oft of this sort is one,
With wanton youth wandring by night also,
Leauing his wife at home in bed alone,
And geueth hir occasion often to mis do,
So that while he after the Owle doth go,
Feeding the Coucko, his wife hir time doth watch,
Receiuing another, whose egges she doth hatch.

Ephes.iiij. i.Thessa.iiij.

Therfore ye fooles that knowe you of this sort,
To geue occasion of sinne vnto your wiues,
And all other, I you pray and exhort,
Of this your folly to amende your liues,
For long night watches seldome time thriues,
But if it be in labour good to win,
Therfore kepe your doores, els abide within.

Though

Though I haue touched of this enormitie
In englith tonge, yet is it not so vsed
In this Realme, as it is beyonde the sea,
Yet much we vse which ought to be refused,
Of great night watching we may not be excused,
But our watching is in dronken gluttony,
More then in singing or other melody.

Additio translatoris Alexandri Barcley.

When it is night, and eche should drawe to rest,
Many of our fooles great payne and watching take,
To proue maistryes, and see who can drinke best,
Eyther at the tauerne of wine, or the ale stake,
Eyther all night watcheth for their lemmans sake,
Standing in corners like as it were a spye,
Whether that the wether be whot, colde, wet or dry.

Some other fooles range about by night,
Proudly ietting as men mindeleſſe or wood,
To seeke occasion with pacient men to fight,
Deliting them in shedding mennes blood,
Eyther els in spoyling of other mennes good,
Let these fooles with such like and semblable,
Drawe to this barge, here shall they beare a bable.

¶ The Lenuoy of Barclay.

¶ Ye fooles that put your bodyes vnto payne
By nightly watching, voyde of auauntage,
Leaue off your foly, or els ye shall complayne,
And mourne it sore if ye liue vnto age:
For though ye thinke that this your blinde outrage
Is vnto you no hurt nor preiudice,
It doth your body and goodes great damage,
And great cause both to you and yours of vice.

DE MENDICIS ET EORVM VANITATIBVS.

En metui ne me ſtultæ defectio ſectæ
Afficeret, numerus nec ſatis vſq; foret:
Sed mendicorum turbas ſcrutatus vbiq;,
Inueni paucos (credite) vbiq; bonos.

INter mendicos fatuorum eſt magna caterua,
De quorum ritu noſtra camæna refert.
Se plures nutrire volunt, natosq; tenellos,
Hoc ſtudium multis, hæc quoq; vita placet.
Clericus, & monachus rerum qui ſeruat aceruum,
Mendici exercet attamen officium.

C. de mendi. vali. lib. xi. v. q. v. Non omnis. lxxxvij. diſt. c. paſce. Glo. ſuper Math. C. auaritiæ de præben. Prouerb. xxiij.

Pauper-

Paupertatis onus tales plerumq; queruntur,
Aſt opibus pleni, diuitiisq; rogent.
Luke.xi. Vſu oportuno eſt eleemoſina ſacra ſtatuta,
Tobie.iiij. and xii. Vtq; inopi ſolùm, pauperibusq; detur.
Eccleſi.iij. Hanc dedit omnipotens homini vt releuamen egendi
Pſalme.xl. Eſſet, ſed tamen hanc plæbs vitioſa rapit.
Daniell.iiij. Non Prior in clauſtro, non Abbas, Præsbiter atq;
Cenſibus in propriis cor ſatiare queunt:
Plus cupiunt, ſaccos, capſasq; inferre per vrbes,
Mandant, hisq; domus, limina cuncta premunt.
Eccleſi.viij. Per plateas currunt mendici, perq; tabernas,
Nullus ab his vacuus nunc locus eſſe poteſt.
De pe.& re.c. cum ex eo. Sunt qui reliquiis ſanctorum munera poſcunt,
Et quæſtum faciunt per loca cuncta ſuum.
Spirituum vendunt pennas ſæpè æthereorum,
Vanaq; non nunquam corpora & oſſa ferunt.
Eccleſi.xix. Sunt alij, qui cùm validi ſint corpore & annis,
l.vna.C. de mendicis validis. Mendicant tamen, & crimina grandia agunt.
Fraude ſua pueris effringunt membra parentes,
Vt morbos vlulent, vulnera grata fleant:
Vt ſtipem precibus poſcant, manibusq; quadrantem:
Vide librum ſtultorum in lingua theutonica latius Quas fraudes meliùs Theutona ſcripta notant.
Mendicant multi iuuenes validi atq; potentes,
Cauſa eſt, quòd labor his atq; opus omne graue eſt.
His quia plus placuit alienis viuere rebus,
Paupertatis & hinc pondera grata gerunt.
xlij.diſt. quieſcamus in glo. Si mendicorum pergam memorare profanos
Ritus, & mores, pagina deficiet.

Of foolish beggers, and of their vanities.

Since I haue taken the charge on me,
To botes and barges for fooles to apparayle,
And ſo agayne of newe to take the ſea,
I feared leaſt company ſhould me fayle,
Within my fooliſhe ſhippes to trauayle:
But nowe doth beggers them ſelfe to me preſent,
For fewe of them I finde of good intent.

C. de mendi. vali. li, xi. & q. v. non omnis xxvi. diſt. c. paſce Gio. ſuper Math. A Great company of fooles may we finde
Among beggers, which haue their whole delite
In their lewde craft, wherfore I ſet my minde
In this barge their maners briefely for to write:
For though that neede them greeuouſly do bite,
Yet is their minde for all their pouertie,
To keepe with them of children great plentie.

And

Mendicantes improbi.

Tot mendicorũ cernis, fraudesq; dolosq;. Vt meritò hos fatuis grãdibus accumulẽ. Vtiliùs esurienti panis tollitur, si de cibo securus iniustitiam negligat: quàm esurienti panis frangatur, vt iniustitiæ seductus acquiescat

And though that they might otherwise well liue,
And get their liuing by labour and busynes,
Yet fully they their mindes set and geue,
To leade this life alway in wretchednes:
The clerke, frere, or monke, which hath store of riches
For all his life, if he it gyde wisely,
Will yet the beggers office occupy.

Cauariciæ de prebendis.
Prouerb. xxiij.

Such oft complayne the charge of pouertie,
In garmentes going ragged and to rent:
But yet haue they of riches great plentie,
Which in good vse can neuer of them be spent,
Almes is ordeyned by God omnipotent
And holy Church, for to be geuen in deede,
Unto good vse, and such as haue moste neede.

Luke. xi.
Toby. iiij.
and. xij.

Almes is ordeyned by God our creatour
For men that liue in neede and wretchednes,
Therewith their paynefull liues to succour,
And not for riche that liues in viciousnes:
But yet such caytifs boldly in dare presse,
For their lewde life without all maner drede,
This almes taking from them that haue moste nede.

Eccles. iij.
Psalme. xl.

The

Daniell.iiij.

The Abbot, the Priour, and also their couent,
Are so blinded with vnhappy couetise,
That with their owne can they not be content,
But to haue more they alway meane deuise:
Yea, in so much that some haue founde a gyse,
To fayne their brethren taken in captiuitie,
That they may begge so by aucthoritie.

They fayne miracles where none were euer done,
And all for lucre, some other range about
To gather and begge with some fayned pardon,
Eccles.vij. And at the alehouse at night all drinketh out:
So runne these beggers in company rowte,
By streetes, tauernes, townes and villages,
No place can well be free of their outrages.

Some begge for buildinges, some for reliques newe
Of holy saintes of countreys farre and strange,
De pen. & re. cum ex eo. And with their wordes fayned and vntrue,
For cause of lucre about they runne and range,
But in a simple village, farme or grange,
Where as these beggers moste simple men may finde,
With their false bones as relikes they them blinde.

Eccles.xix. L. vna c. de mendicis vali. Other being stronge and full of lustynes,
And yonge ynough to labour for their foode,
Geueth their bodyes fully to slothfulnes,
The beggers craft thinking to them moste good:
Some ray their legges and armes ouer with bloud,
With leues and plasters, though they be whole and sound,
Some halt as cripples, their legge fally vp bounde.

Some other beggers fally for the nones,
Disfigure their children (God wot) vnhappely,
Mangling their faces, and breaking their bones,
To stirre the people to pitie that passe by:
Hic plura notantur in libro teutonico. There stande they begging with tedious shout and crye,
Their owne bodyes tourning to a strange fassion,
To moue such as passe to pitie and compassion.

Such yonge laddes as lustye are of age,
Mightie and stronge, and wemen in likewise
Wanton and yonge and lustie of courage,
Geueth them selfe vtterly to this gyse:
The cause is that they labour do despise,
For their minde is in ydlenes to be still,
Or els in vice to wander at their will.

They

They paciently their pouertie abide,
Not for deuotion of heart or of minde:
But to the intent that at euery tide,
Other mens goodes should them feede and finde:
But if they a while haue runne in the winde,
And in their hande the staffe some heate hath caught,
They neuer shall after leaue the beggers craft.

Amonge these beggers also is commonly
Brauling, debate, hatred and chidinge,
Great othes, mockes, falshood and enuy,
And one with other euermore fightinge:
As for their dronkennes and vnsure abiding,
Their ribaudry both in deede and communication,
These are chiefe poyntes of their occupation.

If the begger haue his staffe and his hood,
One bagge behinde, and another before,
Then thinkes he him in the middes of his good,
Though that his clothes be ragged and to tore,
His body nere bare, he hath no thought therfore:
And if some man clothe them well to day,
To morowe it shall agayne be solde away.

And if these caytifs fortune to begge or crye
For meate or money, on woman or on man,
If one to them that, that they aske denye,
And so depart: anon these beggers than
When he is gone, doth wary, curse and ban.
And if another geue them ought of pitie,
At the next alestake dronken shall it be.

But if that I should gather in my barge
All foolishe beggers, and labour or intende
To note all their vices, to sore should be the charge,
And as I suppose, I neuer should make an ende:
Wherfore I councell them shortly to amende,
Or els their lewdnes, sinne, and enormitie,
Shall cause men withdrawe their almes of charitie.

xlij. dist. quiescauens in glo.

¶ The Lennoy of Barklay the translatour.

O people vnthriftie, geuen to ydlenes,
Spending your youth this wise in vanitie,
What ioy haue ye to liue in wretchednes,
Where ye might come to better rowme and degree,
By worke and labour, and so auaunsed be,
Yet begge ye still hauing your ioy therin:

Amend

Amende your foly, and learne ye this of me,
That goddes good should not be spent in sinne.

DE MVLIERIBVS IRACVNDIS.

Sunt pleriq; mares, asinos equitare frequenter
Qui cuperent, si non fœmina prima foret:
Sed quia præcipitem mulier contorquet asellum,
Fœmineo hinc generi pareat vsq; pecus.

Proner.xxi. Ecclesi.xxv.

FOemineum laudare genus mea carmina vellent
Nunc potiùs, sed me causa maligna mouet:
Si natura negat, facit indignatio versum,

Prouer.xxi.

Fœmina me patitur praua silere nihil:
Commendare bonas mulieres semper amabo,
Sed prauas versu dilacerare decet.
Ad quod seeurum facit, & dictare paratum,
Nulla quòd hanc Satyram fœmina docta leget:

Cornelia.

Gracchorum mater leget hos Cornelia nunquàm
Versiculos, mulier nulla deserta leget:
Propterea audaci depromam carmina vultu,
Laudabo iustas, dilaniabo malas.

Ecclesi.xix.

Fœmina quæ Sophiæ iucundo lacte fouetur,
Et quam delectat cum probitate decor:
Non facilè ad crimen putidum, moresq; pudendos
Corruit, aut tentat dedecus atq; nefas:

Ecclesi.xxvi.

Fœmina iusta quidem mulcet pleruną; maritum
Iratum, placat sæuitiamq; viri.

Hester.v.

Rex quondàm Assuerus mandauerat ense necandos
Hebræos cunctos, & iugulare viros:
Hester sed verbis placabat pectora regis,
Iratum blanda mollijt atq; prece:

Abigayl. i.Reg.xxv.

Rex pius a Nabal spretus, lenitur ab vna
Abigayl, gladium, continuitq; manum.

Ecclesi.xl. Prouerb.v.

Consilium dat casta bonum, dat fœmina mores
Ingenuos, mala sed non pia vota parit.

Salomon iij.Reg.xi.

Consilio Salomon mulierum infectus iniquo,
Vt coleret falsos in sua damna deos.

Ecclesi.xlvij. Prouerb.xi. and.xxv.

Linguulaca est mulier, semper profundere voces,
Verba dira cupit, & sine fine loqui.

Ecclesi.xxv. Ecclesi.xlij.

Pierís innumeros pullos eduxerat olim,
Longiùs emisit semina pica loquax.

Ouid.v.Meth.

Erue diue pater, rex cœli, & conditor orbis,

Prouerb.ij. Ecclesi.vij. Ecclesi.ij. Prouerb.vij. Iuue.vi.Saty.

A nequam & praua nos muliere precor:
Est picis similis mulierum garrula turba,
Quæ garrit, queritur, eiulat, atq; furit.
Fœmina quæ semper nocturnis litigat horis,

Et pacem

Et pacem in strato non sinit esse thoro:
Murmurat & tacitos blactit malesana susurros,
Atq; molesta viro litigat illa nimis: Prou.h.c.v.
Fœmina sæpè etenim versuta est atq; maligna, Ecclesi.xix.c.xxv.
Vt sibimet prudens, imperet vsq; viro:
Nec poterit tolerare boni documenta mariti,
Nec vult pacifici vota tenere viri.
Sæpè cadit iustus metuenda in damna maritus, Ecclesi.vij.
Vxoris temeræ quæ sibi lingua parit.
Amphion testis, Thebanæ conditor arcis: Amphion.
Vxoris Niobes crimina morte luit. Ouid. vi.meth.
Si fas vsq; loqui foret his, Calphurnia nudum Calphurnia.
Monstraret clunem, & posteriora viris. i.l.ff.de post.
Nulla adeò in terris animancia, siuè creata,
Quantùm fœmineum concitat ira genus. Ecclesi.xxv.
Fœmina dùm insanit malefido agitata furore,
Seuitiam superat, dira leæna, tuam:
Seuior hyrcana est hæc fœmina tigride, raptos
Dùm catulos sequitur, fœmina sæua magìs:
Exemplum præbet nobis irata Medea,
Natos truncauit quæ furibunda suos.
Exemplumq; dabit nobis simul impia Progne, Medea de qua.
Quæ teneri nati membra necata coquit. Sene.in.med.
Quòd nisi perdoctus Iuuenalis cuncta referret Progne de quo.
Crimina, quæ mulier fingere sæpè solet: Ouidius.vi.me.
Vellem quandoquidem ritus memorare vetustos
Fœminei generis, & recitare dolos.
Cor mulieris enim cunctis spinosius herbis, Ecclesi.vij.
Felle tumet semper, pectora bile dolent,
Nil manet intactum putido mulieris ab ore:
Perturbant mores fœdera iura fidem.
Et fœdant thalamum sacrum, nec pronuba Iuno Ecclesi.xxv.
Has vetat in vetitæ crimina legis agunt.
Fida comes nulli mulier vult esse marito, Prouerb.ix.
Grande supercilium fœmina praua gerit. Ecclesi.xlvi.
Euacuat loculos nummis, & conterit omnes
Census, atq; domus pensitat acta nihil. Iuuenalis.
Sunt tria sollicitant quæ terram, quæ mare quartum,
Quod nec terra potest, nec maria vlla pati: Prouerb.xxv.
Seruus qui factus dominus, magnusq; patronus,
Tum fatuus totiens ebrius atq; satur:
Dein furiosa quidem mulier, præcordia cuius
Liuor edax semper, iraq; sæua rapit:
Quartum quod superat cuncta hæc: ancilla superba,
Hæres quæ dominæ sit citò facta suæ.
At modò de tali cupio muliere silere, Iuuenalis.
Præbet quæ poclis dira venena viro.

Agrippina.
Pontia.
Danaides.
Clytimneſtra.
Lucretia.
Thais.
Portia.Catho.
Sabina.
Prouerb.xij.
Eccle.xxv.& xxvi.

Qualis Agrippina, aut veſanæ Pontia mentis.
Quales & ſatyri, pagina docta notat.
Bælides occurſu terrent modò corda virorum.
Sæua Clitimneſtra, & fœmina quæq; mala.
Iungitur in thalamis Lucretia rara maritis,
Thais habet partes perfida in orbe ſuas,
Portia rara hodiè contingit iuncta Cathoni,
Nec multis nubit caſta Sabina viris:
Fœlix qui poterit mulierem ad vota tenere
Vſq; ſua, & caſtum continuare thorum.

Of the yre immoderate, the vvrath and *great lewdenes of women.*

¶ For wrathfull men I purpoſed to ordeyne
A ſlowe Aſſe, their haſtines to aſwage,
But nowe muſt they forgo that beaſt agayne,
For wemen clayme the ſame by their great rage,
Their furour paſſeth in dede and in language
All men in earth, none may with them compare,
He is well happy which may of them beware.

Ira muliebris

Mulierem bonam quis inueniet, procul et de vltimis finibus precium eius. Melius eſt habitare in terra deſerta, quam cum muliere rixoſa & iracūda. Commorari leoni & draconi placebit plus quā habitare cum muliere nequam. Breuis omnis malicia ſuper maliciā mulieris: & non eſt ira ſuper iram mulieris.

Prouerb.xxi.
Eccleſi.xxv.

My balade bare of fruite and eloquence,
And I alſo with all my heart and minde,

Would

Would wemen laude and prayse with reuerence,
And namely suche as are founde true and kinde,
But of that sort but fewe a man shall kinde,
So the ill cause, and their nature cruell,
To say the truth doth me constrayne and binde,
And of their vices somewhat briefly to tell.

I haue long loued, loue nowe, and euer shall,
Them to commende that in vertue haue delite,
And that are good and chaste, namely of all
But bad, that are full of wrath and despite,
It is conuenient of their madnes to write,
And their conditions reproue without all drede,
So am I bolder and readier to endite,
For no wise woman shall these rebukes rede.

Prouerb.xvii.

The mother of Graccus, Cornelia prudent,
Chaste and discrete, and of beautie soueraine,
Shall not my Balade read, for hir intent
was euer in vertue hir honour to maintayne:
No godly woman that doth from sinne refrayne
Shall I dispraise, but rather them defende,
Therfore in my wordes I shall boldly and playne,
Lawde iust and good, and the euill discommende.

Cornelia.

Shye that hath bene brought vp in honestie,
Feeding hir minde with wisedome and prudence,
And kept hir good name in youth by chastitie,
The feare of God alway in hir presence,
Suche runne not lightly to vile sinne and offence,
And doth nothing but good and commendable,
O that suche one is worthy reuerence,
Better then all golde, then riches more laudable.

Eccles.xix.

Eccles.xxvi.

A woman iust and to goodnes inclinde,
If wrath and yre hir husbande do inflame,
With hir good councell shall mitigate his minde,
And pease his wrath: an example of the same
We haue by king Assuerus by name,
Which commaunded all the Hebrues to be slayne:
But his queene Hester worthy in dede of fame,
with hir fayre wordes appeased him agayne.

Hester.v.

The kinge Dauid despised by Nabal,
That wrong purposed to punishe hastily,
Yet was he appeased by a woman liberall,
Abigayl by name, whiche very womanly

Abigayl.
i.Reg.xxv.

Cauſed him that yͤe to temper by and by,
Eccleſi.xlviij. His hande withdrawing and ſwoꝛde of punishment:
Pꝛouerb.vi. So good women councell well and rightеoully,
But the euill geue councell after the woꝛſt intent.

Salomon. Salomon the wiſe infect with the folly
iij.Reg.xi. Of womens councell and blinde aduiſement,
To his great hurt fell to Idolatry,
Renouncing the ſeruice of God omnipotent,
Of womans tongue who can the malice ſtent,
Eccleſi.xlvij. Foꝛſooth no man,foꝛ all their felicitie
Pꝛo.ix.c.xxv. Is ſet in ſpeaking of woꝛdes impꝛudent,
Foꝛ in their tongue is all their crueltie.

Their cruell tongue is ſharper then a dart,
Eccleſi.xxv. Therwith they labour to bꝛing men to yll name,
And with the ſame they ſtrike ſome to the heart
Eccleſi.xlij. With thoughtfull wound,no thing can heale the ſame:
They neuer haue done,and yet haue they no ſhame,
Without occaſion to chide with noyſe and cry,
In cruell woꝛdes is all their mirth and game,
Sowing their ſede of chattering like the pyе.

Pꝛouerb.j. O God aboue,O king moſt gloꝛious
Of heauen and earth,the which haſt rauiſhed hell,
Eccleſi.vij. Deliuer vs from the tonges venemous
Of frowarde wemen curſed and cruell,
Foꝛ a thouſande mo miſchieues then man can tell
Pꝛocede of their mad and diſoꝛdꝛed language,
Eccleſi.xlij. One woman chiding maketh greater yell,
Pꝛouerb.vij. Then ſhould an hundꝛed pyes in one cage.

Iune.ſaty.vi. The poꝛe huſbande with ſome is ſo beſted,
That he no reſt hath one houre of the day,
Noꝛ in the night when he is in his bed,
Eccleſi.xxvi. There ſtye him teacheth a bꝛauling crede to ſay:
And if he there ought vnto hir denay,
She groneth,grutching with hir complayntes ſtill,
Yea foure dayes after let him do what he may,
Pꝛou.j.c.v. He ſhall hir not aſwage til ſhe haue chid hir fill,

Thus is hir chiding to this poꝛe man great wo.
Eccle.xix.c.xxv. Moꝛeouer,in woman is gyle and ſubtiltie,
And ſecret malice,which none can take hir fꝛo,
And foꝛ that ſhe would fayne commended be,
She him commaundeth,as much moꝛe wiſe then ſhe
In hir owne conceipt,deſpiſing his doctrine.

And

And if hir husbande to any thinge agree,
By no maner meane will she therto encline.

She will that nothing be perfourmed of his will, Ecclesiastes. vij.
All must be ruled after hir foolishe minde,
And that in thinges wherin she hath no skill:
So oft the husbande lautlesse great hurt doth finde,
And also losses which his heart sharply binde,
By the lewde dedes and language of his wife,
And though a womans wordes be but winde,
Yet of them growe both murther, losse and strife.

Right so Amphion of Thebes mighty king, *Amphion. Ouidius vi meth.*
For the offences and selfe will of his wife,
Because he did hir will in euery thing,
For his owne folly at laste he lost his life:
Wordes among wemen is common and rife,
And feare of shame from many gone is quite. *Calphurnia in. l. ff. de postu.*
So one Calphurnia in a case playntife,
Hir bare tayle shewed to the Judge in despite.

But for to speake of womans wrath and yre,
No beast on earth to wrath is so inclinde
As she, hir wrath in heate passeth hote fyre,
No tong can tell the rancour of hir minde:
This wrath in woman is rooted so by kinde,
That if she be once set in hir madnesse,
She passeth all the cruell beastes of Inde,
The beare, the wolfe, fell lion, and the lionesse.

The cruell Tigre to woman is not like,
Which, when hir whelpes from hir den taken be,
Rangeth about in furour them to seke,
For madnes gnawing, and tearing stocke and tree,
A wrathfull woman is yet more mad then she.
Cruell Medea doth vs example shewe, *Medea de qua Seneca in me.*
Of womans furour, great wrath and crueltee,
Which hir owne children did all to peeces hewe.

Progne also may be to vs example,
Which sodde hir owne childe after she had him slayne,
The story in Ouid is written longe and ample:
But if Iuuenal had not written playne
Of women the wrath, their crueltie and trayne,
The same should nowe haue written ben by me,
But folly it is to write the same agayne,
Therfore I leaue it because of breuitie.

Ecclesi.xxv. The heart of woman is ay deuising stormes,
Discrypt and cautel, falshode, leasing and gyle,
It is more sharpe then knife, pricking as thornes,
If she be pacient it lasteth but a whyle,
Hir stomache swelleth by bitter gall and bile,
Hir body full of rancour and madnes,
But where she setteth man by worde to reuile,
From hir stinking mouth commeth all vnhappines.

Ecclesi.xxv. No maner vice shall she vntouched leaue,
She troubleth maners of men that are laudable,
And of their good name doth falsly them bereue,
She troubleth right and peace most profitable,
Breaking hir fayth by sinne abhominable,
The bed defiling, Dean can not withdrawe
Ecclesi.xlvi. Them from that vice, their minde is so vnstable,
They take their pleasure in sinne agaynst the lawe.

She that hir minde doth to this vice subdue,
Geuing hir body to this misgouernaunce,
To husbande nor to none other man is true,
Yet kepeth she a solempne countenaunce,
As none were like hir in England nor in Fraunce
In al vertues, and knowing nought of sinne:
But if she were well sought, she is perchaunce
A wolfe or gote within a Lambes skinne.

Iuuenalis. A woman is like a clister laxatife
In mans purse, voyding that is within,
If man should euer be ruled by his wife,
Hir proud apparell should make his shirt full thin:
Iswell can some spende as their good man can win,
And muche faster, but if that coyne do fayle,
She laboureth not to get it without sinne,
But craftily to forge it with hir tayle.

I finde in the worlde that there be thinges three
Right harde to knowe, the fourth that no man may
Knowe nor perceiue: first, when a birde doth flee
Along in the ayre, no man can spye hir way,
The way of a Ship in the sea though it be day,
Harde is to see which way the Ship hath gone,
The thirde harde thing as I haue oft heard say,
Is the way of a serpent ouer a stone:

But the fourth way that of all hardest is,
Of ponge man is in youthes lustines.

A vicious womans way is like to this,
Which after her sinne and great vnhappynes,
Feedeth her with meate of blinde deliciousnes,
Then wipeth her mouth, and sayth in audience,
With minde assured, and past all shamefastnes,
I haue not committed ill, sinne, nor any offence.

Three other thinges on earth I finde certayne, Proverb. xxx.
Which troubleth the grounde and also the sea,
The fourth neyther sea nor lande may well sustayne:
The first is a churle that hath a bondman bee,
And so by fortune come vnto hye degree,
The seconde is a foole when he is dronke and full.
The thirde a wrathfull woman full of crueltie,
He that her weddeth hath a crowe to pull.

Yet is the fourth worse and more ekuate,
That is a haude mayde lowe of her linage,
Promoted from a begger, and so come to estate,
Succeeding her lady as heyre in heritage:
Of suche proceedeth much malice and outrage,
Disdayne, great scorne, vilany and debate:
For the frenche man sayth in his language,
Nothing is worse then a churle made a state.

I would fayne cease of womans gile and treason,
And their great falshoode which none can well defende,
I nought will speake, howe some by mortall poyson,
Their husbandes bringe to sodayne death and ende,
Examples abounde, who list thereto intende:
Of Agrippina and Poncia wood of minde, *Agrippina. Poncia.*
Which on their husbandes did mortall hande extende,
Of many such we may in writing finde.

What shall I write the cursed crueltie
Of the sisters of Danaides echone, *Danaides*
Fiftie in number, which by iniquitie
Slewe all their husbandes, reserued one alone.
O chaste Lucres, alas where art thou gone, *Lucretia*
From their presence all women ner the chace,
Thou art beloued nowe almoste of none,
And baudy Thais hath nowe thy rowme and place. *Thais.*

False Clitymnestra cruell of her deede, *Clitymnestra*
May trouble the heartes of all men on the grounde,
And cause them of other suche to take heede,
Whose manifolde malice doth minde of man confounde.

The

Portia Cathonis.

The prudent Portia to fewe men nowe is bounde,
Or associate by the way of mariage,
This Portia kept her body chast and sounde,
True to her husbande Cato the great sage.

Sabina.

The chaste Sabin is not wedded nowe a dayes
To many men, as she was wont to be,
I meane that fewe encline nowe to her wayes,
Proverb.xix. Eccles.xxv. and.xxvi.
Wherfore I say that well happy is he,
That hath a woman keeping her honestie,
Pacient of minde, in suche is great comfort,
She is a Jewell that loueth chastitie,
It is pitie that so fewe be of that sort.

Ye gentle women, and other great and small,
Be not displeased with these true course sentences:
For certaynely I haue not written all
The vice of women, their sinnes nor offences:
If I had read all the liberall sciences,
And all my life should thereabout intende,
Yet could I neuer write all inconueniences
By women done, nor their malice comprehende.

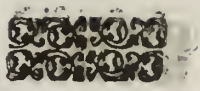
But while I liue, the good I will commende,
And them exalt at euery time and season,
I may haue leysure ynough thereto tindend,
Since of them is no plentie but great geason,
But such fooles as are voyde of all reason,
And shame to all women by their misgouernaunce,
As powling, yre, disceite, selander and treason,
Them shall I blame with wrathfull countenaunce.

¶ The Lenuoy of Barklay the translatour.

¶ Ye wrathfull women by vice lesing your name,
Correct your selfe, and labour ye with payne,
In your liuing for to deserue no blame,
Assay with meekenes to get your name agayne,
By that meane may ye all your will obtayne:
Let chastitie you gyde and pacience,
For to be frowarde (it is a thing in vayne,)
Unto him, to whom ye owe obedience.

The lawe commaundeth you to do reuerence
Unto your spouses with honour and meekenes,
And not displease him by your wilfull offence,
As hasty language, disceyte and vnkindnes:
If ye liue well, then shall God sende riches

To you in earth, with wealth and ioy mundayne,
And if ye fortune to fall into lewdenes,
These great giftes shall ye iustly lese agayne.



DE POTENTIA FATVITATIS.

Stultitia extendit castra & tentoria passim,
Et secum totus militat orbis iners:
Præcipuè stulti, quos magna potentia vectat,
Et qui diuitijs, præsidijsq; valent.

CVm tibi nemo ausit prauos ostendere mores,
Esse scitus qui contendis stultissime diues:
Hinc cæco incedens in tramite, turpiùs erras.
Vis sapiens cunctis reputari, & diciër horis,
Tu licèt insciticæ plenos effuderis orsus.
O quotiens cùm nemo velit præponere stultum
Se laudat, fatuusq; refert mauortia gesta
Plurima, cùm malesana tamen quæ prodit ab ore est
Laus proprio, ascribit solus sibi fortia stultus.
Fortunata nimis tellus quæ principe diuo
Ornatur, quem vix superet vel magnus Vlysses:
Tempora partitur prudens cum tempore versat
Singula, non illum nummus, non munera captant:
Virtutis cultor sed enim, & sua prospera regna.
Væ terræ cuius rex est puer, illius atq;
Consulibus tuceta placent, nocturnaq; vina:
Hic etenim imperium, regnum quoq; dissipat omne.
Stultus in arce sedens palpatus munere spurco,
Inuertit leges, concessus, rostra, virosq;,
Alter amicitiam præfert, insontia damnat:
Sancta hinc simplicitas teriturq;, caditq; nefande,
Æquo deberent libramine iura foueri:
Sed vereor sint pheudo senes quos casta Susanna
Allicit, Andronici pro quo perimatur Onyas.
Vota etiam Benadab fregit dùm munera vidit,
Et Ionatham Triphon per munera missa fefellit:
Sic Romam quondàm tetigit clamando Iugurtha,
Vrbem venalem cùm diceret, & perituram
Munere, si diues emere illam temptet iniquus.
Munera, crede mihi placant hominesq; deosq;,
Omne genus nummum veneratur, pectore vincit
Fortia, inaccessum linquit nihil, omnia vastat.
Quo sibi concumulet numerum, ingentemq; cateruam
Stultitia, & regnet cuncto & dominetur in orbe.

Sapien.vi.
Prouer.xvij.
and.xxiiij.
Eccles.xxxiij.

Psalme.ix.
Prouerb.xxvij.
Eccles.xv.
xxxj.q.ij.pri.
Job.xxxvj.
Prouerb.xx.
Eccles.x.
Sapien.vi.

Ecclesiast.v.
and.x.
Prouerb.xxx.

Sapien.xi.
Eccles.x.

Sapien.vi.
and.xj.
Daniell.xiij.
ij.Mach.iiij.
iij.Reg.xx.
i.Mach.xj.
Iugurtha de quo Salustius.

Ouid.de arte.
Hora.in Epist.
Eccles.x.
Eccles.x.

¶ Of

Of the great might and povver of fooles.

¶ Blinde foly hath her tentes abrode displayde
In euery place, from them no fielde is free,
With her madnes the worlde is whole dismayde,
She hath all men in her captiuitie,
But namely such as are of moste degree,
Of moste riches, power, linage and might,
Under her standard submit them selfe to fight.

Potentia facuitatis.

Omnibus in terris tenet insipientia sceptra, Illius & sequitur regia turba pedes. Rapinas meditatur mens eorum, & fraudes labia eorum loquuntur: Iccirco lapsi in die angustiæ minuetur fortitudo eorum, & lucerna impiorum extinguetur.

Sapien. 6. Prouerb. xvij. and. xxiij. Eccle. xxviij.

Thou foolishe man trusting in thy riches,
Thereby contending to haue preeminence,
Howe be it that thou art geuen to viciousnes,
And none so bolde to shewe thee thy offence,
The more thou erreste in thy blinde negligence:
For if that thou be hye of rowme and name,
If thou offende, the more shall be thy shame.

Psalme. ix.

Though all thy wordes be full of foolishnes,
And all thy deedes to no good ende do come,
Yet wilt thou be reputed in riches,
Before all other, and also in wisedome,
O howe oft times (of these fooles) will some

Commend

Commende them selfe, and laude their glorious name,
When they see that none other will do the same, Prouer. xxvij.

These fooles them boast of deedes of valiaunce.
And worthy actes done by them in battayle, Eccles. xv. xxxj. q ij. pri.
Howe be it that laude whereby man doth auaunce, Job. xxxv.
Him selfe by his owne mouth, is of but small auayle,
And vile before men of wisedome and counsayle:
But suche fooles that of eche hated be,
Them selfe may commend by good aucthoritie.

These fooles say, that lande is fortunate,
Which is gouerned by riche prince or king, Prouerb. xx.
But better is that lande which longeth to a state, Ecclesiastes. x. Sapien. vi.
Which is indued with wisedome and cunning,
Working by councell in euery maner thinge:
For who that reigneth in wisedome and vertue,
The great Ulisses shall scantly him subdue.

A wise Prince gydeth himselfe by reason,
And his Realme by iustice and equitie,
Ordeyning eche thing, according to the season,
Nowe with rigour, and oft by benignitie,
Not being parciall to hye or lowe degree,
No coyne nor bribe can change nor turne his minde,
But so he iudgeth as lawe and right doth binde.

Such loueth vertue, next God omnipotent,
And grace him gydeth with godly chastitie,
Wherby his Realme becommeth excellent,
His lande increasing in great prosperitie,
His counsell discrete and full of grauitie,
Graciously gydeth the subiectes on his grounde,
And so departing, this Prince in heauen is crounde.

Well is that lande, and ioyous may it be,
Which is defended by such a noble estate, Ecclesiastes. vj. and. x.
But wo be that lande, whose crowne of royaltie Prouerb. xxx.
Is geuen to a childe, whose counsell drinketh late,
Geuen to the wombe, to riote and debate:
Suche frowarde counsell shall blinde his innocence,
And cause him decay from his hye excellence.

A foole promoted to riches and renowme, Sapien. xi. Eccles. x.
Sitting in his stage or chayre of rowme royall,
Blindeth iustice, tourning the lawes vpsetdowne,
By vile rewardes and giftes temporall,

Another

Another by fauour letteth true iuſtice fall,
Damning innocence by falſe iniquitie,
Thus falſly ouerthrowen is iuſt ſimpiicitie.

Sapien.vi. and.vij.

Juſtice ought be wayed in an euen balance,
By egall meaſure, all fauour ſet aſide,
Not rigorouſly for wrath or diſpleaſaunce,
The feare of God ought a iudges minde to gyde,
But much I feare leaſt the falſe ſeede abide
In earth yet, of them which by falſe pollicy,
Daniell.xiij. Unto death iudged Suſanna wrongfully.

ii.Mach.iiii. And of Andronicus which hath Onias ſlayne,
Though both be deade, the ſeede of them abide,
Wherof falſe traytours begin to growe agayne,
Infecting falſly the world on euery ſide,
Maſterſhip and money euery thinge doth gyde.
iij.Reg.xx. Benadab by giftes hath broke his othe alas,
i.Mach.xii. Triphon by the ſame diſceaued Ionathas.

In hope of bribes men of great dignitie,
Blindeth the lawes, and ſome doth oft betray,
Their king and countrey ſelling their honeſtie,
Iugurtha, de quo Saluſtius bello Iugurthino. Example of Iugurtha which oft by Rome did ſay,
Ouidius de arte amandi. While he from it departed on a day.
O Rome, Rome, who that had ſtore of golde,
By thy owne gyders thou falſly ſhoulde be ſolde.

Truſt me (on grounde) no maner man we finde,
Of ſo great wrath, malice nor rancoure,
But the holy Croſſe ſhall mitigate his minde,
Horatius in Epiſt. All men doth it great worſhip and honour,
Money ouer man is like a conquerour,
No heart ſo ſtronge which it doth not ouercome,
It is preferred before vertue and wiſedome.

Eccleſiaſtes.x. Eccleſi.x. When money labours, it leaueth nought vndone,
It all ouercommeth the hye and lowe degree,
And ſhortly to ſpeake for a concluſion,
It thouſandes blindeth of men of digintie
With diuers folyes, which they themſelfe not ſee:
Thus doth the number of fooles reygne ſo wide
Ouer all the world, that no man can them gide.

¶ The Lenuoy of Barklay the tranſlatour.

¶ O noble Princes in worſhip decorate,
Inſixe your mindes to vertue and prudence,

Remember

Remember it is more dishonour to a state
Then to a simple man, to fall to vile offence,
And where as of God ye haue preeminence
Aboue iowe people, labour with full intent
To passe them in vertue, and so with diligence,
Learne to liue by the red Rose redolent.

¶ Though that we Britons be fully separate
From all the worlde, as is sene by euidence,
Walled with the sea, and long bene in debate
By insurrection, yet God hath made defence,
And by his prouision ordeyned vs a prince,
In all vertues most noble and excellent,
This prince is Harry cleane of conscience,
Smelling as the Rose ay freshe and redolent.

Drawe neare ye Princes of mindes eleuate,
Wekenes may ye learne being in his presence,
And godly wisedome, as hath appeared late
In diuers dedes done by his excellence,
Subduing without bloud great inconuenience,
Punishing the proud, louing the innocent,
Wherfore to his dedes geue your aduertence,
Folowing the smell of the Rose redolent,

By his reigne is all Englande laureate
With godly peace, not neding great defence,
Murdred is Mars, and with woundes lanciate,
The bondes of peace hath driuen the tirant hence,
Banished is battayle by his magnificence,
And peace confirmed by God omnipotent:
The blinde Venus chiefe ground of negligence,
Is exiled from the red Rose redolent.

In him is iustice with pitie sociate,
Upon the poore he spareth no expence,
Nor of the Church after like maner rate,
Promoting men of wisedome and science,
Seruing his maker with loue and reuerence:
Wherfore O Englande be true of thine intent,
With faythfull heart do him obedience,
Thanke God which hath the rose vnto thee sent.

DE CVRA ASTROLOGIÆ.

Est fatuus siquidem, vanusq́, incredulus atq́,
Ex astris cupiens nosse futura poli:
Rusticus & quiuis indoctus, certat haberi
Astrologus, fatuas fingit Æphimeridas.

xxvi.q.v.non liceat christia. et per totum et xxvi q.vñ. non obseruetis. sequentur. Galath.iiij. xxvi.q vñ.quis existimaret.

Astrologos etiam decet huc accessere vanos,
Atq; mathematicos,ariolosq; simul:
Huc ades astronome,atq; planetista,augur,aruspex,
Sortilige,& quisquis sydera sola colis.
Singula facta hominum parua,atq; minuta recenses
Exponis vano sydera iudicio.
Stultorum in numero plures nunc scire futura
Conantur,rebus peruigilantq; malis.
Astrorum cura est illis,& sydera spectant,
Omne quod ostendunt astra referre volunt.
Archanas rerum causas,elementa,planetas
Spectant,& quicquid lucidus orbis habet:
Errorem hic lunæ varium solisq; labores.
Astrorum motus inspicit,atq; vices,
Hic docet immitis quid sydus triste minetur
Saturni,quid Mars significare velit.
Hic aperit quo læta Venus se proferat astro,
Atlantisq; nepos,Iupiter atq; pius.
Saturno genitos ad furta,& probra resensent:
Quos tamen atq; bonos reddere fata queunt.
Et natos Martis referunt ad tristia bella,
Quos pace interdum cernimus vsq; frui.
Iuste age,nec dubita,sapiens dominabitur astris,
In manibus summi stant elementa dei:
Iudicium siquidem,& mentem vis scire tonantis
Stulte mathematice,ò te furor vnde rapit?
Tu facis,omnipotens tanquam sua fata reuelet
Mortali cuiuis,iudiciumq; poli.
Omnia linquamus Supero, qui cuncta creauit,
Qui nutu cœlum,& sydera clara regit.
Astra quid aduersi possunt portendere? si nos
Defendit? cuius gloria summa,deus.
Quicquid Æphimirides fingunt per inane laborant,
Nil genisis,sortes,nil quoq; fata valent.

xxvi.q.vii. ipsos.

Exodus.xx.

Saturnus.
Mars.
Venus.
Mercurius.
Iupiter.

Titus.ij.
Ptolomeus.

Roma.xi.
Eccles.i.
Psalm.xxxv.
de pe.di.iiij.in domo.
Epheſ.i.
Roma.viij.

xxv.q v.non li.
xxvi.q. ij. admoneat.

Of the vayne care of Astronomie.

The is forsoth of purpose vayne and blinde,
Of minde mis beleuing,and without aduisement,
Whiche stedfastly thinketh in his minde,
To knowe thinges to come playne and euident,
Onely by the starres of the firmament.
Yet charles voyde of cunning and wisedome,
Are nowe a dayes Astronomers become.

xxvi q v non liceat Christia et per totum et

Here call we to our foolishe company,
Such fooles as labour and study with great paym
To iudge the planetes by their Astronomy,

Astrologiæ vanitas.

Futura præscire solius dei est, qui in sui contemplatione etiam angelos illa prescire facit. Non liciat igitur Christianis tenere traditiones Gentilium, & obseruare & colere elementum, aut lunæ, aut stellarum cursus, aut inanē signorum fallatiam pro domo facienda: vel propter segetes vel arbores plantandas, vel coniugia facienda.

And other craftes without profite, and vayne:
Come hither Astronomers, haue ye no disdayne
Ye planetistes and witches, and other of this sort,
Which honour the starres onely as your comfort.

xxvi. q vj. non obe seruetis. &c. sequentur.

Suche iudge the dedes of men both more and lesse,
Expounding the starres by their vayne iudgement,
They labour, wening by their foolishenesse
To knowe the secret of God omnipotent,
On this vayne study so set is their intent,
That what soeuer they in the starres see,
Without all doubt they thinke the same shall bee.

Galathi. iiij. *xxvi q vj quis existimaret.*

On the starres is all their felicitie,
And in the planets are they full diligent,
And then vtter with great audacitie
All that the same do showe or represent:
The priuie workinges of euery element,
And secret causes of other bodies aboue,
They note to knowe to what effect they moue.

xxvi q. vj. ipsos

Exodus. xxij.

Some gase vpon the wandring of the moone,
Another deuiseth the course of Phebus cleare,

Gasing on the Sunne at morning, night or none,
And by other planets sheweth what doth appeare,
Howe some of them when they do gyde the yere,
Engendreth plenty, pleasure, mirth and ioy,
And howe some other doth man and beast destroy.

Saturnus Some teacheth what thing sad Saturne doth manace,
Mars And what cruell Mars doth note and signifie,
Venus Some expoundeth Venus with hir pleasaunt face,
Howe the men bringeth oft time to villanie,
Mercurius Another is in hande to treate of Marcury,
Howe eche of these planets doth men predestinate,
Iupiter And howe Iupiter their wrath doth mitigate.

These fooles say that in their bookes they finde,
That men borne vnder the constellation
Of Saturne, to theft and robbing are enclinde,
Yet finde we suche true oft by probation,
And good and iust without all deception:
They say the children of Mars without fayle,
Shall be disposed and full geuen to battayle.

Yet finde we often by playne experience,
That suche as vnder this planet borne be,
Are not inclined after their sentence,
But geuen ay to peace and tranquilitie:
Right so by Venus we often times see,
That though she dispose hir children vnto lust
And bodily pleasure, yet are they chast and iust.

Thus it appeareth both playne and openly,
That it is folly to geue great confidence
Titus.ij. To the vnsure science of Astronomy:
Ptolomeus Wherfore haue done iust man, note this sentence,
A man of wisedome, vertue and science,
If he the wayes of vices set aside,
Shall rule the starres, and they shall him not gide.

Thinke well the starres and eche element,
Roma.xi. The hole firmament and planets euerychone,
Stande in the handes of God omnipotent,
None can them gide saue this hye Lorde alone:
Therfore mad man let thy folly be gone,
Eccles.i. Write thou knowe the secretes of thy creatour,
Psal.xxxv. Leaue of thy blindnes, thy folly and furour.

Takest thou this labour and charge vpon thee,

As who sayth, God which reygneth eternall
Woulde shewe his secretes and godly pyuitie,
By starre or planet to any man mortall,
Wherfore it is best me thinke that we leaue all
Unto the iudgement and will of God aboue,
Which geueth all, howe soeuer the starres do moue.

De pe. dis. iiij. in domo

He by his might hath made the firmament,
With all the starres and planets of the same,
Which at his will are euer obedient,
And he them ruleth, therfore what hurt or shame,
What misfortune, aduersitie or blame,
Can all the planets to man or childe pretende,
If God most glorious by his might vs defende.

Ephes. i. Rom. viij. xxvi q v non lz

Thus is it folly, voyde labour and vanitie,
To geue great credence vnto Astronomy,
It is great folly also in certayntie,
To trust vnto fortune, to byrth or destyny,
A vertuous liuer may all the same defye:
Liue well, and then trust surely to Gods grace,
The starres ne fortune shall in thee haue no place.

xxvi q vij admoneat

¶ The Lenuoy of Barklay.

¶Leaue of your folly which labour this science,
And let this your cloked errour be refused,
Unto the starres geue not to great credence,
For many one therby haue bene abused,
And many one haue studied sore and mused,
To write Prognostications which haue ben found
Of none effect, and then fally excused,
For suche shewe before after as they are bound.

DE GEOGRAPHIA REGIONVM INQVISITIONE.

Qui cœlum & terram, latum metitur & orbem,
Climata describit, & memorat populos:
Hic fatuum instantem crassa a ceruice repellat,
Nil bonitatis habent hæc monumenta quidem.

NOn satis est sapiens, non est ratione politus,
Sed nostra in naui carbasa plena trahat:
Qui latera immensi mundi metitur, & orbis
Climata, stat fatua circinus inq; manu,
Nosse cupit cunctas regiones, & loca cuncta:
Humano siquidem, cognita non generi
Nunc orbis lati metas, longosq; reflexus,

Plini. li. ij. circa prin.

xxvi. iiij. c. igi.

Esa.xl.c.xlviij. Ecclesi.iiij. ij.Corin.x. Abacuc.iij.

Pensantur, fatuos sedula cura mouet.
Noscere conantur gentes quas spectet Eous,
Quas calor australis, occiduusq; tepor,
Stultus hyperboreum mensuram flectit ad axem,
Et quærit populos hac regione feros:
Mensuratq; vrsam digitis quandoq; minorem,
Quo populos tali sub regione notet.
Europæ atq; Asiæ spacium collustrat vtrumq;,
Græcos, Æolios, Cappadochas, Cylices,
Et Libyæ gentes rutilo sub sole iacentes:
Athlantem & Calpen, Herculis atq; fretum:
Semotam Thylen, quærit vel in orbe Britannos
Extremo, & radio Theutona claustra notat:
Nosseq; vult tumido positas in gurgite gentes,
Et causas reflui succiduiq; maris.

Strabo. Ecclesi.vij. Plinius. Ptolomeus. Sapien.iij. Hiere.ij. Ezech.xiij. Ecclesi.xxxiiij. Ferdinandus Hispaniarum rex.

Præstita Cosmographi lustrat documenta Strabonis,
Intactum toto nil sinit orbe quidem.
Quid Geometer enim tantas in pectore curas
Concipis? incassum circulus ista terit.
Plinius errauit, quamuis spectabilis auctor,
Errores varios & Ptolomeus habet.
In vanum siquidem multorum corda laborant,
Rebus in incertis quos ita sudor agit.
Antea quæ fuerat priscis incognita tellus,
Exposita est oculis & manifesta patet.
Hesperiæ occiduæ rex Ferdinandus, in alto
Æquore nunc gentes repperit innumeras.

Of the foolishe description and inquisition *of diuers Countries and Regions.*

¶ Who that is busy to measure and compace
The heauen and earth, and all the worlde large,
Describing the climates and folke of euery place,
He is a foole, and hath a greeuous charge
Without aduauntage: wherfore let him discharge
Him selfe of that foole which on his necke doth sitte,
About such follies dulling his minde and witte.

Plinius libro secundo circa principium.

That foole of wisedome and reason doth fayle,
And also discretion, labouring for nought,
And in this ship shall helpe to drawe the sayle,
Which day and night infixeth all his thought,
To haue the whole world within his body brought,
Measuring the costes of euery realme and lande,
And climates, with his compace in his hande.

He coueteth to knowe and comprise in his minde,

Euery

Mathematicæ superstitio.

Stultior ille quidē qui mensurā vndiq; terræ metitur, nec se nec sua scire valet. Furor est, profectò furor est, egredi mundū, & tanquam interna eius cuncta iā sint nota: ita scrutari extera. Quasi veró mensuram illius rei possit agere, qui sui nesciat, aut homines possint videri, quæ mundus ipse non capiat.

Euery region and euery sundry place,
Which are not knowen to any of mankinde,
And neuer shall be without a speciall grace:
Yet such fooles take pleasure and solace,
The length and breadth of the world to measure,
In vayne busynes taking great charge and cure.

xxvi.q iiij.c, igitur.

Esa.xl. and.xlvij.
Ecclesiastes.iiij.
ij.Corinth.x.

They set great study, labour and busynes
To knowe the people that in the east abide,
And by and by their measures after dresse,
To knowe what folke the west and north part gyde,
And who the South, thus all the world wide,
By these fooles is meated by geometry,
Yet knowe they scant their owne vnwise body.

Abacuc.iij.

Another laboreth to knowe the nations wilde,
Inhabiting the world in the North place and side,
Meting by measure countryes both fierce and milde,
Under euery planet where men sayle, go, or ride,
And so this foole casteth his wit so wide,
To knowe eche lande vnder the firmament,
That thereabout in vayne his time is spent.

Then

Then with his compace draweth he about
Europe and Asia, to knowe howe they stande,
And of their regions not to be in doubt:
Another with Grece and Sicil is in hande,
With Apuly, Afrike, and the newe founde lande,
With Numidia, and where the Morians do dwell,
And other landes whose names none can tell.

He measureth Athlant, Calpe, and Capadoce,
The Sea of Hercules, Granado, and Spayne,
The Iles thereabout, shewing all in groce,
Throwing his measure to Fraunce and to Britayne
The more and lesse, to Flaunders and Almayne,
There is no Ile so litle that hath name,
But that these fooles in hande are with the same.

And regions that are compassed with the sea,
They busyly labour to knowe and vnderstande,
And by what cause, nature or propertie,
The Sea doth flowe, not ouercouering the lande,
So he describeth his circle in his hande,
Strabo. The whole worlde, leuing nothing behinde,
As in the doctrines of Strabo he doth finde.

Which wrote in bookes, making declaration,
Sometimes him grounding vpon aucthoritie,
Ecclesiastes.vij. Howe eche Realme and lande had scituation,
Some in brode fieldes, some closed with the Se:
But ye Geometrians that of this purpose be,
Ye are but fooles to take such care and payne,
About a thing which is fruitlesse and vayne.

It passeth your reason the whole world to discusse,
And knowe euery lande and countrey of the grounde,
Plinius. For though that the noble authour Plinius
The same purposed, yet faulty is he founde:
Ptolomeus. And in Ptolomeus great errours doth habounde,
Though he by aucthoritie maketh mention
Of the description of euery region.

Since these authours so excellent of name
Haue bookes composed of this facultie,
And neuer could perfectly perfourme the same,
Forsooth it is great foly vnto thee,
Ecclesi.xxxiiij. To labour about such foolishe vanitie:
Ezech.xiij. It is a furour also one to take payne
Sapien.iij. In such thinges as proued are vncertayne.
Jeremy.ij.

For

For nowe of late hath large lande and grounde
Bene founde by maryners and crafty gouernours,
The which landes were neuer knowen nor founde
Before our time by our predeceſſours,
And hereafter ſhall by our ſucceſſours
Perchaunce mo be founde, wherein men dwell,
Of whom we neuer before this ſame heard tell,

Ferdinandus that late was king of Spayne,
Of lande and people hath founde plentie and ſtore,
Of whom the biding to vs was vncertayne,
No chriſtian man of them heard tell before:
Thus is it foly to tende vnto the lore,
And vnſure ſcience of bayne geometry,
Since none can knowe all the world perfectly.

¶ The Lennoy of Barcley.

¶ Ye people that labour the world to meaſure,
Thereby to knowe the regions of the ſame,
Knowe firſt your ſelfe, that knowledge is moſte ſure:
For certaynly it is rebuke and ſhame
For man to labour onely for a name,
To knowe the compaſſe of all the world wide,
Not knowing him ſelfe, nor howe he ſhould him gide.

DE EO QVI NON VVLT ESSE FATVVS.

Marcia cum docto certauit Appolline, victus
Amiſit palmam, perdidit atq; cutem.
Attamen in manibus pendebat fiſtula ſtulti,
Et fatuus manſit Marcia vt ante fuit.

QVilibet hanc fatuus naturam continet in ſe,
In ſolita vitæ proprietate manens,
Rideri quòd non ſentit ſe, illudiër atq;,
Marcia propterea decoreatus eras.
Nam Phœbum cithara doctum irritauerat ille
Ad pugnam, propter quam ſine pelle iacet.
Huius ad exemplum, tantis obducta tenebris
Stultorum mens eſt, & ratione carens:
Vt fatuus quiſquis ſe tempore credat in omni
Prudentem, ſapiat cùm tamen ipſe nihil:
Nec tamen aduertit riſus, hominumq; cachinnos
De ſe ſic fieri, nec vidit auriculas.
Seria cuncta putat, cùm riſu illuditur ipſe,
Quæq; audire cupit, credit & illa libens.
Tibia dependet ſolitis innexa lacertis,

Prouer.xxvi. and xvi. Ouid.vi.Meth. Ouid.vi.faſt. Iuuenalis.

Eccleſ.y. Prouer.xxvi.

Eccleſ.xx. Sapien.iiij.

Eccleſ.xix.

Stultitiæ

Ouid de triſtibus. Prouerb.xix.

Stultitiæ ſignum præbet vbiq; ſuæ.
Si quis opes multas locupleti poſſidet arca,
Theſauros magnos & tenet in cumulo,
Hunc plures vigili curſu ſectantur amici,
Semina qui cumulent ad ſcelus atq; nefas:
Luke.xv. Et ſpoliant ſtultum iuuenem, vacuumq; relinquunt,
Prodigus his ſocijs heu bona cuncta terit.
Tullius de amicitia. Ampliùs & vacua dum nil ſeruauit in arca,
Nec res occulto ſenſit abire dolo:
Factus inops tandem, cunctis priuatur amicis,
Et refugit fatuum perfida turba procul.
Acclamat ſuperos, & triſtia verba profundit,
Pœnituit tandem, at ſera querela nimis.
L.ius alimentorum.ff.vbi pub. edu.debe. Prouer.xxviij. Qui res tam multas vno conſumit in anno,
Ad curſum vitæ quæ ſatis vſq; forent.
Eſt fatuus, vafris res compartitur, at illi
Plus nummum quærunt quàm vel amicitiam:
Ex quo paupertas, contemptus, riſus, egeſtas
Proueniunt, ſtultus & ſine honore ſedet.

Of him that vvill not ſee his ovvne foolishnes, and that ſtriueth againſt his ſtronger.

Non velle ſtultitiam propriam recognoſcere.

Si contuderis ſtultum in pila quaſi priſanas, feriente deſuper pilo, non auferetur ab eo ſtultitia eius. Plus proficit correctio apud prudentem, quàm centum plagæ apud ſtultum. Expedit magis vrſe occurrere raptis fœtibus, quàm fatuo confidenti ſibi in ſtultitia ſua.

¶ The foolish Marcia did with Appollo striue,
But he ouercome, lost soone the victory,
And for his foly was fleyed being aliue,
For that he compared to ioyous armony
His foolishe Bagpipe voyde of all melody,
Yet kept he still his bagpipe in his hande,
Not willing his foly to knowe nor vnderstande.

Ouer all the worlde eche foolishe creature,
If he by his foly or negligence offende,
Hath such condition within him by nature,
That to mens mockes nought will he intende,
Nor knowledge his foly, nor study to amende,
But as one obstinate, continue in his sinne:
O foolish Marcia, for this thou lost thy skinne.

Prouer.xxvi. and.xvi.
Ouid, vi, Meth,
Ouid, vi, fastorum
Iuuenalis

This foolish Marcia with Phœbus did contende,
Comparing with him in songe of Armony,
But for that Marcia could not his part defende,
He fleaed was aliue muche piteously:
To whose example we see that commonly
Many mad brayned and blinde fooles are aliue,
Which voyde of reason, with prudent men dar striue.

Eccles.ij.
Prouerb.xxvi.

And euery foole that is voyde of discretion,
At all times thinketh himselfe wise and prudent,
Though he be destitute of wisedome and of reason:
Such are so blinde that they can not aduise,
Howe men by mockes and scornes them despise,
Laughing to derision their maners and lewde deede,
Yet see they not the fooles eares vpon their head.

Eccles.xx.
Sapien.iiij.

This foole thus laughed to scorne and derision,
Taketh all in sport, laughing with them also,
Not thinking him contemned for his mad condition,
Lewde and disordred: but where soeuer he go,
He best is content with them that so will do.
He loueth to be flattered and clawed by the sleue,
That thing that he would here, he gladly doth beleue.

Eccles.xix.

Who that him prayseth in scorne and in mockage,
And in derision doth magnify his name,
Anone he enclyneth vnto that lewde language,
Auaunsing him selfe, and presuming on the same,
Striuing with his better to his rebuke and shame,
So hangeth on his shoulders his pipe continually,
Whereby men may his lewdnes notifye.

Ouid de triſti, Prouer.xix.

If ſuch a foole haue patrimony and lande,
Or in his cofers great treaſure and riches,
He ſhall haue frendes and felowes at hande,
To egge him forwarde vnto vnhappynes:
Luke.xv. And ſowing in him ſeede of muche vnthriftynes,
And then to ſpoyle him, and leaue him poore and bare,
Wherby he after muſt liue in payne and care.

Waſtfull youth oft ſpendeth all his whole ſubſtaunce,
On ſuch felowes folowing alway their minde,
Renning hedely to vngracious gouernaunce:
Tullius de amicitia But when of his good no more is left behinde,
And he their falſhood and priuy gyle doth finde,
He then aduiſeth him of his olde eſtate,
Beginning to ſpare, but then it is to late.

So when he by them is brought to pouertie,
Hauing nothing his body to ſuſtayne,
Then all his frendes away faſt from him flee,
As trayters vntrue, leauing the foole in payne,
Then cryeth he on God, and ſore doth him complayne
With wofull wordes, mourning with heart full faynt,
And then forthinketh, but late is his complaint.

L. ius alimentorum ff. xv. pub. edu. debe. But who that in his coſtes is ſo rife,
That he that ſpendeth within a yere or twayne,
Which were ynough the dayes of his life,
With honeſt rule his body to mayntayne,
He is a foole ſpending his good in vayne:
Prouer.xxviii. But they on whom he ſo his good doth ſpende,
Shall more to his money, then to his loue intende.

Wherof proceedeth pouertie and contempt,
Scorne and deriſion, neede and aduerſitie,
And from all honour theſe fooles are exempt,
That thus waſte their goodes in prodigalitie:
For who that is of ſmall power and degree,
And with his betters will in expence ſtriue,
Without all doubt that foole ſhall neuer thriue.

Additio Alexandri Barcley And alſo fooles that ſtriueth in the lawe,
Againſt an eſtate them paſſing in riches,
Shall their owne fleſhe vnto the bones gnawe,
Or he that is voyde of reaſon, and witles,
And dare preſume by his preſumpteouſnes,
Againſt a man of hye wiſedome and lore,
He ſhall bide a foole, euen as he was before.

Ye fooles boyde of wisedome and science,
That will presume with cunning men to striue,
And ye feble fooles that by your insolence,
Thinke you more strong then any man aliue,
And ye poore fooles which labour to contriue,
Men to ouercome, suche as are better then ye,
I you ensure that ye shall neuer thriue,
But eyther be brought to shame or pouertie.

And thou that art a courtier or a knaue,
Or a bonde churle, and all thy whole linage,
Thinke well thou shalt but small profite haue,
To striue with thy master come of hye parage,
I finde it moste for mans aduauntage,
Within his bondes his body to preserue,
And not in riches, strength, wisedome or language,
To striue against the streame, least he in swimming sterue.

DE NON INTELLIGENTIBVS LVDOS.

Qui vult cum pueris & stultis ludere, debet
Illorum lusus & tolerare iocos.
Ad clauum ne sit nauis reuocandus, & alta
Vela trahens malum frangat & inde ratem.

LVdere cum fatuo qui vult, tolerare nec ipsum — Math. vij.
Cogitat, ad fatuos connumerandus erit. — 1. dist. in prin.
Cum puero siquidem qui vult contendere, stultus
Si non ipsius ludrica ferre potest.
Stultus & hic pariter mouet ad conuitia risum, — Prouer. xxvi.
Æbrius, obtusus, dicitur atq; puer:
Qui vult cum pueris & stultis sæpè iocari, — Eccles. i.
Alternis vicibus ludrica verba ferat.
Venari qui vult, opus est vt retia ponat,
Sectetur canibus, cumq; labore feras.
Quisquis fortè globo cupiat subuertere stantes,
Erigat ille simul mox quoq; pyramides.
Pro verbo verbum, pro lusa ludrica dantur, — Eccles. xix.
Stultus qui poterit non ita ferre vices.
Intollerabilius tamen est & semper iniquum, — Psal. xxxvij. Roma. vj. 1. Thes. v. 1. Peter. iij.
Pro pietate bona reddere fortè malum.
Hæc fatuos natura manet, quòd rarius vsquam
Condignas referunt pro bonitate vices.
Versari sapiens vir cum prudentibus optat, — Prouer. xiij. Eccles. xiij. and. xxviij. Prouer. xxvij.
Cum fatuo stolidus quærit habere locum.
Quòd fatuus tolerat nullum, sua sola putanda est
Ambitio, cunctos nam regere ipse cupit.

c.quia per ambi. de elec.li.vj.

Est dolor in stolido vehemens, si præsidet illi
Prudens, se meritum nam putat esse virum:
Insipiens solus scepta tenere petit.

Luke.i. Hester.iij.

Non vult ferre parem, maiorem ferre recusat,
Cuncta sibi in terris inferiora putat.
Gaudia non Aman malesanus tanta putabat,
Quòd cuncti colerent omnia iussa viri.
Quantus erat dolor huic, quòd Mardochæus apella,
Non caput atq; genu flectere vellet ei,

Eccles.viij. Pro.xxij.

Qui sapiens igitur dici cupit atq; probatus,
Insanos fugiat, insipidosq; viros.

Of fooles that vnderstande not game, and *can nothing take in sport, and yet inter-* mitte them with Fooles.

¶ Who that with foles or childzen will play,
Or meddle with suche as wit and reason want,
He ought them to suffer, folowing their way,
And them endure as for that small instant,
Least for his maners mad and ignozaunt,
I call him hither to gyde the helme and sayle,
If the ship breake, the lesse is his auayle.

stocum non intelligere.

Ludere cum fatuis qui vult pueris ve benigne. Illorum tolleret verbera, verba, iocos: A facie verbi parturit fatuus tanquã gemitus partus infantis: Sagitta infixa femori canis, sic verbũ in corde stulti: Ludus autem noxius in culpa est.

That man shall one be of our foolishe sort,
Which without wisdome and aduisement,
Will busely with fooles and children sport,
And can not them indure with meke intent:
And mad he is that will in minde assent,
To haue ado or company with boyes,
And can not suffer their foolishnes and toyes.

Math.vij. i.dis.in prinsi.

He is a foole also that hath great game,
When childe or dronkarde blameth one absent,
If he can not also indure the same,
And quench madnes with wordes pacient:
For without doubt who that will be present
And conuersaunt with caytifes in their bourdes,
Or els with children, must suffer their lewde wordes.

Proverb.xxvi.

Yet some are busy on euery man to rayle,
With voyde wordes and tales mad and vayne,
With scornes and mockes behinde eche mans tayle,
And yet disdayneth to abide the same agayne,
Their madnes doth their mindes so constrayne,
That with euery foole they gladly haue to do,
And can not suffer what doth belong therto.

Eccles.i.

He that will labour a beast to hunt or chase,
With his pleasure must take payne and businesse,
Folowing the same about from place to place,
His lines, colers, and lesches he must dresse,
And often also abide full great hardnes:
So he that will by ill worde man ouerturne,
Must holde him sure least he vnwarely spurne.

One worde in sport spoken another like requires,
Rayle with a foole, or childe that can not gide
Him selfe by reason, thy sportes like desires,
He is a foole whiche can it not abide,
For like will to like: if thou be by the side
Or in the company of foole or innocent,
To suffer their folly thou must be pacient.

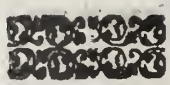
Eccles.xix.

A foole hastily rendreth yll for yll,
And oft for good and loue most profitable,
They render hatred malice and ill will,
Whiche is a thing wrong and intollerable,
Yet this nature in fooles abideth stable,
That seldome or neuer they goodnes pay agayne,
They other scorne, of scornes hauing disdayne.

Psal.xxxv.
Roma.xij.
i.Thes.v.
i.Peter.iij.

Prouer.xiij. Eccles.xiij. Aud.xxviij.

With suche fooles none wise ought intermitte,
But coueyt among wise men to be conuersaunt,
And so they do, but fooles voyde of witte,
Taketh their rowme among other ignoraunt,
The company of fooles to fooles is pleasaunt,
For it is a prouerbe, and an olde saide sawe,
That in euery place like to like will drawe.

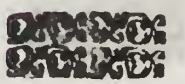


A precious stone wrapped in myre and fen,
Loseth his colour, and semeth not of price:
Right so one good among vnthrifty men,
Distayneth his name with their ill name and vice,
And doth to him selfe great wrong and preiudice,
For eche man is reputed of the same sort,
As is the company wherto he doth resort.

Prouer.xxvij.

Wherfore me thinke it best for euery creature,
To auoyde the bandes and mad enormitie
Of suche fooles whiche can no man endure,
By their blinde pride and desire of dignitie,
They couet to gouerne both hye and lowe degree:
No dolour troubleth a fooles minde so sore,
As when a man of reason is set him before.

C. quia per ambi. de elec. li. vi.



If twentie men be in one company,
Some of hye birth, some wise, some liberall,
If one foole be among them certaynly,
He thinkes him selfe muche wiser then they all:
Thus shortly to speake, a foolishe man rurall,
If he a churle, a foole and vnthrift be,
The more he loketh to come to hye degree.

Luke.i.

Suche fooles promoted haue no pacience
To suffer their felowes, so hye set is their minde
And to their betters they haue no reuerence,
They can not them endure, they are so blinde:
So by experience as we often finde,
A foole though he neither haue wisdome nor cunning,
Yet he thinketh him selfe aboue all worldly thing.

Hester.iij.

Hereof the Bible examples doth expresse,
Howe the false Aman (howebeit he was vnwise)
Had diuers states of wisedome and richesse
To him obeying, and yet did them despise:
But for that Mardocheus would not rise
Out of his place to do him honour,
His minde was filled with malice and dolour.

In so much that he would haue had him slayne
For this small fault, but God gaue remedye
To Mardocheus for to escape his trayne,
And so false Aman his treason did abye,
And hanged was for Mardocheus worthily,
And that before Mardocheus face and eyne,
By the perswasion of Hester noble quene.

But of this proces to drawe vnto conclusion,
What man that intendeth for to liue quietly,
And wise to be called without abusion,
Let him auoyde mad and foolishe company:
But if he nedes will vnto suche apply,
Let him meekely endure their game and sport,
Els shall he be one of this my foolishe sort.

Eccles. xiij. xx. and. xxj.

¶ The Lenuoy of Barclay.

O wise man thou oughtest lewde company auoyde,
For it is dayly proued by experience,
That with a thing corrupt a sound thing is destroyed:
Right so good men oft fall into great offence,
And iudged ill, though they gide them by prudence,
And that for haunting of company diffamed:
For though one be geuen to godly innocence,
As is his company, right so shall he be named.

MALEFACERE ET NON EXPECTARE.

Ille quidem celerem contorquet in æthera pilam,
Nec spectat lapsam quo cita pila cadit,
Qui facit infæstos multos sibi, reddit & hostes,
Nec lapsus spectat consimiles q; vices.

INsulsos etiam fatuos referam qui lædere multos
Percupiunt, lædi non tamen vsq; putant.
Insanum penitùs fateor, qui crimina iactat
In faciem alterius, conspuit atq; caput:
Nec tamen hæc rursùs fieri pateretur ab illo,
Nec vice consimili pertolerare iocum.
Quid sis facturus benè præmeditariẽ antè
Conuenit, haud facias, quod tolerare neges.
In saccum qui vult alios detrudere, sumat
Maxilli pariter plagam aliquando sui.
Fecerat vt thaurum infœlix ex ære Perillus,
In quo mugitus ederet ore nocens:
Imbuit at primus vaccam quam fecerat ipse,
Criminis atq; sui præmia iusta tulit.

Math. vij. In proh. decre. i. c. dilecti. de mal. & obe. ij. q. vi. qui se scit. Sapien. xviij. Eccles. xxxij. and. xxxv.

Perillus de quo Ouidius de arte.

Quod tibi non fieri cupias (ò stulte prophane)
Ne facias alijs, ne malefacta feras.
Sæpè facit foueam fatuus, nocuumq; foramen
In damnum alterius, quo tamen ipse perit:
Nempè crucem quondam fecit maledictior Aman,
Qua Mardochæi frangeret ille gulam:
In caput illa suum sed crux descendit, & in qua
Suspensus, laqueo deperit ille suo.
Conueniet cunctis benè te confidere, sed tu
Prouideas fraudes, præcaueasq; dolos.
Qui benè confidunt, sæpè experiuntur amarum
Virus: nàm quis scit in cute quanta fides.
Non conuiua homini nequam, cui liuida corda
Sunt, & secretum pectoris exitium.
Ede ait hic hospes, nunc fercula sumito nostra,
Iam bibe, de cæna vt possis abire satur.
Attamen aduersùs te virus corde sinistro
Portat, liuentes aufuge docte viros.
Sæpiùs arridet te risu fortè iocoso,
Qui cuperet mentem dilaniare tuam.

Math. vij.

Plal. vij.
Prouerb. xxvi.
Eccles. xxvij.
Hester. vij.

Prouerb. xxvii.
Eccles. vij.

Ecclesiast. ix.
Prouer. xxiij.

Eccles. xiij.

¶ Of them that vvilfully offende, not taking heede to the ende, and hurteth euery man, not thinking to haue their malice rendred agayne.

¶ That foole casteth a dart into the ayre,
And gaseth after it without aduisement,
Of the falling downe therof not being ware,
Which laboureth with dedes and worddes violent,
To get many foes, hurting the innocent,
And loketh not agayne like to endure:
One ill turne requireth another be thou sure.

Math. vij.
Li probe. decre. in c. dilecti. de maio. & obe. ij q. vi. qui se. scit.

Sapien. xvij.

HEre touche I fooles and men without counsell,
Which putteth many vnto busines and payne,
And them sore greueth by their dedes cruell,
Not thinking to be serued with the same agayne:
That foole forsooth is of a frantike brayne,
Which other men will hurt rebuke and blame,
And will not suffer of them agayne the same.

Consider man oft time within thy minde,
The wrong that thou wouldest do to thy neighbour,
Whether thou might in thy heart paciently finde,
The same to suffer of him without rancour,
Malice or ill will, wrath or displeasure:
For thou oughtest not to do vnto any creature

Eccles. xxviij. and. xxx.

That

Multos lædere.

Heus omnium rerum viciſsitudo eſt. Quod tibi vis fieri, nihi fac: quod non tibi, no li: Sic potes in terris viuere iure poli. Ab alio expectes, alteri quod feceris. A quo procedit fraus, ſæpe reuerberet ipſum.

That thing which thou of him would not endure.

He that will other men thruſt by violence,
Into a ſacke by extortion and wronge,
Muſt in like maner arme him with pacience,
And ſuffer ſome blowes nowe and then amonge,
To one ill turne another doth belonge:
He that is buſy euery man to diſpleaſe,
Or to indamage, ſhall neuer liue in eaſe.

One named Perillus a workman excellent,
A bull of braſſe forged by his ſubtiltie,
Wherein a tiraunt might put men to torment,
Deuiſing death of moſte payne and crueltie:
But this workman to proue his facultie,
Was by that tiraunt put to death in like wiſe,
As he for other did ordayne and deuiſe.

Perillus de quo Ouidius de arte amandi.

O vnwiſe foole whom madnes doth abuſe,
Howe dareſt thou be ſo hardy for to do
That to another, which thy ſelfe would refuſe
Of him to be done to thee, yet ſome do ſo,
Making a pit for others hurt and wo,

Wherein

Wherein himselfe is destroyed at the last,
And some in their owne snares are taken fast.

Psalme.vij.
Prouerb.xxvi.
Eccles.xxvij.

So cursed Aman in like wise did ordayne
For Mardocheus a maner of torment,
Wheron he hoped to haue hanged him in payne,
His life consuming with such punishment,
But the ende happened not after his intent:
For at the last Aman him selfe with care
Was hanged vp, and that in his owne snare.

Hester.vij.

On wrong and malice, ill will, and iniury,
Almoste all men hath nowe set their intent,
Wherfore let wise men for them finde remedy:
For though that it be a thing conuenient
To trust to other, yet be thou prouident,
Of mans gile, falshood, and subtiltie,
So mayest thou escape oft times aduersitie.

Prouerb.xvii.
Eccles.vij.

Such men as put to much confidence
In other vnknowen, often great damage win,
Suffring losse and hurt by their owne negligence:
For when thou lookest vpon the vtter skin,
Thou knowest full litle what trust is within:
For oft vnder floures lurketh the serpent,
So painted wordes hideth a false intent.

Be not a gest thou man who euer thou art,
To suche as louing outwarde thou seest appere,
Maliciously within, and of enuious hart,
He biddeth thee eate and drinke, and make good chere,
With loue, as farre as thou canst see or here:
But when such traytours moste swetely on thee smile,
Then are they busyest thee falsly to begile.

Ecclesiast.ix.
Prouer.xxiij.

Vnder fayre wordes pleasaunt and liberall,
And smilinges false and deceyuable,
Such beareth venime to poyson thee withall:
Auoyde such men, thou wise man and laudable,
Their deedes are so false and so abhominable,
That when thou geuest vnto them moste credence,
They shall thee bringe to moste inconuenience.

Eccles.xiij.

Yea, oft he laugheth as he were true and good,
Graunting thy wordes what euer thing thou say,
Which in his minde would fayne see thy heart bloud,
And of thy secret councell thee bewray:

Beware

Beware of ſuch men as much as thou may:
For among ſweete herbes oft groweth ſtinking weedes,
All flattering caytifs are not true in their deedes.

But when theſe caytifs hath hurt a mans name,
Or done him in body or goodes preiudice,
They thinke he ought not to render them the ſame,
Though it may be done by lawe and by iuſtice:
But certainly who that him doth exerciſe,
In doing other loſſe, hurt, or greeuaunce,
Shall liue a foole, and dye by ſome miſchaunce.

¶ The Lennoy of Barcley the tranſlatour.

¶ O men malicious, falſe and iniurious,
Which ſet your mindes falſe meanes to deuiſe,
To hurt your neighbours by malice odious,
And thinke not to be ſerued in like wiſe,
Ye are abuſed therein I you promiſe,
For he that here to his neighbour is cruell,
And doth him in deede or worde hurt or deſpiſe,
Shall eyther be rewarded here or els in hell.

DE IMPROVIDENTIA FVTVRI.

Quiſquis in æſtatis fœcundo tempore meſſem
Negligit, & fructus, nec bona grana legit:
Cogitur hyberno ſub ſole carere cupitis,
Vrſorum & digitos ſuggere more ſuos.

STultum prætereà reputo qui deſide vita — lxxxiij. diſt. nihil
Viuit, & in pigro pectore torpor ineſt. — Seneca.
Quis non caſtiget fatuum hunc, qui tempore nullo — Prouerb. vi.
Diſpenſat vitæ commoda recta ſuæ. — Deut. xxxij.
Non aptare poteſt animum ad quæcunq; futura
Inceptor ſtolidus, nec ſua facta notat.
Hic nihil acquirit rerum pro corporis vſu,
Omnia dilapidat, nil retinere ſolet.
Eſt adeò demens, proprios nil cernit ad vſus, — Eccleſ. xxvi.
Rebus oportunis inuigilatq; nihil.
Prouidet atq; nihil ſtultus, niſi cogat ægeſtas, — Prouerb. xix.
Atq; fames ſtimulet, torqueat atq; ſitis:
Temporis haud fatuus meditatur fata futuri,
Præſentes tantùm reſpicit ille dies.
De naſo ad fauces hominis meditatio ſtulti — Prouer. xvij.
Vergitur, vlteriùs mens ſua vana tepet:
Hunc puto prudentem, verſat quem cura futuri,
Vnde habeant pueri fortè alimenta ſui.

Quærit

Ecclesi.iij. and.xxxviij. Prouerb.xx. Sapien.xv.

Quærit & æstatis calidæ sub tempore fructus,
Ad vitam vt possit commoda habere suis.
Ast illum pœnitùs fateor ratione carentem,
Ad res qui nunquam prouida corda gerit.

Prouerb.vi. and.xxiij. Prouerb.xxvi. Math.xxvi.

Dormitat fatuus stratus sub sole calenti,
Qui nihil acquirit, sed bona parta vorat:
Tristis hyems istum ieiuno gutture torquet,
Non habet vt stomachum quid satiare suum:
Et vitam miseram brumali tempore ducit,
Qui tempestiuas non cumulauit opes.

Eccles.xxij. Prouerb.xxii. Iuuenalis. Prouerb.vi.

Qui non collegit fœnum, cùm Iulius ardet,
Nec sibi quæsiuit emolumenta domus:
Frigeat hic bruma gelida, quæratq; per vrbem
Fasciculos fœni, stramina nuda terat.
Exemplum magni præbet formica laboris,
Colligit & seruat tempore quæq; suo.

Of fooles vvithout prouision, that prouide nought *in the Summer to liue by in the Winter, nor* in youth to liue by in age.

¶ Who that maketh for himselfe no purueyance
Of fruit and corne in Summer season clere,
When of the same is store and abundance,
Shall after liue in hunger all the yere,
Sucking his fingers like as the Bere doth here.
And he that in youth will nought for him prouide,
In age must the paynes of pouertie abide.

Lxxxij. Dist. nihil

AMonge our fooles I number him for one,
Which liueth ydelly and in slothfulnes,
Making in the Summer no prouision

Seneca.

To auoyde the Winters payne and colde hardnes:

Prouer.vi.

What man will not curse and dispayse his madnes,
Which at no time will for him selfe prouide
Of sustenaunce, in neede him selfe to gide.

Deutro.xxxii.

He that beginneth without aduisement,
Can not prouide that thing that is to come,
Nor scantly that which must be done present:
Thus are his deedes done all without wisedome.
Of this company yet finde I other some,
Which nought will saue them selfe to finde withall,
But all out waseth by ryot prodigall.

Eccles.xxvi.

These fooles of their mindes are so blinde,
That nought they saue to their owne vtilitie,
On wise prouision they set nothing their minde,

Pigritiæ fatuitas.

Vade ad formicã ó piger, & considera vias eius; & disce sapientiam: qui parat in ęstate cibum sibi, & congregat in messe quod comedat. Formicæ populus infirmus, qui præparat in messe cibum suum. Omnis autem piger semper in ægestate est.

But if they be driuen by extreme necessitie,
As hunger, thirst, colde, or other aduersitie,
So oft when suche are vexed with moste neede,
They would prouide, but then they can not speede.

Prouer. xix.

A foole of propertie that is negligent
For thing to come, prouideth nought at all,
But on one day setteth all his intent,
So in that space if any neede do fall
To him, he shall vpon his neighbour call
For helpe and succour, and sore to him complayne,
And aske reliefe, which he shall not obtayne.

When such fooles haue their wombes full,
They force no more, ne take no further thought,
Their vayne mindes to further thinges is dull,
Saue on that which from hande to mouth is brought:
But he is wise, and of reason wanteth nought,
Which here him gydeth by vertue and wisedome,
And so prouideth for the time to come.

Prouer. xiij.

Whereby his wife, his children and ofspring,
May without care, eyther busynes or payne,

Ecclesiast. iiij. and. xxxviij.

With

With honestie haue their foode and their liuing,
Without occasion their good name to distayne,
I count him wise that thus doth set his brayne,
And in the Summer can make such purueyaunce,
Whereby all his may haue their sustenaunce.

Prouer.xx.

And that in Winter, and the hardest of the yere,
But him I count much foolishe and vnwise,
And voyde of reason, which maketh still good chere,
And by no meane will the time to come aduise:
But fooles folowe moste commonly this gise,
To sleepe all Summer when the season is moste clere,
And labour in the hardest season of the yere.

Sapien.xv.

Prouerb.vi. and.xxiiij.

Such nothing labour, ne to no worke intende,
But to ydlenes a vice ill and damnable:
That which is gotten vnwisely thus they spende,
So that when Winter comes they are not able
To haue one loafe of bread vpon their table,
Nor other thing their hunger to asswage,
An ydle man is worthy suche wage.

Prouer.xxi.

In Winter he abideth a life miserable,
Which in the Summer prouided hath no thing,
That to his vse is neede and profitable:
Who that in July while Phœbus is shining,
About his hay is not busye labouring,
And other thinges which are for his auayle,
Shall in the winter his negligence bewayle.

Prouerb.xxvi. Psalm.xxvi.

Eccles.xxij.

And who that can not him selfe wisely prouide,
Of wood and vitaile, and other sustinaunce,
Shall in the Winter not knowe where to abide,
For colde and hunger with other like grieuaunce:
Learne man of the simple Emmet purueyaunce,
Which gathers and puruayes euery thing in season,
Shame is it to man of beast to learne reason.

Prouer.xxij.

Iuuenalis. Prouer.vi.

For euery thing God hath a time purtayde,
And geuen reason to man him selfe to gyde
By good prouision, if that his minde be layde
Vnto the same, and slouth to set aside:
But that yonge man that will in age abide
Without prouision, whereby he might him feede,
Shall worthely in his age dye for neede.

Additio Alexandri Barcley

Of that foole who shall haue compassion,

Which

Which by his folly, great slouth and negligence,
Upon him selfe intendeth to haue none,
But all outwasteth by immoderate expence:
So to conclude in briefe and short sentence,
That foole hath not the way him selfe to gide,
Which in due season can not eche thing prouide.

¶ The Lenuoy of Barclay

¶O blinde man vnwise, wasting and negligent,
Learne of the Emet to labour craftely,
And in thy youth to be so diligent,
Wherby in age thou liue mayest easely:
For he that will not his minde therto apply
In youth and sommer to labour without feare,
In age and winter shall liue in penury,
And sucke his clawes for hunger with the beare.

DE LITIGANTIBVS IN IVDICIO.

Litibus & rixis qui delectatur, & omni
Tempore contendit, iudiciumq; petit,
Est fatuus vehemens: nempe excæcare laborat
Iustitiam, & legum contaminare fidem.

ACrior ad reliquos fatuos consurgere dignum est, 1. Corinth. vi.
Quos agitant mœsti iurgia vana fori: Prouerb. iij.
Turba quidem est ingens stultorum, copia prægnans Eccles. viij.
Horum, qui lites iuditiumq; petunt. Titus. iij.
Pro causa exigua, minima pro re vel inani 1. Timo. j.
Contendunt stulti, concipiuntq; dolos: Pathe. v.
Iudicij amfractus fatuo quæruntur ab omni, Prouer. xvij.
Et gaudent lites quòd sine fine gerant. Esaie. lvj.
Tardo etiam strepitu plures ambagibus vti
Conantur, longis iudiciumq; trahunt. Iacob. iij.
Scilicet vt nocui fugiant decreta sacratæ
Iustitiæ, leges aufugiantq; bonas. Prouer. xvij.
Est qui se patitur banniri, in iusq; vocari,
Excludiq; sacra stultus ab ecclesia. Eccles. vi.
Nil tamen hæc curat, ius fraude lacessere tentat, Hiere. j.
Iusticiam fugiens impietate sua: Prouer. xxvi.
Nec saltèm id fatui meditantur, qui fora quærunt,
Et lites varias, iurgia vana mouent. Eccles. xxviij.
Inuidiam quòd tunt incurrunt, quòdq; dolosos Esaie. lviij.
Causidicos ditant, qui sibi dona petunt. Eccles. vij.
Postquam te scribæ calamus compinxit auarus,
Ponit & in crasso codice verba tua: Eccles. viij.
Tu tamen insipiens tua cuncta impendere liti, Prouer. xvij.

Et cauſæ intendis quæ loculum euacuet.
Corrumpis nummis, alio vel munere iuris
Cuſtodes, meliùs vt tua cauſa ſonet.
Pinguiùs & meliùs ſiquidem declamat agitq́;
Cauſidicus, palpet quem tua larga manus:
Sæpè oratores ſpacioſo ex orbe vocamus,
Quo prolongari iurgia noſtra queant:
Vtq́; phaleratis verbis diffundere cauſam
Poſſint, & legum garrula verba loqui.
Cauſidico a tali iudex citò fallitur, is qui,
Iudicij ſceptrum ſimplicitate regit.

Proverb. 17.
Eccleſi. 6.
Eccleſi. 21.
Proverb. 17.

Of great ſtriuers in the lavve for *things of nought.*

He is a fole, whether it be man or wife,
Which him deliteth in iudgement and lawe,
And euer contendeth in diſcorde and in ſtrife,
In ſmall trifles and ſcantly worth a ſtrawe:
Suche their owne fleſhe vnto the bones gnawe,
And labour by their ſubtiltie and gyle,
To blinde iuſtice, and the lawes to defyle.

De rixoſis.

Sicut coruus ſequitur cadauera, ita rixoſus lites. Non cõtendas aduerſus hominem fruſtrá, cum ipſe tibi nihil mali fecerit. Non iudices contra iudicem, quoniam ſecundum q̃ iuſtum eſt iudicat.

A cauſe

A Cause conuenient doth me binde and constrayne, i.Corinth.vi.
To blame mo fooles, and that in mightie number, Prouerb.iij.
Which I haue suffred till this time to remayne, Ecclesi.viij.
To see if they would waken from their slomber: Titus.iij.
Suche are mad fooles which other men incomber
with busy pleading, wherby them selues are brought
By long continuaunce vnto the poynt of nought.

For small occasion for little thing or nought ij.Timo.ij.
Unwise men striue deuising falshode and gyle, Mathe.v.
Nowe euery foole hath set his minde and thought Prouer.xvi.
To seke the extreme of lawe, but though they smile
At the beginning, after within a while
Their laughing shall turne to sorowe and damage,
And onely the lawiers catcheth the aduauntage.

Yet are these fooles ioyous in their minde,
They norishe strife without ende them among, Iacob.iiij.
And some by falshode can crafty meanes finde,
By false delayes their matter to prolonge:
Suche fooles draweth the lawe thus wise a longe,
To that intent that by rightwise iudgement, Prouer.xvij.
Transgressours should not haue worthy punishment.

These fooles that thus their matters doth diffarre,
Shall in that space their owne good waste and spende,
To that purpose their neighbour also to marre:
So are they both made beggers at the ende,
Then must they to some agreement condiscende,
Their cause and matter discussed neuer the more,
O mad fooles so should they haue done before.

Some suffer them selues for default of apearaunce Ecclesi.vi.
To be outlawed, and other some suspended
Out of the Church for his misgouernaunce,
And yet nought careth therfro to be defended, Hiere.ij.
Howebeit they might, and haue their matter ended,
Suche assay by falshode to prouoke the lawe,
And then it flye, and them therfro withdrawe. Prouer.xxvi.

But suche fooles that thus so busely Ecclesi.xxviij.
Pursue the lawe, with strife and brauling vayne,
Consider not that they renne in great enuy Esaie.lviij.
Among their neighbours, which shall them pay agayne
With their owne malice and gyle to their great payne:
But in the meane space the lawiers are made riche, Ecclesi.viij.
Leauing these fooles and their matter in the diche.

Thou busy foole intende vnto this clause,
That euery lawier shall geue more aduertence
To money and giftes, then vnto thy cause,
For after he hath set thy wordes and sentence
In his fat booke filled with offence,
And there pricked with his couetous pen,
Thou neuer shalt thriue while thy name is therin.

Eccles.viij. Prouer.xviij.

Yet thou vnwisely art ready to intende
Vnto thy cause, and though it fortune be
Scant worth a grote, yet gladly wilt thou spende
Thy whole good theron, so seking pouertee:
For howebeit that the lawes ought be free,
Yet Sergeaunt, Atturney, Promoter, Judge or Scribe,
Will not feele thy matter without a priuie bribe.

Prouerb.ig.

Therfore thou acloyest with money or rewarde
The kepers of the lawe, to make them to thee bounde,
Insomuche that though thy matter be but harde,
Yet money shall make it haue muche better sounde:
And to be playne, that case hath euer best grounde,
That is best annoynted with maistership and golde,
Though it be falce it strongly is vpholde.

Eccles.vi.

And without doubt the lawiers diligence
Is in his pleading euer moste substanciall,
When of thy purse he hath had experience,
And knoweth thy hande to him free and liberall:
Wherfore we often vnto our matter call
From farre places men of greatest discreat,
And fayrest wordes, to prolong our debate.

Eccles.xl. Prouerb.xxiij.

And with their fayre and paynted eloquence,
To glose our matter in wordes of no substaunce,
So that Judge that by way of innocence,
Gideth the lawe in iust and right balaunce,
Of such pleaders is led the blinde mans daunce,
So that they playnly proue before his sight,
The right to be wrong, and the wrong to be right.

¶ The Lenuoy of Barclay.

¶O men malicious thus busy in the lawe,
For euery matter and thing of nought to striue,
I read you your mindes from such strife withdrawe,
And from such falshode as ye oft contriue,
Or I ensure you ye shall neuer thriue,
But wast your goodes, therwith to get enuy,

Liuing in discorde while ye are aliue,
And at the ende your wilfulnes defye.

¶ Alas mad foole and man vnmerciable,
What meanest thou thy neighbour to oppresse,
And for thing of nought to be so vengeable,
To put both thy selfe and him to busines,
Wasting your goodes about vnhappines:
Leaue man thy malice and mitigate thy minde,
For who that can liue in peace and quietnes,
Shall welth and rest, both loue and riches finde.

Where as the foole that is alway inclinde
To strife and pleading for thing of none auayle,
And none occasion, labours the lawe to blinde,
Becomming a begger at last for his trauayle,
And at the last shall euery man assayle
This foole with malice, for his accustomed strife,
So that his folly he shall mone and bewayle,
And so be wery of his wretched life.

DE OBSCENIS FATVIS.

Colloquium prauum, & linguæ lasciua pudendæ
Verba, bonos mores contaminare solent:
Inducuntq; malos ritus, vitamq; prophanis
Gestibus inuertunt, ingeniumq; pium.

FÆsta noui patris celebrant plures Grobiani, Eccles.li.
Magna cohors vigili hunc sedulitate colit: i.Esdr.vi.
Illius obscænis lustrantur ritibus artæ, Math.v.
Non nisi pæstiferos hic Grobianus amat. i.Corin.xv.
Ad templum mixtim currunt iuuenesq;, senesq;, xxviij. q.i. sæpe.
Et pariter mulier, virgo, puella, puer:
Thura ferunt manibus, grobiani festa colentes Ezech.ix.
Sordidulis verbis, rancidulisq; litant. Eccles.xxix.
Iam pudor ex terris abijt, petulansq; remansit Job.xxvij.
Spurcities, hominum qua perit vsq; genus: Ouidius.i.meth.
En fatuus porcum cœnosum continet aure, Psal.xi.
Campanam manibus concutit atq; suis.
A porco trahitur fatuæ (mihi credite) nauis
Prora, per æquoreum quæ comitatur iter. Ecclesiast.xx. Prouerb.xi.
Pondera ne puppis tumidis mergantur in vndis,
Turbaq; stultorum, quam superesse sat est.
Nam si non biberet vinum stultissima secta, Eccles.v.
Munera iam Bacchi merce minuta forent.
Sus tamen innumeros porcellos parturit, inde ij.Peter.ij.

Ephesians.v.
Plalme.xl.

Magna cohors hominum fæsta suina colit.
Obscœni mores,& turpia verba,colendos
Efficiunt homines,nil pudor ipse valet.
Turpibus ecce viris primi nunc dantur honores,
Gloria prima datur fœdiloquisq; viris:

Ieremy.ij.
Esay.xli.

Iam porcus viridem gestans in fronte coronam,
Admittit fatuos ad sua iura viros.

Colloss.iij.
Titus.i.
Horestes.
Proverb.xij.
Eccles.xxvi.

Quidam sunt adeò obscœni turpesq; relatu,
In quorum saliunt verba pudenda genis.
Insanos quales si nunc spectaret Horestes,
Eheu clamaret,quàm furiosa cohors.
Illos delectant crapulæ,tucetaq; crassa,
Atq; cadus vini,verbaq; mixta iocis.

Eccles.xxxij.
Esay.lxvi.

O Grobiane tuas fatuus quicunq; per aras
Sacrificat,fatua hunc morte perire decet.

¶Of fooles abhominable in foule *wordes of ribaudry.*

De turpiloquio stultorum.

Coinquinat mores bonos sermo malus. De altitudine ventris inferi,& a lingua coinquinata, a verbo mendacij, & a rege iniquo libera nos domine. Væ mundo a scandalo.

¶ The lothsome wordes that nowe a dayes we vse,
And shamefull commoning full of wantonnes,
Art wont good maners to infect and abuse,
Indusing yll maners,ill life and viciousnes,

With

With countenaunces and dedes of vnhappynes:
For as the wise man sayth in a parable,
Foule wordes infecteth maners commendable.

IN our time nowe both woman, childe and man,
Without number worship with humble reuerence
The feastes abhominable of vile Grobian,
With all their might, honour, and their diligence,
Compassing his aultars with laudes and incense,
With wordes and vses foule and abhominable,
Such men mischieuous to him are acceptable.

Ecclesi.xli.
i.Esdras.vi.
Math.v.
i.Corinth.xv.
xxviij,q.i.sapè

To his vile temple runneth both yonge and olde,
Man, woman, mayden, and with them many a childe,
And beare with them incense as I before haue tolde,
Worshipping his feastes with their language defilde,
And wordes from which all goodnes is exiled,
And with vile language of ribaudry they ground,
Whose ill example doth simple youth confounde.

Exech.ix.
Ecclesi.xxix.
Iob.xxvij.

Shamefastnes is exiled and all her whole linage,
And in his place is vilenes bid behinde,
Ungoodly maners, vngoodlyer language,
Which are the clene destruction of mankinde,
Lo here a foole, that with such vice is blinde,
A vile swine and foule leadeth by the eare,
His beastly life of this vile beast to lere.

Ouid,i,Metha.
Psal.xi.

These fooles also are in such an outrage,
To ringe the bell of their mad ribaudry,
That men may knowe their life by their language,
Wherby they vtter their lewdnes openly:
Thus all the Shippes of our foolishe company
Are led by the waues of this Sea mundayne,
By the foule swine folowing her life and trayne.

Ecclesiast.xx.
Proverb.xi.

Least our fooles of their right course might fayle,
Or by great charge breake or els be drowned,
The swine of the sea them draweth at her tayle,
And them not suffreth to sinke or strike on grounde,
But if all the fooles that of this sort are founde,
Should drinke no ale nor wine during this yere,
We neded not to fere, that they should be much dere.

Eccles.v.

But these fooles the truth to determine,
Because the sowe so doth her pigges multiply,
Therfore they folowe the maners of the swine,

v.Peter.v.

Ephesians.v. Psalme.xl.

In ribaude wordes full of shame and villany,
Such maners in this time doth men best magnify,
And them promoteth much rather then wisedome,
O where are honestie and shamefastnes become.

Ieremy.xy.

They are exiled, and haue no rowme nor place,
In earth at this season with hye or lowe degree,
But suche as vse ribaude wordes voyde of grace,
Are nowe promoted soonest to dignitie,
And howe be it that they much vnworthy be,
Who that of his language is moste abhominable,
Is taken in the court as a man moste commendable.

Esay.xl.

The hogge promoted out of the mire and dust,
Vile and vngoodly of body and visage,
Promoteth and admitteth men after his lust,

Colloss.iy. Titus.i.

The vilest setting moste hye vpon his stage,
And some are so past shame in their language,
So foule and lothly, that they moste commonly,
Haue all their wordes in vicious ribaudry.

Horestes

So that if mad Horestes might them see,
Hauing respect vnto their lothlynes,

Proverb.xy.

He might well say they were more mad then he,
And wonder on their language full of viciousnes,

Eccles.xxxi.

For all their delite is in deliciousnes,
Gluttony and drinke, but he hath gayest name,
Which ribaude wordes can mingle with the same.

Eccles.xxxy.

Thus who that offreth the fiende such sacrifice,
With ribawde wordes foule and abhominable,
Geuing occasion to youth to fall to vice,

Esay.lxvi.

Such in his dedes is greatly reprouable,
And shall as a fowle both poore and miserable,
Shamefully liue without much better ende,
Before his death, if he him not amende.

¶ The Lenuoy of Barcley.

¶ Man vse thy tunge in mirth and honestie,
And laude thy maker therewith with reuerence,
To that intent God gaue it vnto thee,
And not to vse it in inconuenience,
In ribaude wordes is great sinne and offence,
And to youth great example and damage,
But though thou be clene of deede and conscience,
Yet men shall thee iudge after thy language.

DE STATVS SPIRITVALIS ABVSV.

En ſtatum multi modò ſpiritalem
Appetunt, primis iuuenes ab annis:
Pœnitet tandem fatuos relicto
Viuere mundo.

REſtat adhuc aliquid quod noſtro carmine dignum eſt,
Quodq; locum in fatua puppe tenere ſolet.
Omnis homo pueros ſacris modò deuouet aris,
Viſq; ſacerdotem ruſtice habere tuum:
Non hoc propoſito, ſupremi vt ſacra tonantis
Ritè colat, placeat aut ſua vita deo:
Verùm vt ſepoſito vitam ſudore quietam
Ductitet, illecebris inuigiletq; malis.
Nil animæ curat fatuus, mentisq; ſalutem,
Sola placent rerum ſordida lucra ſibi.
Nil doctrina iuuat, funeſta pecunia princeps
Sacra dei inuertit, ſacrificosq; lares.
Ordo ſacerdotum fatuo turbatur ab omni,
Labitur & paſſim religionis honos.
Non Numa presbiteros tales in templa ſacrauit
Priſca, ſed in cunctis integra vita fuit.
Pontificis culpa eſt, diuinos vendere honores,
Iam ſtultis ſolitum eſt, pæſtiferisq; viris:
Quis furor ò miſeri ad vos miſtica ſacra prophanos
Compellit, procul hinc tollite quæſo manus.
Non ſtatus in terris nunc eſt damnoſior illo,
O quali ſuperos religione colunt.
Quid fratres memorem ſubductis colla cucullis
Geſtantes, miſerè ò nunc ſacer ordo vales:
Auguſtinus enim dederat confratribus olim
Viuendi ſalubres cum pietate modos:
Hos monachi obſeruant laſciui more ſiniſtro,
Auguſtine parùm iam tua ſcripta valent,
Non quales ſtatuit primæuo tempore Moſſes
Presbiteros, tales ſæcula noſtra vouent.
Indocti (fateor) nunc pinguia vota ſequuntur,
Eccleſiamq; ſacram ſordida turba regit.
Poſt ſua fata tamen, quid ſit rexiſſe videbunt
Eccleſias, mores nec coluiſſe bonos.

viij.q in Scriptu-
ris. &c. Moſes.
xviij dist. nos au-
tem. gloſa i.
xxi. dist. c. ero.

xxiij. dist. his
igitur.
xij. q i. quia.

Numa Pompeus.

xxxvi. dist.
oportet.
xcv dist. ecce.
xcvi dist. quis
dubitet.
xliij. dist. per totũ
Monachi.
Auguſtinus.
vij. q. i. non autem
Moyſes.
Deut. xviij.
xxi. q. iij. hi qui
&c. ſacerdotum.
Prouerb. xxi.
ij. Peter. ij.
Glo. ij q. vij. non
omnis. xl. dist. c. ſi.

Of the abuſion of the ſpiritualtie.

Here muſt I yet another barge ordayne
For many fooles of the ſpiritualtie,
Which to the intent to auoyde labour and payne,

In their meane youth take on them this degree,
But after when they a while prieſtes haue be,
To haue forſaken the world they repent,
Where firſt they ſhould better haue proued their intent.

Omnes modò cupiunt clericari.

Quid Romæ faciam, mentiri neſcio mulos: Qui vel equos ſtrigilant, pinguia quæ ferunt. Clerice qui neſcis quid ius, & quid ſit honeſtum: Aptius eſt aratrum, quam ſacer ordo tibi.

YEt ſomewhat here remayneth of my charge,
Which muſt be touched, and here of very right,
Among our fooles haue a ſimple barge,
And that is this, as much as I haue inſight,
Euery man labours nowe with all their might,
Vnto the order of prieſthood to promote
His ſonne, howe be it he be a very ſote.

dist. q. in Scripturis &c. Moyſes.

If he be fooliſhe or of his wit vnſtable,
Miſſhapen of his face, his handes or his feete,
And for no buſynes worldly profitable,
For the holy Church then thinke they him moſte meete,
And ſo thou rurall churle, a man may wete,
Thou wouldeſt not thy ſonne haue prieſt for this intent,
To ſerue and to pleaſe our Lorde omnipotent.

xlvij. dist. nos autem gloſa. i xxi. dist. cleros.

But to the intent to liue in eaſe and reſt,
And to auoyde all worldly buſynes,
And in his luſt to feede him with the beſt,

Continuing in vice, and much vnhappynes.
Such fooles haue their mindes on riches,
On cursed lucre, pleasure, ioy and wealth,
Caring nought at all for their soules healthy.

They care nought for wisedome, vertue, nor doctrine,
Cursed money troubleth the goodly sacrifice,
And to their minde the same they so encline,
That it them leadeth to eche vnhappy vice,
And yet they thinke them selfe to exercise
By way of wisedome, and gouernaunce laudable,
Though they be worthy a bagpipe and a bable.

The order of priesthood is troubled of eche foole,
The honour of religion euery where decayes,
Such caytifs and courtiers that neuer were at scole,
At first promoted to priesthood nowe adayes,
O Numa Numa, thou folowed not such wayes,
In thy olde Temples suche fooles to consecrate,
But such as were wise, and with vertue decorate.

And such as had in cunning be brought vp,
Godly of maners and of life laudable.
But nowe blinde fooles nought knowing saue the cup,
Falshood and flattery are brought out of the stable
Straight to the aultar, and without any fable,
Ye priestes are made then learned men or clarkes,
As it appereth playne by their foolishe warkes.

From the kitchin to the quere, and so to a state,
One yester day a courtier is nowe a Priest become,
And then haue these fooles their mindes so eleuate,
That they disdayne men of vertue and wisedome,
But if they haue of golde a mightie some,
They thinke them able a man to make or marre,
And are so presumpteous, and proude as Lucifar.

O godly order, O priestly innocence,
O laudable life, wisedome and humilitie,
Alas why haue we you put from our presence,
And you exiled with godly grauitie,
Our life is nowe led in all enormitie,
And all by our foly and amased ignorance,
The prelates are the cause of this misgouernaunce.

O cursed hunger of siluer and of golde,
For your loue and desire immoderate,

xxij. dist, his igitur

xij. q. i, quia

Numa Pompeus

Additio translatoris

xxxvj. dist, oportet,

To fooles and boyes priesthood is nowe solde,
And to men mischeuous filled with debate,
The godly honour longing to a state
Replete with wisedome, cunning and grauitie,
Are nowe not ordred right as they ought to be.

xcv. dist. ecce xcvi. dist. quis dubitet.

O fooles cursed, O men much miserable,
Say, say what furour your mindes doth constrayne
To this holy order, which is to you damnable,
If ye in vertue your liues not mayntayne,
Away with this minde, withdrawe your keete agayne,
Assay your life longe before or ye begin,
For it is damnable to man ensuing sinne.

xciij. dist. per totum.

Yet certainly I finde by euidence,
That in the world is no sort of degree,
Which is more geuen to inconuenience,
Then are such fooles of this spiritualtie:
O where is chastnes and dame humilitie,
Alas they are dead, and not with vs acquainted,
But flattering falshood hath our faces paynted.

Alas our order is fallen in errour,
The path is left, wherin we ought vs keepe,
With what religion do we our Lorde honour,
Alas the Shepherd is lewder then the sheepe,
This great disorder causeth my hart to weepe:
Alas what lewdnes is cloked vnder coules,
Who can expresse the foly of these fooles?

Monachi, & ceteri regulares arguuntur.

O holy orders of monkes and of freers,
And of all other sortes of religion,
Your straytnes hath decayed of late yeres,
The true and perfect rule of you is done,
Fewe keepeth truely their right profession
In inward vesture, diet, worde or deede,
Their chiefe study is their wretched wombe to feede.

O holy Benet with God nowe glorified,
O glorious Austen, O Fraunces decorate
With meekenes, the places that ye haue edified,
Are nowe disordred, and with vices maculate,
Enuy, pride, malice, gluttony and debate
Are nowe chiefe giders in many of your places,
Which grace and vertue vtterly out chases.

These holy fathers rehearsed afore by name,

Composed

Compoled rules holy and laudable,
For men religious to liue after the lame,
Whiche nowe but little to them are agreable,
But in their life from them muche variable:
O holy Benet, Francis and Auguſtine,
See howe your children deſpiſeth your doctrine.

vij.q.i.non. autem.

But to ſpeake ſhortly and in generall,
We finde but fewe ſuche prieſtes nowe certayne,
As Moyſes in the olde lawe firſt of all
To ſerue in Gods Temple did ordeyne:
But vnwiſe men, rathe and mad of brayne,
Becommeth prieſtes onely for couetiſe,
Gouerning the Church in a diſordred wiſe.

Moyſes Deutero. xviij. xxi.q.iiij. his.& 6. Sacerdos. Prouerb. xxi. j. Peter. iij.

Loke who that nowe of minde is eleuate,
And that gentleman that miſhapen and witles is,
Shall be made a prieſt, and after a prelate,
To gyde the Church full backwardly iwis:
But ſuche as here the ſame doth gyde amis,
And in their life them ſelfe not gideth well,
Shall after their death abide rewarde in hell.

glo. j.q.vij. non omnis xl. diſ. c. ſi.

¶ The Lenuoy of Barcley the Tranſlatour.

¶Ye that are gyders of Gods heritage,
Be in your dedes to him faythfull and true,
Inſtruct his flocke with vertuous language
And good example to goodnes and vertue:
Teache them the wayes of lewdenes to eſchewe
Rather with your workes then paynted eloquence,
For the rude people moſt gladly them ſelues ſubdue
To that thing wherof they ſee experience.

¶Expell couetiſe and deſire of dignitie,
Beware of Venus, hir dartes are damnable,
Take not on you the order and degree
Of prieſthode, without that ye be somewhat able,
For this is often proued without fable,
That when the shepheard is eyther fooliſhe or blinde,
Vnto his maſter he is not profitable,
Nor to his flocke, as he ſhall after finde.

¶The greateſt roote of all miſgouernaunce
That nowe is bred among the commontie,
Procedeth of fooliſhe prieſtes ignoraunce,
Whiche haue no wiſedome, way nor facultie,
To heale ſuche shepe as they playne ſcabbed ſee,

And straying abrode without aduisement,
They let them alone, so spiritually they dye,
Wherfore the leper is worthy punishement.

¶ The cause why so many prestes lacketh wit,
Is in you bishops, yf I durst truth expresse,
Which not consider what men that ye admit,
Of liuing, cunning, person and godlynesse,
But who so euer him selfe therto will dresse,
If an angell be his broker to the scribe,
He is admitted, howbeit he be witlesse:
Thus solde is pristhode for an vnhappy bribe.

DE INANI FASTV ET IACTATIONE.

Mendaces fatuos, de quorum pectore nugas
Bullatas capimus, nostra hos vehet illa carina:
Gestarum rerum falso præconia fingunt.
Militiam hic iactat, doctrinam iuris & alter.

xñ.q ñ.gloria. Episcopi. xxi.q.i omnis. Prouer.xrviij.

FEruida iam digito compescere labra volebam,
Et finem numeris ponere forte meis:
Turba tamen stolidis frontem redimita corymbis
Percita stultigero gesta furore refert:
Alter enim miles gestat calcaria ahena,
Alter & in manibus romula iura gerit:
Miles & ab antiqua se nobilitate superbum
Iactat, & a Tullo tempore rege notat:
Aut genus a claris patribus quos Romulus olim
Legerat, atq; alios enumerare solet.
Forte tamen patres habuit, qui fœnore iniquo,
Fraudibus aut alijs stemmata parta gerunt.
Plures se faciunt ex nobilitate superbos,
Quam virtute sua non meruere tamen.
Nobilitas virtute bona, meritisq; beatis
Constat, diuitiæ stemmata nulla parant:
Candorem tituli, qua nam virtute mereris?
Aut quid gessisti, quod tibi stemma dedit?
En ais, externis Martem diduximus oris,
Cognita sunt varijs gentibus acta mea:
Me Solimæ videre sacræ, Memphitica tellus,
Gallia bellipotens, marticolæq; Getæ:
Atq; alias bello regiones fortis in armis
Lustraui, merita nobilitate feror.
Doctoris quidam titulum nomenq; tenere
Gliscunt, se iactant, & didicere nihil.
De rebus fatuis vanissima verba loquuntur,

Milites. Tullius hostijs. patres conscripti.

Psalm.lvi. Prouer.xrviij. Iuuenalis. Seneca.

1.Corinth.iiij. De preben. venerabilis. Bar.in l.i.C.de incolis.li.x.

Doctores. xlix.di.sacerdotes & glo. in l.i.C.de athl.li.x.

Effect;

Esseq; prudentes, doctiloquiq; volunt.
Nil sapiunt penitùs, tantùm de cortice libri
Sumpserunt tituli nomina vana sui.
Cum manibus ductant fatuum, præconia iactant,
Quæ nunquam meritis sed peperere suis.
Sed quid multa loquar? fatuis innata superbis
Hæc mala, quod non sunt, protinùs esse volunt.

Prouerb. xxvi.

¶ Of the proud and vayne boasting of Fooles.

¶ My hande is wery, my witte is dull almoste,
Fayne would I reste to refreshe my wit agayne,
But a foolishe bande that vse them selues to boste
Of thinges not done by them in wordes vayne,
To write their lewdenes doth me binde and constrayne,
For some them bost in Physike and the lawes,
Or in dedes of war, howebeit they are but dawes.

Se iactare.

Multi nunc sunt heu doctores, Militesq; peruersores legis & iustitiæ: qui se iactat & dilatat, iurgia consitat: qui verò sperat in domino saluabitur. Qui genus suum laudat, aliena laudat. Propria laus sordet: Sed nobilis est aliena.

HEre had I purposed as I before haue sayde,
To haue stint my tong and sealed for a while,
Or of my booke here a conclusion made,
And so these fooles no further to reuile:
But then aduisement did me beholde and smile,
Saying that my purpose was intended in vayne,

xij. q. ij. gloria Episcopi

And I but euen in the middest of my payne.

xxi.q.omnis
Prouer.xvbiij.

This worde to me was halfe a discomfort,
For almost wery was I of my trauayle,
With that of fooles I sawe a mightie sort
Of diuers sortes and diuers apparayle,
Some rayde as knightes in white harnes and mayle,
And other as Doctours and gyders of some scoles,
But euer me thought that they should be but fooles.

Militis iactatio

Some other crowned as Poetes lawreate,
And other as Doctours expert in medicine,
Of whose maners, conditions and estate,
And stately boasting of strength and of doctrine,
Here shall I write, who list therto incline,
And first I proue that euery day we see,
That boasting fooles least of their dedes bee.

Some is a knight him boasting of his landes,
With his gilte spurres and other cognisaunce,
Another a Doctour and the lawes vnderstandes,
And sene all the scoles of Italie and Fraunce:
The knight him boasteth and boldly dare aduaunce
Of his olde linage, nobles and auncetrie,
Recounting the discent of all his progenie.

Patres conscripti romonorum

Yea insomuche that ofte he hath no shame,
Him selfe of the stocke of the Roman senatours,
Or of some kinges progenie to name,
Psalm.lxi.
Els other which hath bene mightie conquerours:
And yet perchaunce his first progenitours
Came first of all vnto their chiefe estate
Prouer.xxbiij.
By false extorcion, oppression and disceate.

Iuuenalis
Seneca

Suche fooles are proud of suche noblenes
Which they haue neuer, neyther coulde obtayne
By their owne vertue, their strength or their boldnes:
1.Corin.iij.
De preben. venerabilis
But in the getting therof for to be playne,
Noblenes is gotten with diligence and payne,
By iustice, vertue, strength and righteousnes,
And not by rigour, oppression or riches.

Bar.in l.j.c. de incolis, li.x.

Say foole by what vertue or worthynes,
Hast thou deserued this renowme speciall,
Or what hast thou done wherby this noblenes
Wheron thou boastest is thus vnto thee fall,
If it were sought I trowe no thing at all,

Saue

Saue that thou lust suche foolishe wordes to fayne,
Wherby thy folly and pride appeareth playne.

Lo, sayth a foole, I haue bene long in warre
In straunge countreys and farre beyonde the sea,
To diuers Nations my deedes knowen are,
Both Spayne and Egipt and Fraunce speakes of me,
In so many countreis in warres haue I be,
That all the people of east, west, north and south,
My name and lawdes haue onely in their mouth.

But yet perchaunce this foole that thus him boastes,
Was neuer in warre nor out of his owne lande,
Some other as Doctours come from straunge costes,
Coueting that name, though they nought vnderstand,
With euery foolishe thing they are in hande,
Speaking vayne wordes without wisdome & prudence,
Yet count they them wise and of perfect eloquence.

xlix. di. Sacerdotes. & glo. in li. c. de athl. li. x

They boast their study and vant of their conning,
With stately wordes, proud loke and countenaunce,
And though suche fooles learned haue no thing,
With their solemne pride they defende their ignoraunce,
As none were wiser in all the scoles of Fraunce,
If they can recken and tell eche bookes name,
They thinke them selues great doctours by the same.

So leade they folly fast by the hande,
Boasting their lawdes and name in euery place,
Howebeit their owne dedes on sea or on lande
Were neuer so noble suche laudes to purchase:
But to be short, proud fooles are in that case
Roted by nature that them selues they most auaunt,
In that wherein they are moste ignoraunt.

Prouerb. xxvi.

¶ The Lennoy of Barclay.

¶ Desist ye fooles your boasting wordes and vayne,
Let other men commende your honestie
And godly life, for it is folly playne
To prayse your selfe, though that ye worthy be:
Then muche greater shame is it to lye,
Boasting that thing the whiche ye neuer had,
In cunning, strength, lynage or degree,
Of all boasting, this namely is most bad.

¶ But yet men olde of our predecessours,
In their olde prouerbes often comprehende,

That he that is among shrewde neighbours,
May his owne deedes lawfully commende,
Since his ill willers will not therto intende:
Also I finde that there three sortes be
Of people liuing, which may them selues defende
In leasing, for they haue authoritie to lye.

¶ The first is pilgrims that hath great wonders sene
In straunge countreis, suche may say what they will
Before those men that hath not also bene
In those same places, and hath of them no skill.
The seconde are men aged, suche may boast their fill
Without repugnaunce: And men of hye degree
Before their seruantes may playnly say what they will,
Yet are they nought but fooles yf they lye.

DE LVSORIBVS.

Multos ludorum fatuos damnosa voluptas
Sollicitat, tantúmq; iuuat.
Nil aliud curant, nec delectatio maior,
Iacturam neq; pensiculant.

In auten. de sanc. epi. interdicimus. Virg de ludo. Exod.xxxij. i.Corinth.x. l.ff de alea.

EN iterum nostris offert se turba camœnis
Sordida, ludorum concominata iocos.
Initio furijs ego sum tribus addita quarta,
Ludus ait, fatuos hic numerabo meos,
Quidam sunt adeò incensi certamine ludi,
Et ludos tanta sedulitate colunt:
Voluere taxillos reputant sibi gaudia summa,
Tres benè currentes, gaudia sola parant:
Noctes atq; dies ludi certamina versant,
Alea discurrit, sordida lucra petit.
Nunc senio ditat, damnosa canicula mordet
Illum, sed Venus hunc radit iniqua citò.
Ludus agit bilem, mentis secreta relaxat,
Inficit ingenium, sensibus atq; nocet:
Efficit iratos homines, præcordia frangit,
Alea sollicitos efficit vsq; viros.
Nil curant aliud lusores, tota voluptas
Sortibus infixa est, irrequieta quidem,
Per noctem vigilant, latrant, iurantq; frequenter,
Nulla fames illos, nec sitis vlla mouet.
Sæpè furore graui diffamant vulnera Christi,
Torquent ad superos verba nefanda deos:
Tanquam pæstiferos lusores conditor orbis
Curet, & ad stulti turpia verba fleat.

Glo.in c.pe.de vi. & ho cle. xxxv. dist.c.1 glo.i.

Iuuenalis.

De ex præla. inter dilectos vbi glo. & doc.do.

Car.in cle.ij de. vita & ho.cle.

Leui.xviij. Roman.j.

Spurci-

Spurcidius tamen hoc, quod fœmina ludit, iniquis
Intermixta viris, & tabulæ vſq; vacat.
Nobilis, & clerus, ciuis, iuuenisq;, ſenexq;,
Cum tenui vulgo ludere ſæpè ſolent.
Quem decet vt modicum ludat, ſibi congrua ſumat
Tempora, perſonas eligat atq; pares.
Omnipotens cunctos luſores odit iniquos,
Et ludos vetuit regula ſacra patrum:
Nam mala proueniunt ex ludo crimina multa,
Ludus opes minuit, & bona cuncta terit.

De tẽ. male. c. i. & ñ.
De iudi. c. ñ li. vi.

No in c. cle. de vi. & ho. cle.

Hoſt. in ſum. de ex. prela. qualites

Of Carde players and Diſers.

¶ The damnable luſt of cardes and of dice,
And other games prohibite by the lawe,
To great offences ſome fooles doth attice,
Yet can they not them ſelfe therefro withdrawe,
They count their labour and loſſe not worth a ſtrawe,
Caring nought els, therein is their delite,
Till thrift and health from them be ſcaped quite.

Ludo intenti.

Pone merum & talos, pereant qui craſtina curant.
Mors aurem vellens, viuite ait, venio. Sedit populus comedere & bibere, & ſurrexerunt ludere.

I Do yet agayne of fooles aſſembleth mo,
Vnto my ſhippes in hope of aduauntage,
But oft it happeth or they depart and go,

In auten. de ſanc. epi. interdicimus.

Their

Their lust them turneth to losse and great damage,
By their lewde games, furour, and outrage,
Such are great gamners hauing small substaunce,
Which often fall to great losse and mischaunce.

Virgi, de ludo. Sperne lucrum Exod. xxxj. i, Corinth. x.

Saith Poets that in hell are furyes three,
The fooles to punishe that are sende to the same,
For their not liuing here in equitie,
It needeth not them here to count by name,
The fourth fury is increased by this game,
Which (then the other) is more furious and bad,
For here in earth it maketh fooles mad,

L. si. ff. de alea

But of men geuen vnto this furiousnes
Of vnlure game, chiefe cause of strife and wo,
And much losse, somewhat I shall expresse,
But first I say some are so geuen thereto,
That where so euer they labour, ride or go,
If they be once inflamed with the game,
To their destruction, their minde is on the same.

In hope to get (that they haue lost) agayne,
All their whole pleasure is set to throwe the dise,
So of one losse oft times make they twayne,
Wherby oft time they ren in preiudice,
And get occasion of theft and other vice,
But three dise renning square all of one sort,
To such fooles is chiefe comfort, ioy and sport.

Glo. in c. pe de vi. & bo. cle. xxxv. dist. c. i, gio. i.

Such folowe this game, striuing night and day,
Tourning the dice sometime by pollicie,
Them falsly setting, assaying if they may
Some vile aduauntage for to obtayne thereby,
But then if they not set them craftely,
Anone beginneth brawling and debate,
Blaspheming and othes, the pot about the pate.

Iuuenalis.

Excesse of watching doth players great damage,
And in that space oft Venus doth them blinde,
Making them hore long or they come to age,
Also this game troubleth oft their minde,
With wrath them making vnstable as the winde,
Their minde it discloseth, their wit infecting to,
It also their reasons troubleth with inwarde wo.

A couetous heart by game is kept in feare,
And stirred to ire euer when it can not win,

Which

Which yꝛe vnto the ſtomake doth great dere,
Buſying the minde pꝛiuily within,
The wit thus troubled, of wiſedome is but thin,
And ſo the moꝛe that wꝛath doth him inflame,
The moꝛe backwarde and lewdly goeth his game.

De, ex, pꝛela, inter dilectos, vbi, glo, & doc, do,

Theſe fooles vngracious of their gouernaunce
Care foꝛ nothing, their luſt is fixed faſt
On vnſure foꝛtune, and her vncertayne chaunce,
Which them pꝛomoteth to beggers at the laſt,
Watching without ſeaſon till their wit be paſt,
Yea, two nightes oꝛ thꝛee as fooles voyde of grace,
No thirſt noꝛ hunger can moue them from that place.

Car, in cle, ij, de vi & ho & honore cle,

But in the meane ſeaſon if that any diſcoꝛde
Among them fall, the woundes of God are ſwoꝛne,
His armes, heart and bones, almoſt at euery woꝛde,
Thus is our Sauiour among theſe caytifs toꝛne,
And woꝛdes of malice, miſchiefe, and great ſcoꝛne
They thꝛowe to God, renouncing eke his name,
When that miſfoꝛtune doth backwarde gide their game.

Leuit. xxiiij.

Romans. ij.

Theſe fooles in furour vpon our Loꝛde thus cry,
As if he cared foꝛ their miſchieuous game,
Oꝛ when they foꝛ their loſſes are ſoꝛy,
That God aboue ſhould alſo be the ſame:
But while theſe fooles blaſpheme thus Chꝛiſtes name,
The women and maydes, which is abhominable,
In game and othes to men are euen ſemblable.

De cler, male, c, i & ij,

De indi, c, ij, li, vi,

There is almoſte no maner of degree,
Man, childe, woman, pooꝛe man oꝛ eſtate,
Olde oꝛ yonge, that of this game are free,
Noꝛ yet the clergy, both pooꝛe pꝛieſt and pꝛelate,
They vſe the ſame almoſte after one rate,
When by great loſſe they bꝛought are in a rage,
Right fewe haue reaſon their madnes to aſſwage.

I will not ſay but it is commendable,
Foꝛ recreation ſometime to vſe ſuch ſpoꝛt,
So it be done in ſeaſon and time laudable,
And among perſons mekely of one ſoꝛt,
And not foꝛ lucre, but pleaſure and conſoꝛt,
Without all othes and with perfect pacience
In loſſe and gayne, in ſuch game is none offence.

No, in ca, cle, de vi & ho, cle,

But yet the lucre that is won thereby,

Hoſt. in ſum. de ex, prela, qualiter.

Is not allowed, ne by lawes approbate,
For to be gotten true and righteouſly,
For God almightie doth ſuch ill getters hate,
And their wronge games alſo, cauſing debate,
Enuy and murther, and euen for the ſame cauſe,
They are prohibite alſo by the lawes.

And to be playne, great inconueniences
Proceedeth to many by this vnlawfull game,
And by the ſame oft youth doth ſue offences,
To his deſtruction and all his frendes ſhame:
For when all their good is waſted by the ſame,
Often ſome by foly falleth to be a thiefe,
And ſo ende in ſhame, ſorowe and miſchiefe.

¶ The Lenuoy of Barclay.

¶ Conſider ye players the great loſſe and damage,
That commeth of this game vſed vnlawfully,
Firſt of it commeth no maner auauntage,
But if one put him firſt in ieopardy,
And that ſmall lucre that gotten is thereby,
Though thou about the ſame haſt much payne,
Thinke wel that it is gotten wrongfully,
The lawe thee bindeth it to reſtore agayne.

Ludunt ſecurè quibus eſt æs ſemper in ære, Virgi. de ludo

Wherfore me thinke that man doth ſureſt play,
That with this madnes medleth not at all,
But in his cofers his money keepes alway,
For that is ſure howe euer the cardes fall,
Or other game as Tables, diſe or ball,
And better a little ſure then much in feare and dout,
Better haue one birde ſure within thy wall,
Or faſt in a Cage then twenty ſcore without.

This game alſo oft cauſeth wrath and othes,
And malice, where erſt was loue and amitie,
And much falſhode, which God almightie lothes,
With falſe forſwering, diſceate and crueltie,
It cauſeth by watching alſo infirmitie:
So men by it loſſe of goodes and body finde,
Wherfore let euery man ſuche foly flee,
There was neuer wiſe man that ſet theron his mind.

DE SVPPRESSIS FATVIS.

Eſt (ſcio) turba meo fatuorum picta libello
Magna, ſub inſculptis atq; locata notis:
In tergum illorum capitoſus ſaltat aſſellus,
Depreſſos monſtrans ſtultigeroſq; viros.

Tranſtra

TRanstra per & remos collecta est tanta caterua,
Et numerum tantum nostra carina vehit:
Vt propè stultorum sine me discederet ingens
Copia, sed monuit noster assellus herum.
Nauiculam meritò stultis conscendo paratam,
Sum quia quem torquent omnia facta nimis.
Exiguus pro me locus in rate, & angulus arctus
Sufficit inq; foris, me mora nulla tenet.
Ne me continuò calcat vè premat vel assellus,
Quem piger in tergo cogor habere meo:
Si saltem patiens ad mandata illius essem,
Libera sperarem membra abitura citò,
At beat hoc vnum, socios comitesq; tenemus
Plures, qui viuunt conditione pari:
Hi sunt, prudentum nunquam consulta sequuntur
Qui bona, nec capiunt consiliumq; ferax:
Hi sunt, quos iræ stimulus per crimina iactat
Ob causam nullam, sed ratione carent.
Hi sunt qui lites mercantur, quiq; dolore
Inuidiæ marcent, causa doloris abest.
Hi sunt audaces, qui natos quosq; proteruos,
Dum virgis parcunt verberibusq;, parent.
Hi sunt, vicinis qui sæuos, quiq; molestos
Se præbent, vel quos pocula magna iuuant.
Prætereà in pedibus quos torquet calceus arctus,
Quem tolerant, hi sunt quis bona nulla placent.
Sunt & lurcones, sua qui patrimonia perdunt,
Qui plus consumunt, quàm sua aratra ferunt.
Hi sunt, lenones proprias qui ad crimina mæchis
Vxores stolidi, sacrilegiq; locant.
Stultus & hic pariter sua qui peccata recenset,
Et pœnas, vitam sed gerit vsq; malam.
Hi satis a duro fatui calcantur assello,
Sed tamen hac iuncti naue, per æquor eunt.

Prouerb. i.
Ecclesi. xxxiij.
Sapien. ij.
Hebrewes. xij.
ij. q. i. multi.
Prouer. i.
Prouer. xxvij.
Prouerb. xvi.
Eccle. xlviij.
Prouerb. xiij.
Prouerb. xxvij.
Ecclesi. xxxi.
Ecclesi. viij.
Ecclesi. ij.
ff. de adul. mariti. & l. ij.
de pe. dist. iij quia dimissa. & c. nihil & c. in salicibus

Of fooles oppressed vvith their ovvne foly.

¶ Of fooles I wot there is a great company
Within my booke in figures and scripture,
But in this ship namely are there many,
Which their owne foly can by no meane endure:
Such in this barge shall of a rowme be sure,
Though they haue rowme, I can graunt them no rest,
For with the asse they rudely are oppreſt.

Within my ship, and also on euery side,
Are so many fooles sayling before the winde,
So swiftly that me thinke they will not bide,

Prouerb. i.

But

Multæ fatuorum preſſuræ.

Multimodos fatuos præſens con torquet aſelius. Et ſtultos plures calcitrat ille nimis. Qui ſe ſponte ſua per aperta miracula mittunt, Auritu & pecoris ſub pede crebro iacent.

But ſone depart, and ſo leaue me behinde,
The fault and cauſe is in my ſlothfull minde,
But the ſlowe aſſe hye on my backe both ſhippe,
And warneth me, ſo enter I the ſhip.

Eccleſ. xxxiij.

The Shyp I enter, and worthy am thereto,
Among my fooles my ſelfe may claime a place,
For my great ſlouth in eche deede that I do,
But neuertheleſſe I am not in that caſe,
To occupy great rowme before eche mans face,
A litle and ſtrayte corner for me is beſt,
That I may ſleepe therin and take my reſt.

I couet not to be in places wide,
I am content with a corner of ſtraytnes,
Upon the hatches I couete not to bide,
For there is to much labour and buſynes,
And alſo the aſſe betokening ſlouthfulnes,
Should haue to much ſpace on me to tred,
If I at large about by it were led.

Yet in my ſlouth if I could be pacient,
And folowe the aſſe without all repugnaunce,

Sapien. ij.

But

But alway ready at his commaundement, Hebrewes.xij.
I should be put to muche lesse greeuaunce, ij.q.q.i.multi.
And so haue hope to escape this perturbaunce,
My members free from suche wo and payne,
But well I feele my trust is but in vayne.

But this one thing my heart and minde doth glad,
And in my payne is the moste chiefe comfort,
That mo companions by the same Asse are lad,
Of my condition, liuing, and lyke sort,
Whose owne folly which they take for a sport,
By long continuaunce them selues doth sore oppresse,
Turning their mirth to wo and wretchednesse.

These are they which will not apply their minde Prouer.i.
To wise mens counsell and aduisement;
Wherby they might both wealth and profite finde,
If to suche councell they gladly would assent,
These are suche fooles as furious of intent,
By wrath are driuen to diuers great offence, Prouer.xxvij.
For none occasion, without reason and prudence.

These are suche fooles as by strife and debate, Prouerb.xvi.
And other suche, whiche lewdely by enuy, Eccle.xlviij.
And no cause geuen, their neighbours hurt and hate,
And so to malice their cursed mindes apply:
These are suche fooles as suffer paciently,
For lacke of beating their children folowe vice, Prouerb.xiij.
To their great shame, their losse and preiudice.

These are they that by malice at all houres
Are cruell and greeuous, and put to losse and payne Prouerb.xxvij.
Such as they ouercome may, both strangers & neibours,
By cursed leasinges whiche they vniustly fayne:
These are they that of all men haue disdayne,
With dronken driuels geuen whole to gluttony,
These are the felowes of this mad company. Ecclesi.xxxi.

Moreouer into my Ship shall they ascende,
That are streite shoed, which them doth sharply greue,
But yet they see not therto, it to amende, Ecclesi.viij.
Suche are they that on no goodnes will beleue, Ecclesi.ij.
All wasting fooles which to their great mischiefe,
Sell and waste their landes, suche are of this sort,
And they that more spende then their landes may support.

These are mad fooles and abhominable,

ff de adul, mariti, & l. ij.

And curled of God, that are bawdes to their wiues,
Letting them to hire, and though that profitable
This way they thinke, yet right fewe of them thriues:
These are mad fooles that lewde are of their liues,
Knowing what payne is ordeyned for eche sinne,
Yet moue they not, but still abide therin.

de pe. dis. iij. quia dimissa, & c. nihil

Additio Alexandri Barclay &c. in sacrificibus,

These are proude beggers and other stately fooles,
Sclaunderers, lyers, and iurours of the syse,
Philitians and lawiers, that neuer went to scholes,
And false Tauerners that recken one pot twise,
Taplers and hostlers that folowe that same gyse:
These are falle officers that liue vpon bribes,
As exchetours, officials, constables and scribes.

Fooles of these sortes, and mo then I can tell,
For their misliuing and great enormitie,
Of the slowe Asse shalbe troad downe to hell,
Ik they not mende them selues before they dye:
But in the meane time shall they be here with me
In my foolishe ship, on sea rowing with payne,
Ik they amende departe they shall agayne.

¶ The Lenuoy of Barclay.

¶ O fooles oppressed with your misgouernaunce,
Amende your life, expell this your offence,
Ye can not excuse your selfe by ignoraunce,
Ye are taught to leaue your inconuenience
By godly Preachers, men of hye prudence,
Also the punishement which God doth often sende
To other fooles, should moue you to amende.

DE MILITIBVS ET SCRIBIS.

Dum captant equites hominem, scribæq; maligni
Villanum, & qui sit simplicitate rudis:
Si saltem nummos habeat, spoliatur ab illis,
Cogitur vt soluat rusticus ille nimis.

Prouer. xxi.
Math. xxiij.
Eccles. xli.
Luke. ig.

AD naues nostras, equites, scribasq; citamus,
Ad fatuam sectam dant monumenta mihi:
Auriculas asini gestant, titulosq; merentur
Quos dabimus, dignis pro meritisq; suis.
Accelerare precor, quoniam mea nauis abibit,
Quæ vos ad remos, transtraq; longa vocat.
Est labor æqualis, studium simile, atq; facultas
Par, quam scriba gerit, quam male fidus eques.

Hic

Hic rapit insidijs, spoliat clàm prædo per agros,
Publicitus scribæ decipiunt homines.
Sub madidis pluuijs æques, & sub frigore duro,
Corporis exponit fortia membra sui.
Hic animam calamo infuscat, perditq; salutem,
Auri & nummorum est his quia magna fames.
Accendit prædo villas, flammisq; perurit
Culmina, quærit opes, exuuiasq; petit.
Rusticus a scriba simplex seducitur, atq;
Cogitur in pennas soluere cuncta suas.
Quærit opes quiuis, precium quoq; captat iniquum.
Est spoliatorum turba maligna nimis.
Officium si quisq; suum moderamine iusto
Ritè ministraret, laus sibi magna foret.
Hic eques, vt gladijs inopes defendere, atq;
Cum viduis pueros, emeritosq; senes:
Quo duce tuta foret semper Respublica, quo vè
Latrones fugerent per fera lustra procul.
Hic calamo iustas leges conscriberet, atq;
Iustitiæ normam panderet arte sua.
Sed modò pupillos inopes, viduasq; relictas,
Ille armis, calamo hic, expoliare solent.
Non dolus in terris maior, fraus turpior vsquam,
Ex scribis quàm quòd tot mala proueniunt.
Ast equites faciunt, quòd semita nulla viarum
Tuta est, impunè crimina tanta volant.

Ezech.xxij.
Esaie.x.
Iob.xxx.
Math.v.
Iob.xxvij.
Proverb.xi.
Mich.vj.
Psal.ix.
Luke.xxi.
Amos.v.
Eccles.x.
Jacob.iiij.
1.Timo.vj.
Esaie.iij.
Mathe.xij.
Math.xxij.
Zach.vij.
Malach.iij.
Luke.iij.

Of the extortion of knightes, great officers, men of warre, scribes and practisers of the lawe.

While knightes and scribes, archetours and constables,
And other officers whiche haue authorite
Under the king, as sheriues, by fayned fables
Catche a rurall man, rude and of simplicite,
If he haue money, these theues so cruell be,
That what by crakking, thi eatning and extortion,
They spoyle this poore man, so that simple is his portion.

TO our foolishe ship I summon and allite
Constables, scribes, lawiers and souldiours,
Archetours, sherines, & knightes that haue delite
To abuse their offices by falsh ode and rigours,
They geue me occasion to blame their errours,
And for that in their charge they often trip
By false abusion, they shall be in my ship.

Prouer.xxi.
Math.xxij.
Eccles.xli.
Luke.iij.

Hast hither I require, my Nauy is a flote,
Long tarying hurteth, for hawsed is the sayle,

The anker wayed, within borde is the bote,
Our ship decked after a homely apparayle,
By suche passangers I loke for none auayle,
But feare displeasure, because I shall be true,
Yet shall I so, ensue what may ensue.

De Scribis & equitibus.

Rapinæ impiorũ detrahẽt eos, quia noluerunt facere iudicium. Væ vobis scribæ, qui cõmeditis domos viduarum. Væ vobis viri impĩ. Neminem concutiatis neq; calumniam faciatis, & cõtenti estote stipendijs vestris.

Good officers are good and commendable,
And manly knightes that liue in righteousnesse,
But they that do not are worthy of a bable,
Since by their pride poore people they oppresse:
My master Kyrkham for his perfite meknes,
And supportation of men in pouertie,
Out of my ship shall worthely be free.

I flatter not, I am his true seruitour,
His chaplayne and bedeman while my life shall endure,
Requiring God to exalte him to honour,
And of his Princes fauour to be sure,
For as I haue saide, I knowe no creature
More manly, righteous, wise, discrete and sad,
But though he be good, yet other are as bad.

They shall vnnamed my ship haue in cure,
And other officers who soeuer they be,
Which in extortion and falshode them inure,
Hoping by the same to come to dignitee,
And by extortion to augment their degree:
Manlel of Oteri for powling of the poore,
Were not his great wombe here should haue an ore.

But for his body is so great and corporate,
And so many burdens his brode backe doth charge,
If his great burthen cause him to come to late,
Yet shall the knaue be Captayne of a barge
Where as are bawdes, and so sayle out at large,
About our ship to spye about for prayes,
For therevpon hath he liued all his dayes.

But him I leaue and so retourne agayne,
Namely to speake of the vnrighteousnesse
Of knightes and false scribes, which fully set their brayne
To bring poore people into greater wretchednesse
Then they were earst, and so them to oppresse:
For playnly to speake, false knightes and scribes be
Of one maner liuing, practise and facultee.

Ezech.xrij.

The scribe in writing with his disceatfull pen,
Sitting in his siege acloyde with couetise,
By subtile wordes spoyleth the simple men
Which come to him, desiring right iustice:
The knight in warre is geuen to the same vice,
Robbing and spoyling by fieldes priuely,
But the scribe oppresseth the poore men openly.

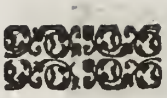
Esaie.x.
Iob.xxx.

The knight in warre in time of frost or rayne,
Or the colde snowe, as man mased with rage,
Subdueth his body to ieopardie or payne,
Dampning his soule for bribing aduauntage:
The vniust scribe ensues the same vsage,
Defyling his soule with his pen and blacke ynke,
Whose couetise causeth his soule in hell to sinke.

Psal.ix.

The cursed hunger of siluer and of golde
After one maner doth these two so inflame,
That for the lucre thereof their soules are solde,
The one a thiefe without all feare and shame,
In time of warre in spoyling hath his game,
Murdring men, and burning towne and village,
Nought seeking but lucre by spoyling and pillage.

Iob.xxvij.
Prouerb.xl.
Mich.ij.
Psal.ix.



The poore churle vnexpert and innocent,
Suspecting nought for his true simplicitie,
Is by this scribe compelled by falshode violent,
To pay for his pennes till he a begger be:
Thus liue knightes and scribes after one degree,
Oppressing the poore,them putting to great payne,
Vnto them selues by falshode getting gayne.

Luke.xvi. Eche of them asketh lucre and winning,
Nought caring whether it be wrong or right:
Amos.iij. Thus cursed is the sorte that haue their liuing
In robbing poore people by violence and might,
Eccles.x. But if they had iustice and mercy in their sight,
Their offices ministring by lawe and equitie,
Both of God and man rewarded should they be.

Who that is righteous good men shal him commende,
Iacob.iij. And lawde his name,and his dedes magnifie:
1.Timo.vj. The knight is ordeyned by manhode to defende
Widowehode and age from wrong and iniury,
With fatherles children and suche as liue in penury,
And with dint of sworde to defende the common wealth,
Expelling theeues,sauing the true mans healthy.

The Scribe is ordeyned him selfe to exercise,
Esaie.lij. To write with his pen iust lawes and veritable,
Psalm.xcij. And shewe by his witte the rule of right iustice:
But nowe their dedes are muche variable,
Psalm.xciij. For knightes and scribes by wayes deceyuable,
By the sworde and pen right cursedly intende,
Them to oppresse whom they ought to defende,

As widowes,poore men,and children priuate
Of father and mother,and feeble men by age.
By suche oppression they encrease their estate,
And by succession of all their whole linage:
Alas the childe ofte forgoes his heritage
Without right,longe or he be of discretion,
And all by false knightes spoyling and oppression.

In earth no gyle nor falshode is doubtlesse,
Zach.vij. Nor ill that is to scribes comparable,
But touching thoppression and vnhappinesse
Psalm.lij. Of other officers,it is innumerable:
And namely souldiers are nowe moste vengeable,
And other courtiers,that scant the kinges way
Of their spoyling may be quite night or day.

What

What shall I write of pouling customers,
And spoyling searchers, Bayliffes, and Constables,
Sargeauntes and catchpoles, and other officers,
Which with others plate garnish gay their tables,
Their houses stuffed with bribes abhominables,
Such by oppression become thus excellent,
Continuing in falshood for lacke of punishment. Luke.iij.

¶ The Lenuoy of Barcley.

¶ Ye knightes vnrightwise, and officers iniust,
Auoyde your extortion done by crueltie,
Auoyde this desire, mad and mischieuous lust,
Which ye haue in spoyling of the commontie,
Better is for you to liue in pouertie,
So pleasing God with vndefiled name,
Then by oppression to come to hye degree,
And then after death be damned for the same.

DE STVLTA NVNTIORVM LEGATIONE.

Cursor ego velox longis de partibus orbis
Aduenio, nec vas potui euacuare bibendo
Donec, has fatuis sulcantibus æquora passim
Præberem chartas, nauita siste ratem.

PRoposui fateor nullos vehere in rate nostra
Cursores, agitur res quia nostra mari.
Nauis in vndosa rapitur, volat atq; Carybdi,
Nec reuocare potest nuncius vllus eam:
Attamen ex istis, quidam sibi tradere partem
In rate, pro fatuis nuncius esse cupit.
Qui chartas scriptas, cera impressasq; sigillo
Portet in ore suo, gestet & in manibus:
Ne fiant madidæ, capiant ne vè altera damna,
Ambulet & tutam nuncius vsq; viam.
Quidam cursores plus quàm committitur ipsis,
Expediunt, nugas concipiuntq; meras.
Sæpiùs ex magna tamen æbrietate morantur,
Officium tardant, expediuntq; nihil:
Atq; vias calcant infidi tempore multo,
Otia longa terunt conficiuntq; moras.
Caupones omnes lustrant, omnesq; tabernas,
Vt capiant dulci vascula plena mero.
Ter legit atq; quater chartas, manibusq; reuoluit
Nosse volens quidnam litera missa canat.
Non alia ratione tamen sic scire laborat
Scripta, nisi vt valeat dicere multa noua.

Qualis debeat esse nuncius ponti spe. in vtri. de ex. ecuti.
Prouerb. xxv.
Ezech. xxv.
Prouerb. xiij.
Prouer. xxvi.
Prouerb. xxvij.
Prouerb. xxv. in fine.

Negligit

Prouer.xxvi. Sapien.v.

Negligit interdum, nec ſcit commiſſa referre,
Et ſine reſponſo perfidus inde redit.
Tempore ſeu meſſis recreat nix corpora noſtra,
Et ſicut requies quæq; cupita iuuat:
Sic recreat dominum per quem legatus abiuit
Nuncius, & chartæ credita iuſſa refert.
Hi ſunt, quos volui, ſtulti qui nuncia verba
Tranſuectant, currunt nec ſine vaſe meri.

Prouerb.xx. Ieremy.ij. Eccleſi.xxxiij.

Iecur habent calidum, calor hic innaſcitur ipſis,
Ob curſus volucres, nugiloquasq; genas.
Nuncius hic dignus precio, titulisq; decoris,
Expedit impoſitæ qui citò iuſſa rei.

Of foolish meſſengers and purſiuauntes.

¶ I am a ſwift purſiuaunt or meſſenger,
None in the world ſwifter as I wene,
Here am I come from landes ſtraunge and farre,
Yet can I not (drinking) voyde my bottell clene,
Till in the fooles Shippes I haue bene,
And to the chiefe deliuered vp this bill,
Shipman (till I enter) let thy ſhip ſtande ſtill.

Nuncius inutilis.

Sicut frigus niuis in die meſsis, ita legatus fidelis ei qui miſerit eum: animam ipſius requieſcere facit. Claudus pedibus & iniquitatem bibens, qui mittit viam per nuncium ſtultum. Nuncie, ſis verax, tacitus, celer atq; fidelis.

I Had purposed not to haue tane in hand,
To cary in my ship any messangers,
Or pursiuauntes that occupy on lande:
For I my selfe and all my maryners,
Keepe on the Sea, with our foolish partners,
So farre from lande, and rowing with such payne,
That no messanger may vs reuoke agayne.

Qualis debeat esse nuntius ponit spe. in ti. de execu.

Prouer. xxv.

Yet some of them couet to haue place
To them assigned within a foolish barge,
And with our fooles to be so much in grace,
Of all their messages to haue the cure and charge,
To this intent to runne euer out at large
With letters or Charters about diuers landes,
Sometime in their mouth, and sometime in their hands.

Ezech. xxx.

Prouerb. xiij.

Sometime otherwise them hiding priuily
To keepe them sure from moystnes of the rayne,
And so to go without all ieopardie
In his iourney, and safe to come agayne,
But some of these fooles take vpon them payne,
To execute more then is in their message,
To their owne scorne, and lordes great damage.

But yet oft time (howbeit their promis)
Was in all haste to their message to intende,
They it prolonge by ouer much dronkennes,
Carying their charge, and bringing nought to ende
By their slowe pace, thus he that did them sende,
Thinketh his matter well done and brought to passe,
But by their prolonging it is euen as it was.

Prouer. xxvi.

And often these messengers so wisely them gouerne,
That while they should be in hande with their message,
They range about to eche alehouse and tauerne,
With the sweete wine their great heat to asswage,
Till he be brought into the dronken rage,
Then opens he his letter, it reading twise or thrise,
And all for this purpose, newe lesinges to deuise.

Prouer. xxiiii.

His letter he openeth, as false and past all shame,
To know the secret therof to this intent,
With his false tonge to glose vpon the same,
And oft in his message he is so negligent,
To lese his letters, and so as imprudent,
He can not that shewe that men to him commit,
Retourning without aunswere, so foolishe is his wit.

Prouerb. xxvi.

A true

Prouer.xxvi. Sapien.v.

A true messanger and of perfect diligence,
Is muche worthy, and greatly commendable,
For like as in Summers feruent violence,
The colde winde and snowe to man is delectable,
And as to men wery, rest is muche comfortable,
So a messanger speedie, faythfull and parfite
Retourning to his Lorde, doth him as great delite.

Such true messangers no man will discommend,
That is of wisedome, minde pacient, or doctrine,
But foolish messangers here I comprehende,
Which in their message to foolishe wordes encline,
More tending to their bottell full of ale or wine,
Then to their message, for this is proued playne,
That sende a foole forth, and so comes he agayne,

Such fooles haue their mawes so feruent
In heate by running, and excessiue language,
Filled with folly, that no drinke can it stent,
Nor with moystnes that feruent heate asswage:
But a faythfull man that doth truely his message,
Is to be lauded: But we dayly proued see,
That wise will do wisely, and fooles as they be.

¶ The Lenuoy of Barcley the authour.

¶ Ye foolish messangers geuen to negligence,
To slouth and riot in your busynes,
Reduce your mindes to perfect diligence,
So may ye to your lordes do comfort and gladnes,
Be true in his message, geue you to secretnes:
If ye do not, I Barclay shall certayne,
For eche of you my fooles liuery dresse,
That is a hood to keepe you from the rayne.

DE CELLARIIS ET COQVIS.

En venit aucta cohors promorum, iamq; coquorum,
Commissæq; domus cætera turba venit:
Ad nauem properant, & forti robore sulcant,
Adiuta his citius carbasa nostra volant.

Ezech.xxviij.

ESt damnosa nimis dominis hæc turba penatum,
Cuius iam crapulas, luxuriemq; vides.
Est natura coquis, & promis semper iniqua,
Quos domini nulla sollicitudo manet.
Inq; vicem iactant, quoniam nos sola voluptas
Potus iucundi consouet atq; sibi.
Edendum est igitur nobis, semperq; bibendum,

Prouer.xxi. and.xxiij. Esay.lxv.

Nos cibus,& paſcunt vina aliena quidem.
Inuenies raros cuſtodes eſſe fideles,
Aut ſeruos dominis,perfida turba laris.
Sopito domino reſerat cellarius vrnas,
Atq; aperit ſapidi vaſa vetuſta meri.
Oenophorum vino complet,vacuatq; lagenas
Bacchi,quas ſeruat ad ſua gaudia herus.
Contenti non ſunt proprio conſumere luxu,
Credita quæ manibus ſunt bona cuncta penus.
Adducunt alios ganeones atq; bibones,
Quorum opera poſſint euacuare cados.
Nulla fides illis,iacturæ damna futuræ,
Hi nihil auertunt,decipiunt ſed herum.
In lecto recubans,cenſu pereunte,patronus
Nil ſentit,ſeruos credit habere bonos.
Sed cùm fortè iubet ſibi dulcem afferre lyeum,
Bombo vaſa ſonant euacuata graui.
Eſt dolus in promis,eſt & verſutia fallax,
Infidi dominum decipiuntq; ſuum.
Quid coquus immundus facit,& quàm fraude patronum
Decipit,en audi,ſordida geſta cano:
Iſta caterua quidem nulla pietate mouetur,
Edunt,conſumunt,& bona cuncta vorant.
Emptaq; fumoſam veniunt quæcunq; culinam,
Immundus guſtat fercula prima coquus.
Inde fame ſi quis coquus aut cellarius vnquàm
Deperit,at crapula dicitur vſq; mori.

Prouerb.xiii.
Math.xxiiij.

Eccleſi.xxxi.

Prouerb.xii.

Luke.xvi.
Treno.v.
Prouerb.xxix.

Eccleſi.xxxij.
Luke.xii.

Ephesians.vi.

Of foolish Cookes and Butlers, and other officers of houſholde, that waſt their maſters good without meaſure.

¶ Lo nowe comes a ſort by doſons multiplyed
Unto my ſhip,of diuers cokes and butlers,
A rowme to them may not be well denyed,
Nor to all other ſuche houſholde officers:
Theſe foles haſte faſt to be my mariners,
Rowing with ſuch might that all the ſea fomes,
Such increaſe our nauy by vilenes of other wombes.

This ſort of ſeruauntes whom thou doeſt here eſpye,
Geuen to their wombe by luſt abhominable,
Of meat and drinke and ſuperflue gluttony,
Are to their maſters but litle profitable:
Oft Cookes and Butlers are ſo deceyuable
Of nature,to their maſter,and folowe this offence,
That nought they ſet by his loſſe by their expence.

Ezech.xxxiii.

Theſe

Coqui & cellarij.

In cella at'q penu gens hæc furit, in'q culina. Et me liora bibens, pinguia quæq vorat Consumentur carnes, & coquitur vniuersa compositio, & ossa tabescent.

Pꝛouerb.xxi. and.xxiy.

These fooles reuelling on their masters cost,
Spare no expence, nought caring his damage,
But they as Caytifs often thus them bost
In their gluttony with dissolute language,
Be mery companions and lusty of courage,
We haue our pleasure in deyntie meat and drinke,
On which thing only we alway muse and thinke.

Clay.lxv.

Eate we and drinke we therfore without all care,
With reuell without measure as long as we may,
It is a royall thing thus lustely to fare
With others meat, thus reuell we alway,
Spare not the pot, another shall it pay,
When that is done, spare not for more to call,
He merely sleepes the which shall pay for all.

Pꝛouerb.xix. Math.xxiy.

Thus fewe or none of keepers shall we finde,
True in their deedes, and after one intent,
Though masters to their seruauntes be full kinde,
Agayne is the seruaunt false and fraudulent,
So housholde seruauntes though they seeme innocent,
And without falshood before their lordes face,
They wast all and more in another place.

When

When master and maistres in bed are to rest,
The bordes are spred, the doores open eche one,
Then fares the Cooke and Butler of the best, Eccles.xxvi.
Eyther both together, or eche of them alone,
With wine and ale till all the best be gone,
By galons and pottels they spende without care,
That which their lorde for his owne mouth did spare.

They are not content among them selues to spende Prouerb.xxi.
Their masters goodes in suche like gluttony,
But also for other gluttons they do sende,
And strange dronkardes to helpe out their bilany,
By whose helpe they may the vessels make dry,
And he that hath waye to drinke at eche worde,
Among these caytiues is worshipped as a lorde.

Among these wasters is no fidelitie, Luke.xvi.
They haue no hede nor care ne aduertence Treno.v.
Of the great losse, and the cause of pouertie
Growing to their lorde by this wastfull expence,
But him begyle behinde his backe and presence,
The master or lorde lying in his bed,
Full little knowes howe his housholde is led. Prouer.xxix.

But while the seruauntes false riot thus ensue,
Wasting their masters good and whole substaunce,
The master thinkes his seruauntes good and true:
But if it fortune after by some chaunce,
That the master haue a desire or pleasaunce,
Of his best drinke with his louers to haue some,
The vessell empty shall yelde nought but bom bom.

Then shall the lorde perceyue the great discreate Eccles.xxvi.
Of his wastfull seruauntes, and their false abusion, Luke.xv.
But his perceyuing then is all to late:
So it appeareth that great collusion
Commeth vnto many, and extreme confusion
By vntrue seruauntes, as cookes and butlers,
And by all other housholde officers.

I thinke it shame to write in this my booke
The great discreat, gyle, and vncleanlinesse
Of any scolian or any bawdy cooke,
His lorde abusing by his vnthriftynesse:
Some for the nones their meate lewdely dresse,
Geuing it a taste to swete to salte or strong,
Because their seruantes would haue it them among.

Ephes. vi. This company and bande vngracious,
Are with no pitie moued nor yet care,
They waste and eate their master out of house,
Deuouring his good till it be poore and bare:
And with what meates soeuer the lorde shall fare,
If it be in the kitchin, or it come to the hall,
The cooke and scolian must taste it first of all.

In euery dishe these caytiues haue their handes,
Gaping as it were dogges for a bone,
When nature is content fewe of them vnderstande,
In so muche that as I trowe of them is none
That dye for age, but by gluttony eche one:
But suche fooles were not their hastie lookes,
To my foolishe ship should chosen be for cookes.

¶ The Lenuoy of Barclay.

¶ In this ship might I comprise or comprehende
Seruauntes of euery crafte and facultie,
Which in lewde riot their masters goodes spende,
Bringing them therby to carefull pouertie:
But as for this time they shall passe by for me,
Since by their masters foolishe negligence
They haue occasion so riotous to be,
By great cause geuen of inconuenience.

¶ But to you seruauntes I turne my pen agayne,
Exhorting you to your masters to be true,
And not thus to spende and waste his goods in vayne,
And so to harde nede therby him to subdue,
Lewde felowship see that ye euer eschewe,
Beware of riot, be content with your degree:
For who that agaynst his master is vntrue,
In his owne labour is seldome sene to thryue.

DE RVSTICORVM ARROGANTIA.

Villanæ siquidem supereſt dementia ſectæ,
Quæ cupit in fatua ducere vela rate:
Ergo mihi parcat villana ſuperbia, quam nunc
Pingimus in teneris verſibus, atq; notis.

xlvi. dist. in prin. l. nuper. C. de man. & col. pa. glo. in l. seruis vr. ff. de le. iij.

SImplicitate rudis quondam natura colonum,
Extitit, atq; humilis conditione fuit:
Si numerum ætatis poscas, non sæcula longa
Fluxerunt, in quis simplicitas nituit:
Iustitiæ solium turritas liquerat vrbes,

Virtus

Virtus, simplicitas, cum probitate fides:
Migrauere simul quondam ad triuialia tecta,
Adq; casas humiles, stramineosq; lares.
Non dolus in villis, non fraus in rure fuerunt,
Hos penès astreæ sacra cathedra fuit.
Ardor auaritiæ nullus, non fœnore lucrum
Mutabat mentis rustica turba rudis:
Auri nulla fames, non fastus corporis, at nec
Ornatus, quales ciuica turba gerit.
Sed modò cœperunt habitus gestare superbos
Villani, quoniam pristina vita ruit.
Crines in nodum tortos, crisposq; capillos,
Et calamistratos rustica turba gerit.
Vestes partitas scutulis, varioq; colore
Gestant, quas cingit fimbria picta quidem.
In manicis sculptas externo more figuras,
Et tunicas portant cum breuitate bonas.
Discit ab agricolis gens vrbica fraudibus vti,
Atq; dolos multos, & noua cuncta mala.
Sola tenet nummos gens rustica, solaq; saccum
Ingenti ære replet, diuitijsq; studet.
Proh pudor vndè venit tam morbida vita colonis,
Vndè sitis rudibus, improbitasq; viris.
Villanus diues mox fit mercator auarus,
Mercatorq; studet nobilitate frui.
Tempore sic nostro villani nomina clara
Nobilitatis habent, simplicitate carent.
Quærere pròh pudor est nimis alta & inania semper,
Stare nec in proprio, nec remanere statu.

Ouidius in fast. & i. meth.
Iuuenalis.
Eccles. vij.
Ieremy. xiij.
Sapien. xvij.
Iob. xxiiij.
Esaie. v.
Ierem. li.
Prouer. xxiiij.
Iuuenalis.
Eccles. iij.

Of the arrogancie and pride of rude men of the Countrie.

¶ The rusticall pride of Carles of the lande
Remayneth nowe, whiche I intende to note,
Which their owne pride not see nor vnderstande,
Wherfore they coueyt with me to haue a bote,
And so they shall: but when they are a flote
Let them me pardon, for I will take no charge
Of them, but them touch, and let them runne at large.

Of husbandemen the life and the nature
Was wont be rude and of simplicitie,
And of condition humble and demure:
But if a man would nowe demaunde of me,
Howe longe agone is since they thus haue be,
I might well answere it is not longe agone,
Since they were simple and innocent eche one.

xlvi. dis. in prin. l. nuper C de man, & col. pa, glo, in l seruis vrba, ff, de le, iij.

Rusticorum ambitio.

Nihil impudentius arrogantia rusticorū. Non odetis laboriosa opera, et rusticationē creatam ab altissimo. Putrescere faciam superbiam, & populum pessimum qui nolūt audire verba mea, & ambulant in prauitate cordis sui.

Ouidius in fast. & i. meth.

And so muche were they geuen to simplenes,
And other vertues chiefe and principall,
That the godly trone of fayth and righteousnes
Had left great townes, lordes and men royall,
And taken place among these men rurall,
All vertues, stedfastnes, iustice and lawe,
Disdayned not these poore cotes thackt with strawe.

Iuuenalis.

There was no disceyt nor gyle of times longe,
Among these men they were out chased and gone,
For iustice (as I haue saide) was them amonge,
And of long time there kept his chayre and trone,
Of brenning auarice among these men was none,
No wrongfull lucre, no disceytfull aduauntage,
Infect the mindes of the men of the village.

Eccles. vij.

That is to saye, they knewe none vsury,
No hunger of golde did their mindes confounde,
They knewe no malice nor pride of their body,
Nor other vices that troubleth nowe the grounde,
They coueted not to greatly to abounde
In proude apparayle like Citizens excellent,

But

But their whole life was simple and innocent.

But nowe the life of eche carle and villayne, Hiere.xiij.
Is in all maners chaunged euen as cleane,
As if the trone moste noble and souerayne
Of righteousnes among them had neuer bene,
Of their olde vertues nowe is none in them sene,
Wherby they longe were wont them selues to gide,
Their life is loste, and they set whole on pride.

Their clothes stately after the courtes gyse,
Their heare out bushing as a foxes tayle,
And all the fashions whiche they can deuise,
In counterfayting they vse in apparayle,
Party and garded, or shorte to none auayle,
So that if God should their bodies chaunge
After their vesture, their shape should be full straunge.

Thus is their meknes and olde simplicitie
Turned by their folly to arrogance and pride,
Their righteousnes, loue and fidelitie
By enuy and falshode nowe are set aside, Sapien.xvij.
Disceyt and gile with them so sure doth bide,
That folke of the towne of them oft learne the same, Iob.xvij.
And other newe illes, causing reproke and shame.

Their scarcenes nowe is turned to couetise, Esaie.v.
They onely haue golde, and that in abundaunce,
Their vertue is gone and they rooted in vice,
Onely on riches fixed is their pleasaunce:
Fye churles amende this mad misgouernaunce, Iorem.ii.
What moueth you vnto this thirst feruent
Of golde, that were wont to be so innocent.

What causeth you thus your life to chaunge
To cursed malice from godly innocence,
Nowe Carles are not content with one graunge
Nor one ferme place, suche is their insolence,
They must haue many to support their expence:
And so a riche villayne proude and arrogant,
Anone becomes a couetous marchaunt.

Then labours he for to be made a state, Prouer.xxiij.
And to haue the priuiledge of hye nobles:
Thus churles becommeth states nowe of late,
Hye of renowme without all simplenes, Iuuenalis
But it is great folly and also shame doubtles

Ecclesi.iij. For carles to couet this wise to clymbe so hye,
And not be pleased with their state and degree.

¶ The Lenuoy of Barclay the Translatour.

¶ Ye rurall carles awake I say and rise
Out of your vice and life abhominable,
Namely of pride, wrath, enuy and couetise,
Whiche ye ensue, as they were not damnable,
Recouer your olde mekenes, which is most profitable
Of all vertues, and be content with your degree:
For make a carle a lorde, and without any fable,
In his inwarde maners one man still shall he be.

DE PAVPERTATIS CONTEMPTV.

Paupertas fugitur, totoq; arcessitur orbe:
Vndiq; numme places, pauper vbiq; iacet.
Ridetur solus pauper, solusq; fugatur,
Cædit inops cunctis, nummus in arce decet.

xlvij.di.sicut priuilegia pau. vi. in l. si quis ad C. de epis. & cle. arch. xi.q.iij.pauper.

NVmmosos plures fatuos vehit illa carina,
Sola quibus rerum copia vana placet:
Quos magis oblectat cupidi possessio nummi,
Quàm morum probitas, egregium vè decus.

Iuuenalis.

Paupertatis onus omnes iam ferre recusant,
Auri sacra fames pectora cuncta quatit.

Sapien.v. Ecclesi.ix. Prouer.xxij. Eccles.x. Ouidius in fast.

Haud facilè emergunt quorum virtutibus obstat,
Res angusta domi, pauperiesq; grauis.
Ampliùs haud titulos, claroſuè merentur honores,
Qui sophiæ cultus & monumenta colunt.
Iamq; viri iusti postrema sede locantur,
Diuitibus solis munera prima patent.

Iuuenalis. Ecclesi.v. Micheas.vi.

Nam quia collectus tribuit modò census honores,
Census amicitias, pauper vbiq; iacet:
At qui diuitias ingentes tentat habere,
Curat opes grauidas & cumulare sibi:
Hoc modo constituat vitam, sit spretor honoris,
Et fidei seruat pignora nulla sacræ:

Eccles.xxv. xxxvij. dis. nonne.

Per superos iuret, fallatia vota per aras
Iactitet, emineat nullus in ore pudor:
Nil scelus atq; nefas, nihil & peccata peracta
Æstimet, & cæcus ad mala cuncta ruat:

Ecclesi.iij. xlvij.di.sicut. Ecclesi.xij. Amos.v. Esaie.x. Iob.v.

Exercet rapidam vsuram, digitoq; tenaci
A miseris rapiat fœnora dira viris:
Delatoris agat fraudes, vocesq; dolosas,
Auribus instillet sæua venena bonis.
Infectus vitijs istis nunc voluitur orbis

Totus

Totus,& ad nummos ſedula turba ruit.
Venditur omne nephas nunc pro quadrante minuto,
Venditur & virtus,iuſtitiæq; rigor.
Plures ex merito mortemq; & fata ſubirent
Ob ſcelera,& vitæ crimina magna ſuæ:
Ob furtum plures furcasq; crucemq; ſubirent,
Ni ſacer hos nummus a laqueo eriperet.
Impunita manent nunc crimina multa virorum,
Nummus ab exitio liberat atq; nece.
Furibus ignoſcit magnis cenſura,columbas
Vexat,& ad laqueum guttura parua ligat.
Contentus regno quondàm non perfidus Achab,
Cogitat atq; inopes expoliare viros:
Ortus erat Naboth,patria quem lege colebat,
Vir bonus & frugi,gratus & ipſe deo:
Ortum hunc rex diues a paupere habere petebat
Hunc ſibi,ſed Naboth cum ratione negat.
Propterea miſerè ſaxis trucidatus,& enſe
Corruit,at tandem rex fera fata tulit.
Solus inops premitur,ſaccos geſtare neceſſe eſt,
Truditur in ſaccum pauper vbiq; grauem:
At paupertatis(quando ætas aurea mundum
Luſtrabat)laudis gloria magna fuit.
Parcus erat victus,frugalis vita,laborq;
Communis,feruor nullus auaritiæ:
Omnia maiores,communi iure tenebant,
Non ita diuitias legerat vllus auus.
Paupertatis amor peperit præconia priſcis,
Quorum perpetuo gloria parta viret.
Paupera Roma fuit quondàm,pauperq; Senatus,
Atq; inopes habuit bellica Roma duces.
Curius inſignis dux paupertate decorus,
Sub iuga Samnites traxit & Auſonios.
Publicolam extollunt,qui paupertate benigna
Emeruit laudes,æthereumq; decus.
Fabricium colimus,qui Pirrhi munera ſpreuit,
Cui ſatis exiguus cenſus & arca fuit.
Regulus & meruit præconia magna,decusq;,
Iugera cui exiguo parua fuere loco.
Paupertas tribuit noſtris primordia ſæclis,
Hæc vrbes ſtatuit,ſceptraq; digna dedit.
Iſta magiſtratus ſtabiliuit,regnaq; mundi,
Inuenit meritis dogmata cuncta ſuis.
Græcia clara quidem cum paupertate decora,
Promeruit laudem perpetuumq; decus.
Iuſtus Ariſtides pauper fuit,Epaminundas
Dux equidem pauper,fortis & indomitus.

Et

Prouer.xi.
xi.q.iij.pauper.
xxiij.q.iij.ne a
miſſo.
Apoca.xviij.
Eccleſi.x.

Iuuenalis

Achab.
iii.Reg.xxi.
Eccleſi.v.

vi.q.iii.pauper.
Iuuenalis.
Lucanus.
xv.q.ij.illa no.de
reſcript.ſtatutum.
lib.vi.bea.tho.iiij
q.clxxxvij.ar.iij.
Prouer.xvi.
xii.q.ii.crates.

Roma.

Q.Curius
dendatus.

Publicola.

Fabricius.

M.Regulus de
quo.Tullius in
offi.
Apuleius.

Græcia.

Ariſtides.
Epaminundas.

Homerus.

Et fuit insignis vates quoq; pauper Homerus,
Dùm tonat heroo troica fata pede:

Socrates.

Socrates ætherea sophia succinctus,& arte,
Diuitijs vacuus,non sine laude fuit.

Eccles.xl.

In mundo nihil est tam celsum,tamq; superbum,
Ex riuo quod non fluxerit exiguo:

Roma.
Augustinus.

Paupertatis honor Tarpeias extulit arces,
Atq; vrbi titulum principiumq; dedit.

Ouidius.
Eccles.xviij.
Carthago.

Pauperibus Roma est quondàm pastoribus orta,
Rusticus exilis nomina tanta dedit.

Prouer.xxij.
Iuuenalis.
Crœsus,de quo
Herodotus li.i.

Diuitiæ molles fregerunt regna superba,
Propter opes cecidit Roma,cadetq; potens.

Prouerb.xij.
Eccles.vi.
Marke.x.

Propter opes,miseras passa est Carthago ruinas,
Paupertatis honor sed sine fine micat.

Quid tantum cupimus,funesta pecunia multos
Mortales damnum iussit inire graue:

Diuitiæ Crœso regi nocuêre superbæ,
Propter opes,mortis tristia fata tulit.

Sit venerandus apud mortales pauperis vsus,
Nam cœlum diues nullus inire potest.

Of the contempt and despising of pouertie.

Paupertatis contemptus.

Paupertas non est de genere malorum. Et munera nondum intellecta deum. Mens auari semel vinculis cupiditatis astricta,semper aurum, semper argentũ videt, semper redditus computat; gratiùs intuetur aurum quam solem.

¶ In this our time we pouertie out chase
From vs, but riches doth euery man content,
The poore is oppressed to grounde in eche place,
He onely is mocked, and counted imprudent,
As it were a naturall foole or innocent:
He that is poore and wise must him submit
Unto a riche foole which in a trone shall sit.

I Cary of fooles within this present barge
A marualous number, and almoste infinite,
Which on vayne riches onely haue their charge,
And hath on it more pleasure and delite,
Then in good vertues that might their soule profite.
They set more store the peny to possesse,
Then of good maners, worship or holynes.

xlvij, dist, sicut priuilegia. pau. vi, in l, si quis ad, c, de epis, & cle, arch, xi, q, iij pauper

All men forsaketh in this time to sustayne
The weight and burthen of godly pouertie,
The cursed hunger of riches doth constrayne
The heartes of men, and that of eche degree,
Good liuers of no valour counted be:
If they lacke riches their goodnes to support,
To their company none forceth to resort.

Sapien. v.
Virgilius, iij. Eneid
Quid non mortalia pectora cogis auri sacra fames,
Iuuenalis,

They that haue honoured wisedome here before,
And loued vertue, and in the same proceede,
In this our time promoted are no more
To laude and honour, which ought to be their meede,
To rightwise men nowe no man taketh heede,
But onely they haue bribes in plentie,
That are moste riche and hyest in degree.

Prouer. xvij.
Eccles. ix.

But since it is so that plentie and aboundaunce
Of vayne riches and blinde and fraple treasure,
Doth them that haue the same lightly auaunce,
To loue, to frendship, to laudes and honour,
And he that lacketh the same is in dolour:
Therefore all men more gladly it ensue,
Then laudable life, good maners or vertue.

Ouidius

The world runneth on such chaunce nowe a dayes,
That none by vertue riches can attayne:
But who that will be riche must folowe nowe such wayes:
First must he flatter, and of honour haue disdayne,
He spare must none othes though they be falce and vayne,
And that he hath sayde, by and by forsake,
Nowe sweare and promise, anone them both to brake.

Iuuenalis
Eccles. v.
Mycheas. vi.
Eccles. xxv.

He

xxxvij,dist.nonne

He must promise and bowe both to God and man,
And neuer care nor force to keepe the same,
By falshood or bribing get what he can,
His wordes and deedes both without feare and shame,
Ecclesiastes.vij. By crueil dealing he must him get a name,
xlvij,dist.sicut. Nought must he care for sinne nor violence,
Neyther present nor past,still redy to offence.

Eccles.xiij. He must with rauishing clawes exercise,
Usury,robbing from people innocent,
Amos.v. Bribes and spoylinges,and time therefore deuise,
He must beare tales fayned and fraudulent,
And with his lyes trouble mindes pacient,
Esay.x. And into the eares of good men and laudable,
He droppeth venime by wordes vengeable.

O damnable life polluted all with vice,
Job.v. O deuelishe maners,alas we may complayne,
The world is wrapped in such sinne by couetise,
Proverb.xi. Which doth all vertue and godlynes distayne,
All thing is solde for frayle treasure and bayne,
Lawfull and vnlawfull,vertue,lawe and right
Are solde for money,which blindeth mans sight.

xi,q.iij.pauper. Were not blinde treasure and vnhappy riches,
xxiij q.iij,ne amisso. Many one for their sinnes and offence
Should worthely haue dyed in wretchednes,
And other escaped for their innocence,
Apo.xviij. The peny damneth,sometime geuing sentence,
So that oft times in time of iudgement,
It ridded murdrers and thieues fro punishment.

Eccles.x. Thus sinnes grieuous escapeth quite and free
By money,which is so good an aduocate,
That it man ridded,what euer his trespasse be,
From death and perill,if it come not to late,
It getteth loue of poore man and estate,
Iuuenalis, It wolues and fores deliuereth from torment,
And hangeth vp doues and lambes innocent.

The riche by oppression augmenteth their riches,
Which is at last to their owne great damage,
Like as the Bible plainly doth expresse,
Achab Howe Achab would haue had the heritage
iij.Reg.xxi. Of Naboth,descending to him by his linage:
Eccles.v. Wherefore this Naboth rightwisely withstoode
The kinges will,and that by reason good.

Where

Where as this rightwise man full wretchedly
By this riche hinge by oppression playne,
And his Queenes falshood was damned wrongfully
For his denying, and so with stones slayne,
For which thing this hinge after had payne
By wretched death which God to him did sende,
Of extorcioners this is the common ende.

Thus the poore onely for their simplicitie,
Is tred vnder foote by such as haue might,
Thus bagges must be had of pure necessitie,
For without them no man can haue his right,
But when the golden age the world did light,
And reygned among men, then was pouertie
Of great laude and glory with men of eche degree.

Then was their foode scarce, their liuing liberall,
Their labour common, they knewe no couetise,
All thing was common then amonge them all,
The lawe of nature from them expelled vice,
Without violence or rigour of Justice:
But none of all these our first progenitours
Their mindes blinded with gathering great treasures.

But though by riches nowe men be enhaunsed,
Yet in time past men haue by pouertie
In laude and glory their royalmes hye auaunsed,
And come thereby vnto so great dignitie,
That their hye name and fame can neuer dye:
Rome was first poore, and poore was the Senate,
And in Rome poore was many a great estate.

Yet were they nobly disposed to battayle,
So that while they liued in their simplenes,
No other nation against them could preuayle,
But after when they gaue their mindes to riches,
Oft straunge nations them sharply did oppresse:
By this example it appereth openly,
That to a good warriour riches is enemy.

The noble Curius in scarcenes and vertue
Ruling in Rome at the Romanes desire,
Did the Sampnitiens mankully subdue,
And the Ausonians vnto the same empire,
With all other that durst against Rome conspire,
Of whom many for his soueraine wisedome,
Of their free will did subiect to him become.

vi,q,iij,pauper

Iuuenalis
Lucanus

xv,q,ij,illa no,de
rescrip,statutum
li,vi,bea,th.ii.ii,q.
c.lxxxviij,ar,iii

Prouer.xiv.
xij,q,ij,erates
Laus priscorum
Romanorum.

Q.Curius
Dendatus

What

Laus Publicolæ.

What man doth not Publicola commende,
Which by scarcenes deserued hath honour,
And heauenly worship which none can comprehende,
Historian, Poet, nor other Oratour:

Laus Fabricij.

We laude Fabricius a mean Conquerour,
Which the rewardes of Pirrhus did despise,
Whereby men knewe he loued no couetise.

Yet led this Fabricius his life in scarsitie,
With litle riches to him much acceptable.

Marcus Regulus de quo Tullius in off.

Regulus also a man of great dignitie,
For his sufficiaunce reputed is laudable,
In small substaunce he thought to liue moste stable,
Thus is that man both wise and excellent,
That with ynough can holde himselfe content.

The first beginning and originall
Apulem.
Of all the world, was first in scarsitie,
Thereby were Cities builded first of all,
And kinges estabied in their royaltie,
With their kingdomes, and men of eche degree:
Pouertie of all the lawes was inuentrice,
Mother vnto vertue, confounderes of vice.

By scarsitie Grece hath gotten such a name
Summa laus Grecorum.
Of laude and worship, which neuer shall decay,
That all the worlde whole speaketh of the same:
But howe the lordes therof liued alway
In stedfast vertue somewhat shall I say,
Aristides
The iust Aristides inuentour of iustice,
Was euer poore, not geuen to couetise.

Epaminundas

Epaminundas also liued in vertue,
And he being Duke possessed small riches,
Yet neuer kinge nor Prince could him subdue
By sufficiaunce, such was his worthynes:
Laus Homeri Poetæ heroici a paupertate,
The noble Poet Homerus eke, doubtles,
While he described the sore ruine of Troy,
Was poore, and set on couetise no ioy.

Socratis laus.

Socrates with godly wisedome decorate,
Set neuer his minde on riches or treasure,
Yet was neuer king so riche, nor estate
That was more worthy then he was of honour,
In all the world is nothing at this houre
So proude nor hye, which hath not first of all
Had chiefe beginning of a riuer but small.

The

The worthy Citie called Tarpie by name, *Augustinus*
Of small beginning is nowe made excellent,
Rome hath also farre spread abroad hir fame,
Though it were buylded, as learned men assent,
Of simple shepheardes poore and innocent:
O what a citie and what a see royall,
Hath had first name of poore men and rurall.

Where as the cursed hunger of riches *Ouidius*
Hath oft these cities destroyed and lost agayne: *Ecclesi.xviij.*
Hath not the Romans bid oft great wretchednes,
And for couetise oppressed in great payne,
For the same vice Carthago hath certayne *Ruina Cartaginis*
Suffred ruine by fortune miserable,
Wheras pouertie bringeth men to ende laudable.

Alas why coueyt we so feruentlye
Excesse of riches, as men mindeles and blinde, *Prouerb.xxij.*
Since it so many hath brought to misery, *Iuuenalis*
Yet riches gotten is vnsure as the winde:
Did not proud Crœsus therby destruction finde, *Crœsus de quo*
Ending in payne, great wo and wretchednes, *Herodo.li.i.*
By the immoderate and lewde loue of riches.

Wherfore let men of eche sorte of degree
Loue pouertie as thing moste commendable,
For surely riches is nought but vanitee *Prouerb.xij.*
Ruled by chaunce vncertayne and vnstable, *Ecclesi.vi.*
And to the hauer oftentimes damnable, *Parke.5.*
For a riche man setting theron his minde,
Shall into heauen right hardly passage finde.

¶ The Lenuoy of Barclay.

¶ Withdrawe your mindes men from to great riches,
Set not your thought vpon vnsure treasour,
Rede howe the Gospell examples doth expres,
Of the pouertie of Christ our sauiour,
Though he of all was Lorde and Creatour,
And seconde person of the holy Trinitie,
Yet he for vs hath suffred great dolour,
And in all his life wilfull pouertie.

Wherfore blinde man make clere thy ignoraunce,
Take here example by God omnipotent,
Holde thou thy selfe content with suffisaunce,
Voluntary scarsnes is a vertue excellent,
That folowed the fathers of the olde testament,

And also the Disciples and Apostles in the newe:
But to pouertie though thou wilt not consent,
Then kepe thou measure, and couetise eschewe.

NON PERSEVERARE IN BONO.

Hoc manibus multi cupidis contingere aratrum
Accelerant, cœptum sed continuare laborem
Postponunt, quoniam non dúm ratione politi,
Assiduè cuculum pascunt, nidoq́; reponunt.

Luke.ix. Ecclesi.xxxviij. de.pe.dis.ij. mult.

FEruet opus primum dùm rusticus vrget aratrum,
Fit labor ardenti primus vbiq́; manu.
Quid velit ergo mei sententia carminis, audi:
Vt capias alacri nunc documenta manu.

Abacuc.i. y.Corinth vi.

Hos vocat ex merito fatuos stultiflua nauis,
Iure suo remos, velaq́; celsa trahunt:

Hebre.iij.

Qui satis incipiunt benè viuere tempore primo,
Et vitam ostendunt ducere velle bonam:

Hebre xij.

Ad sophiæ studium proni, documenta sequuntur
Et bona, quæ sternunt fœlicitatis iter:

Ecclesi.ij.

Non tamen ad cliuum, montisq́; cacumina scandunt,
In quo supremum cernitur vsq́; bonum.

Pythagoras.

Virtutem posuit sapiens in vertice collis,
Qui nitidis animis monstrat ad astra viam.

Josue.vij. Prouerb.xxvi. Exodus.xvi. Nume.xiij. Math.xv. Luke.xi. Apoca.iij. Jerem.iij.

Sed facie auersa plures, oculisq́; retorsis
Ascendunt, quibus hæc inferiora placent:
Et places Ægiptus, in qua tenebrosa patrarant
Multa, retrocedunt, facta priora petunt.
Qui priùs insigni coluit pietate tonantem,
Mutatus, recidit ad scelus atq; nefas.
Est status illorum damnosus, nec benè tutus,
Qui bona postponunt, & malefacta colunt.
Nam veluti ægrotus tremulo qui pectore languet,
Viribus effœtus, semianimisq́; iacet:

i. q. i. ventum de pe dis.i. quem penitet. xcij, dis. plurimos. xvi q i. in canonibus.

Corporis optatam poterit sperare salutem
Non, nisi doctrinam viuat ad impositam.
Deserat aduersum vulnus, quod corpus egenum
Inficit, interdùm deteriusq́; facit.

Ecclesi.xviij. Ecclesi.vij. Sapien.v. Math.x. Deutero.xxxij. Ecclesi.ix.

Nil est quod iactas, nil est quod murmure clamas,
Te fecisse bonum, te coluisse deum.
Non satis est patrasse semel benefacta, sed vsq́;
Ad finem vitæ continuare iuuat.
Discite quæso bonum, facite & bona, continuate
Optima quæq́;, deo sic benè cœpta placent.

Of them that begin to do vvell, and *continue not in that purpose.*

¶ Unto this Plough of fooles many ren,
Beginning to labour with diligence and payne,
But they will not continue longe therein,
But shortly after cast of their worke agayne:
No maruayle, for so volage is their brayne,
That without reason they geue much greater hede
As witles fooles the bare Coko to fede.

Non perseuerare in bono.

Nemo mittẽs manum suam ad aratrum, & aspiciens retro, aptus est ad regnũ dei. Qui tenet aratrum, et qui gloriatur in iaculo, cor suum habit ad versandos sulcos, et vigilia eius in sagina vaccarum. Multi bene incipiunt, qui in malo vitam finiunt.

First when the Carle takes his plough in hande,
He is so busy therewith and diligent,
As if that he would Eare out all his lande
Upon one day or he leaue of or stint:
To the first labour men are least insolent,
But I shall tell thee if thou geue audience,
Of this my meter what is the chiefe sentence.

Luke.ix.
Eccles.xxxviij.
de pe dis.ij, Multi.

Some men are liuing that for a while begin
To liue well inough, and outwarde represent
For to continue in good life without sin,
Entring the waye of vertue excellent:

Hebre.iij.

Hebre.xij. Eccleſi.ij.

But ſhortly after chaunged is that intent,
They come not vnto the top of the mountayne,
Wherin is vertue and good moſte ſoueraigne.

Abacue.i. ij.Corinth.vi.

Theſe are thoſe fooles that taketh hatlely
The plough in hande,as for a courſe or twayne,
And then agayne it leaueth by and by:
Theſe well deſerue for their vnſtable brayne
In our lewde barges for to be put to payne,
And buſy labour,and alway to trauayle
To rowe our barges,and hye to hauſe the ſayle.

Pythagoras

The wiſe man in deſcription of vertue,
Hath ſet the ſame on the hight of a hill,
Which vnto heauen a certayne way doth ſhewe,
To ſuche men as with their full mindes will
Joſue.vij. To that high top their whole iourney fulfill:
But to this hill fewe are that go forwarde,
But many thouſands would climbe therto backwarde.

Prouerb.xxvi.

They are ſuche that ſet all their whole likinges
On riches,pleaſure,and euery deadly ſinne,
And onely muſe on theſe lowe worldly thinges,
As if man might hye goodnes by them winne,
Which haue no grace nor vertue them within:
Theſe men that are of minde thus variable,
To the children of Iſraell are moſte comparable.

Exodus.xvi. Nume.xiiij.

Whiche when they were deliuered of diſtreſſe,
And out of Egipt,and paſt that cruell payne
By hande of Moyſes,ſuche was their wilfulneſſe,
That oft they wiſhed that they were there agayne,
And all for hunger of one day or of twayne,
They rather would bitayle in ſore captiuitie,
Then with ſmall penaunce haue pleaſaunt libertie.

Theſe worldly thinges to Egipt I compare,
Wherin mankinde abideth in bondage,
Oft by his folly ſuffering great payne and care,
But when their minde is rid from this outrage,
And they deliuered and all their whole linage,
Forſaking the worlde for vertue moſte ſoueraigne,
Then for ſmall hardnes anone they turne agayne.

Alas theſe people of mindes are ſo rude,
That they had leuer be in captiuitie
Of Pharao the finde,and his blinde ſeruitude,

Then

Then in Chriſtes ſeruice liuing in libertie:
But though the way of Chriſtes ſeruice be
Harde to be kept by blinde and frayle mankinde,
Perſeuer, and thou ſhalt a Crowne in heauen finde.

But many (alas) returne agayne to vice,
And backwarde agayne go to their olde offence,
And he that the ſeruice of God did exercile
In mekenes, vertue, and lowe obedience,
Is fallen nowe to all inconuenience,
Alas the ſtate of them is muche vnſure,
Which chaunge good for ill agaynſt nature.

Math.xv.
Luke.xi.
Apoca.iij.
Jerem.iij.

The quaking ſicke in bed lying proſtrate,
Halfe dead, halfe liuing by ſome mortall wounde,
And of all his mightes of manhode cleane priuate,
Can not be whole but if plaſters be bounde
Unto his grieke, to clenſe it by the grounde,
Purging it by ſuche playſters mundificatiue,
And then it cloſing by playſters ſauatiue.

i.q.i ventum de pe, diſ.i. quem penitet. xcij. diſ. plurimos xvi.q.i.in canonibus.

And corroſiues ſometime he muſt endure,
To purge that fleſhe whiche is putrified,
Keping and obſeruing good diet alway ſure:
But by this way when his payne is modefied,
His wounde nere whole freſhe and clarified,
Withdrawe he his playſters for a day or twayne,
His ſore renueth and rotteth then agayne,

And ofte becommeth worſe then is was before,
Corrupting the fleſhe and ſkin on euery ſide:
Right ſo it fortunes by a ghoſtly ſore.
In vertue we ought perſeuerantly abide,
Which to the heauenly region ſhall vs gide,
It nought auayleth thy ſelfe to boaſt and crye,
That thou haſt ſometime liued righteouſly.

Eccleſi.xviij.

It is not ynough from vice thee to defende
One day or twayne, or once to haue done well,
But that man that continues to the ende
Shall neuer nede to feare the paynes of hell:
For it expreſſed is playne in the Goſpell,
Who that perſeuereth in vertue and in grace
To his laſte ende, in heauen ſhall haue a place.

Eccleſi.vij.
Sapien.v.
Math.x.
Deutero.xxxij.
Eccleſi.ix.

Therfore I pray and humbly you beſeke,
Learne good and vertue, and be therin actiſe,

Not onely for one day nor yet one weke,
But it continue the dayes of all your life:
Things thus begon of man,childe,maide or wife,
Are most acceptable to God our sauiour,
And not to do well,and leaue within an houre.

¶ The Lenuoy of Barclay.

O youth full frayle,blinde youth I say agayne,
In thy tendernes study thou to begin
To serue thy maker in vertues soueraigne,
And see thou surely roote thy selfe therin,
That thou neuer thy selfe pollute with deadly sinne,
And if thou fall, agayne rise hastily,
Then shalt thou sothly heauen obtayne and winne,
If thou perseuer,and so liue stedfastly.

DE NEGLECTV MORTIS.

Non generi,aut opibus,virtuti,aut moribas(O mors)
Parcis vbiq; bonis,cuncta creata rapis.
Quo magis hos stultos reor insanire profectò,
Qui tua prouideant non benè tela citó

FAllimur ò fratres,error quoq; singula torquet
Viuida,quippe nimis incauti pergimus omnes:
Terrorem mortis,& inexorabile fatum
Negligimus,nihil attenti quòd terminus instat:
Et si certus,at incerto versatilis auso.
Quo medio,ignoras,& qualiter,aut vbi,quando
Tu moriére tamen;fato concedere certum est.
Omnes transimus pariter,fluuialis vt vnda,
Sed quia tam variè morimur,tu cras,hodiè vè:
Seriùs aut citiùs sequitur vicinus,eo fit:
Credula decipiat vt spes,mortalia cuncta,
Hora incerta simul rapiat iuuenesq; senesq;.
Arra subest,contractus habet sua iura,rescindi
Non poterit,peccata necem fecere nephandam.
Nemo satis tardus,mors omnia tempore quo vult
Absumit,tibi forma licet sit pulchra,venusta aut,
Sis validus,fortis,nil refert,morte peribis:
Nec mora,ferali monstro correptus,abactis
Viribus,exhalas:corpus sudore rigescit
Fregidulo,mox forma nitens pallore putrescit:
Corda tremunt,stridor dubius,titubantia verba,
Vita cadit,mors instat atrox,sic sternimur omnes.
O fatum crudele nimis,funesta profectò
Hora illis lœthi quos vana pecunia vinxit:

Seneca.
Iob.xxi.
Iuuenalis.
Iob.xviij.
ij.Reg.xiiij.
Ouidius.x. meth.
Prouer.x.
Eccles.ix.
Sapien.ix.
Gene.ij.
Roma.vi.
Seneca.
Eccles.xi.
Roma.vi.
Iob.xxi.
Iuuenalis.
Eccles.xvj.
Prouerb.xi.
Eccles.xli.

Et

Et qui diuitiis ſoli incubuere repertis, Virg. vi Eneid.
Delectat mundi quos gaudia, mox ted eundum eſt. Horatius.
Pallida mors, æquo pulſat pede regia cuncta Iob. xv.
Veſtibula (vt Flaccus reſonat) miſerasq; tenebras: Eccleſi. xviij.
Faſtus non curat, pompoſaq; pectora ſpernit,
Muneribus nullis placatur, florida ceſſant,
Verbaq; rhetorico quæ ſunt prolata beatu. Iob. iiij.
Papa ſacer, villanus iners, diſcrimine migrans Eccle. v. and. iij.
Conſimili, effugiet nec enim qui euadere tentat, Eccleſi. xiij.
Nec quiſquis ſecurus erit, mors omnia tollit, Nestor.
Cuncta rapit, ſi Neſtoreum quis vixerit æuum, Sibilla.
Siuè Sybillinum, vita aut breuiore fruatur,
Nil refert, pereunt moribundo tramite cuncti.
Mille hyemes viuas, moriëre tamen, tibi finis L. fi. C. de ſac.
Morte datur, rarus centum qui viuit in annos: ſan. Eccle.
At tandem inuitus morietur, ſæpè volensq; Iob. iij.
Poſt patrem modico viuit quoq; tempore natus,
Morte patrem interdum præcurrit filius, vnus
Poſt alium vadit, donec pater atq; iuuentus
Deficient, tandem flammæq; elementa repurgent. Apoc. xxi.
Cur ergo ploras, maleſane, & funera planctu
Defles horriſono, fatuum eſt turbare quietem In auten. de nup.
Sopito, vixit ſua tempora, moxq; ſequemur: de nouiceps.
Mortis & inferias guſtabimus, ibimus omnes. Collat. iij.
Adde quòd ante diem multis fuit vtile quondam
Poſſe mori, & vitæ miſeræ finire labores. Iuuenalis.
Conſciuere ſibi plures medicamine mortem,
Aſt alij laqueo, aut ferro, vitamq; peroſi Vir. vi. Eneid.
Proiecere animas, multis res commoda mors eſt: Sapien. iij.
O quot capiuos è carcere liberat acri, Iuuenalis.
Soluuntur fato funes, tormenta, cataſtæ,
Et qui torquendi fuerant ſine fine flagello. Horatius.
Libera fortunæ mors eſt, quæ pauperis ædes,
Et regum turres æquo moderamine verſat. Virg. de for.
Et ſi partitur malè opes fortuna nefanda,
Inq; bonos ſæuit, tollit vel in aſtra malignos:
Id tandem æquali, mors horrida, lance rependit, Martialis.
Quam ſibi periodum, metam, ſeriemq; diemq;
Mors ſtatuit, ſeruat, firmo hanc adamante ligatq;, Eccle. xxxix.
Hæc precibus ceſſura nihil, ſola illa refutat i. Corint. xv.
Quicquid in orbe placet, præcepta nulla veretur.
In girum verſat veſtigia dira, choréam Eccleſi. xlviij.
Saltat & horridulam, cui nemo obſiſtere poſſit: Eccle. ii. and. iij.
Non Papa, aut Cæſar, rex, præſul, ciuis, egenus,
Sæpè priùs laſſare pedes mors perfida cogit
Quàm credas, cantumq; tubæ obſeruare ferocem.
Sarcophagum facias quid prodeſt marmore & auro

Horatius.
Qui bonus eſt,cœlo tegitur,ſi non habet vrnam.
Acta errore quidem,vano Arthemiſia ſtruxit
Arthemiſia de qua Hiero.vñ.a. g lib.x.
Mauſeolum,ſeptena inter ſpectacula mundi.
Quod priſci annumerant,auro gemmisq; relucens,
Chemnis de quo Diodo.lib.ij.
Extulit hinc Chemnis ſtupidam per ſæcula cuncta
Pyramidem,qualem nec ſol,neq; tellus obiuit.
Millia tercentena hominum per luſtra quaterna,
(Vt Diodorus ait)molem hanc vix condere poſſunt.
Quid,quòd opes penè exhauſit Memphitica tellus,
Quo plebem artificum ſolis radicibus,atq;
Exiguis herbis aleret,quis cœtera narret?
Fercula,vix aliquis ſit vel ditiſſimus ipſe
Princeps ex noſtris(niſi fallar)ſolueret illa.
Rhodopis de quo Herodo.lib.ij.
Pyramidem Rhodopis ſtruxit,diues quoq; Amaſis,
Amaſis. Herodo. lib.ij.
Quid tamen hoc fruſtrà eſt orbem diducere totum.
Eſt res vana quidem,quam vix hæc noſtra carina
Eccleſi.vij.
Concipit,impenſas tot fruſtrà inferre ſepulchris,
Math.xxiij.
Et cineri atq; luto tantam ædificare ſpeluncam:
Luke.xi.
Intereà vna ſalus animæ contemnitur,atq;
Eſay.xxij.
Negligitur,quamuis viuat per ſæcula mille.
Eccleſi.vij.
Terra deo benedicta omnis,decorata ſepulchra
xiii.q.ii.vbicunq;
Iuſtus habet,vel ſub diuo,aut alicundè quieſcat.
Seneca.
Prouer.xi.
Tempeſtiuè igitur venturam dirige mortem:
Pſal.xxxij.
Conciliare deo,ſcelerati peſſima mors eſt.

Of fooles that deſpiſe death,making no prouiſion therefore.

O cruell death,O fury fauourleſſe,
So fierce art thou of looke and countenaunce,
That thou nought ſpareſt vertue nor riches,
Beauty nor birth,ſtrength nor valiaunce,
Eche creature thou bringeſt to vttraunce,
Thou ſheweſt none his ſeaſon nor his tide,
So is he vnwiſe that will thee not prouide.

Seneca.
BRother in Chriſt coniopned by beleue,
Our blinde preſumption doth vs ſore abuſe,
Job.xxi.
Truſt of longe life our ſoules oft doth grieue,
We haue playne warning,and yet we it refuſe:
Iuuenalis.
Unwarely we wander,and nothing we muſe
On death,but deſpiſe his furour intreatable,
Which ſure ſhall come,though time be variable.

Job.xviij.
Man dye thou ſhalt,this thing thou knoweſt playne,
But as for the time,howe,where and when,
Theſe are and ſhall be kept vncertayne
Fro thee and me,and almoſte from euery man:

Thus

Mortis neglectus.

In hoc omnes fallimur, q̃ mortẽ non prouidemus: cum nihil certius morte, nihil incertius hora mortis. Iste moritur robustus, & sanus, diues & fœlix: viscera eius plena sunt adipe, & medullis ossa illius irrigantur. Alius verò moritur in amaritudine animæ suæ, absq; vllis opibus, & tamen simul in puluere dormient, & vermes operient eos.

Thus dye thou must, prouide it if thou can, ij.Reg.xiiij.
We all must thereto, olde, yonge, ill and good,
Our life still passeth as water of a floud.

Lye, stande, or go, eate, sleepe, or drinke,
Or in whatsoeuer thing thou thee exercise, Ouid,x,Meth.
Yet death commeth, though thou not thereon thinke:
But for that we dye in suche variable wise,
Thou this day, if such a chaunce doth rise, Prouer.x.
Thy neighbour shall folowe eyther first or last,
Therefore on hope all men their mindes cast.

On hope to liue set mortall men their minde,
Though they be sicke, yet thinke they not to dye,
So this vayne hope doth them disceyue and blinde, Eccles.ix.
If death them strike in that infirmitie,
Yea, and also we often times may see,
That death is like to men opprest in age, Sapien.ix.
And to yonge children and men of hye courage.

Thy earnest is layde, the bargan must abide, Gene.ij.
It may not be broke, but where as sinne doth growe,
And a poore wretch in vicious life misgide: Roman.v.

Suche

Seneca.
Mors peccatorum pessima

Such wretches thinke that death is neuer to slowe,
And many one in vice habounde and flowe,
Alway though they that dye in sinne mortall,
(As Dauid saith) dye must rufull death of all.

Eccles.xi.
Roman.vi.

Death is (as I haue saide) so intollerable,
That all he consumeth as his will doth apply,
Though one in beauty be incomparable,
In strength or riches though God him magnifye,

Job.xxi.

It nought auayleth, at last yet must he dye,
Prolonged is no time, if furour thee submit,
Of cruell death, thou must obey to it.

Iuuenalis.

Thy strength decayes, and thy breath waxeth short,
Thy vaynes labours, and be somewhat colde,
Thy body waxeth stiffe without comfort,
Anone thy beauty pleasaunt semeth olde,
Thy visage chaunging by lookes manifolde:
Sometimes pale with colour chaungeable,
Sometime as lead, from death scant variable.

Eccles.xvij.

Thy heart quaketh, thy vaynes leseth might,
Corrupt bloud doth thy colour putrify,
Thy throte hurtleth, thy wordes, and thy sight,
Their naturall office shall vnto thee denye,
With suche passions all mortall men shall dye:
For life shall fayle when death shall take his place,
No man of life can charter here purchace.

Proner.xi.
Eccle.xli.
Virg.vi.Eneid,

O death howe bitter is thy remembraunce,
And howe cruell is it thy paynes to endure,
To them that in earth setteth their pleasaunce
On wretched riches, vnstable and vnsure,
And on vayne pleasures: yet euery creature
Must from this riches (though they be loth) depart,
When death them woundeth with his mortall dart.

In auten, nup, de inceps.
Colloss.iiij.

It is thing foolishe to trouble and encumber,
That man that resteth and sleepeth quietly,
His time was come, and we in the same slumber
Shall be opprest, God wot howe sodainly,
We all must thereto, there is no remedy,

Iuuenalis

It hath to many bene profite and gladnes,
To dye or their day to auoyde this wretchednes:

And ende the miseries and labours of this life,
And many one as wery of this short life and payne,

Them

Them selfe hath murdred with their owne hand and knife
And some with poyson also them selfe hath slayne
With snare, with water, or with some other trayne:
The cause why they them selfe haue thus destroyde
Was, worldly payne and misery to auoyde.

Virg. vi. Eneid.
Sap. en. iij.

Yet better were it liue a life miserable,
Then thus to dye, yet so haue not they thought:
But naturall death to some is profitable,
To such as thereby out of bondage are brought,
And painfull prison: In all the world is nought
Concerning payne, dole, wo and misery,
But that death findeth therefore a remedy.

Death with his foote doth worldly thinges tred,
O howe many that hath bene in captiuitie
And bitter prison, doth death cleane quite and rid,
By it all fetters and chaynes loussed be,
All worldly torment, all payne and crueltie
Is rid by death, and they that should haue bene
In payne continuall, by death are quited clene.

Iuuenalis.

Death is deliuered, and from fortune liberall,
It turneth downe the castels and the towres
Of kinges, princes, and other men royall,
With like crueltie of payne and sodayne shoures,
As poore mens houses liuing in dolours:
For death him selfe behaueth in one rate.
And in like measure to begger and estate.

Horatius
Virg. de fo.
Martialis.
Eccle. xxiij.

And though that fortune cruell and vniust,
Exalt ill liuers, and rightwise men oppresse,
Deuiding honour and riches where her lust:
Death all the same doth order and redresse
With egall payne by weyght of rightwisenes.
There is no prayer, rewarde, nor might that may
Of death prolonge one houre of the set day.

This dreadfull death of colour pale and wan,
To poore and riche in fauour is egall,
It spareth neither woman, childe nor man,
But is indifferent both to great and small:
For as saith Flaccus Poet heroicall,
With one foote it striketh at the doore
Of kinges pallaces, and of the wretched poore.

Horatius.
Job. xv.
Eccles. xlviij.

It careth nought for pride ne statelynes,

Nor

Nor might, as we see oft by experience,
Job.iiij. It is not peased with treasure nor riches,
Eccles.ij.and.iij. With cunning of Retorike, ne glosed eloquence,
To Pope and beggar it hath no difference,
With throte like wide on eche one doth he gape,
None can his clawes auoyde, flee, nor escape.

Yet he not graunteth to any creature,
Eccles.xiij. As simple man great Lorde or Prince soueraigne,
Of deathes houre to be stedfast and sure,
To euery man his comming is sodayne,
Except to them that are condemned playne,
Which by their foly lewdly prouoke their time
By theft or murder, or els some other crime.

It maketh no force, there is no difference,
Whether thou dye yonge or els in extreme age,
For this is sure, eche creature shall hence,
l.ff. de fac. fan. Eccle. Both state and begger shall passe the same passage,
Liue an hundred winters, increasing thy linage:
Yet to thy life death ende shall set and geue,
But fewe are that nowe one hundred winters liue.

And then at the last, whether he by lefe or lothe,
His wretched Carcas shall the boyde graue fulfill,
And many one also to his ende goth,
(As wery of his life) at his desire and will,
No man hath fauour (of death) to bide here still,
The father dead, the sonne shall after hastely,
And oft dyes the sonne before the father dye.

One after other out of this life we shall,
Sister and brother, neuewe, syre and dame,
Till at the last from life we gone be all,
Apoca.xxi. And the elementes purged by fiery flame,
To mourne for death therfore thou art to blame,
Or crye for the deade, and dolefuly to weepe,
Thy crying foole shall not wake him out of that sleepe.

1.Corinth.xv. Thing worldly that to man is delectable,
This death disdaynes, ne no commaundement
Can turne nor feare him, his promise is so stable,
His cruell daunce no man mortall can stent,
Eccles.xlviij. Nor leade his cruell course after his intent:
Eccle.ij.and.iij. The Pope nor Emperour, if they be in his hande,
Hath no maner might his fore course to withstande.

The Bishop, Lorde, the poore man, like a slate
Death in his daunce leadeth by the sleue,
He ofte causeth men them selues to fatigate
And weery in his daunce longe or they would beleue,
But though his busy courses doth them greue
He geues no space to man to stande nor sit,
But sue the trompe till he come to the pit.

There neuer was man of so great pride ne pompe,
Nor of suche might, youth, nor man of age,
That might gaynsay the sound of deathes trompe,
He makes man daunce, and that without courage,
Alwell the state as man of lowe linage,
His cruell course is ay so intreatable,
That mans might to withstande is not able.

When thou art dead what profite or auayle
Haste thou in tombes hye rich and excellent,
That corps that lackes all suche gay apparayle
Shall be ouercouered with the firmament.
The blinde Arthemisia yet was of this intent,
A sumptuous tombe and riche to edifie,
By vayne opinion hir name to magnifie. *Horatius*

Arthemesia de qua Hiero. vij. a. g. li.

This tombe was shining with siluer and pure golde,
So gayly couched and set with precious stone,
Alayde with azour and colours manyfolde,
That of the seuen wonders of kingdomes echone
That are vnder sunne, that reckened is for one:
Yet this gay tombe able for any kinge,
To hir poore soule profited nothing.

Chemnis also as Diodorus sayes,
Buylded a speere hye and wonderous,
To beare remembraunce of his time and dayes,
This speere was costly, dere and sumptuous,
And of quantitie so great and marueylous,
That a thousande men and. iii. hundreth fulfilde,
In twenty yeres could it scantly buylde.

Chemnis de quo diodo. li. ij.

The brother of the saide Chemnis in like wise
Brought all his Realme vnto pouertie,
While he another like speere did deuise
For his vayne tombe, so that his commontie
And other workemen after one degree,
Were longe compelled in this worke to eate
Hearbes and rootes for lacke of other meate.

Diodo. li. ij. de frat, Chemnis qui edificauit pyramydem

Rodopis de qua Herodotus.li.ij. Amasis Hero.li.ij

One Rodopis called by suche a name,
Buylded suche another vayne sepulture,
The riche Amasis also did the same:
But what was this els but a vayne pleasure,
It is great folly to any creature,
To make so great expences and trauayle
About vayne thinges that are of none auayle.

Eccles.viij. Math.xxiij. Luke.xi. Esay.xxij. Eccles.vij.

So great expences, such foolishe coste and vayne
Is done on tombes, and all by pompe and pride,
That this my ship can it scantly contayne,
But the soules health (alas) is set aside,
Which euer should liue and without ende abide,
And the carion and fylth is magnified,
By suche vayne tombes that nowe are edified.

xiij.q.ij. vbicunq; Seneca.

Beholde a tombe and precious sepulture,
Though it be gay aduise what is within,
A rotten carion viler then all ordure,
By this proude tombe the soule no welth can win,
But is dampned if the body dyed in sinne:
So is it folly, great coste and vanitie,
To vse in tombes suche curiositie.

Prouer.xi.

Euery ground vnto God is sanctified,
A righteouse man that well doth liue and dye,
Shall in hye heauen in soule be glorified,
In what soeuer ground his wretched body lye:
But where a tombe is buylded curiously,
Psalm.xxxix. It is but cause of pride to the offspring,
Helping the soule right little or nothing.

¶ The Lenuoy of Barclay.

¶ Man kepe thy body from sinne, excesse and crime,
And if thou fall arise shortly agayne,
Be euer ready, prouide thy death betime,
For dye thou shalt, that one thing is certayne,
And ofte death stealeth on man by course sodayne,
He warneth none: but who that dyes in sinne
Dieth worst of all, and sure is of hell payne,
Thus is it perill longe to abide therein.

¶ Vnto an Archar death may I well compare,
Which with his darte striketh sometime the marke,
That is laste age deliuering them from care
Of mundayne thought and payne of worldly warke,
Sometime he shoteth ouer, as he were darke

Of

Of light, and sometime to short or els aside,
But well is him that taketh thought and carke,
At euery season his dartes to prouide.

CONTEMPTVS IN DEVM.

Quód deus ad pœnas non pronus sæuit amaras,
Crimina quódq; hominum sæpè impunita relinquit:
Non ideó stolidam præbet tibi vellere barbam,
Nec deus ignoscit sceleri, quin puniat olim.

QVis tolerare queat fatuos, qui sæpè tonantem — Job.xv.
Contemnunt verbis, & certant murmure contrà: — Psal.cviij.
Noctes atq; dies patris mandata supremi — Ecclesi.viij.
Confundunt, linguæ petulantia verbaq; promunt: — Exodi.xvi.
Tanquàm de nostri generis sit semine natus, — Daniel.iij.
Æqualis nobis, nec sit metuenda potestas — Sapien.xi.
Iudicij superûm, nec præsens pœna nocentum.
De Ioue quid sentis, cuius sic vellere barbam — Persius,
Audes, & teneras aures impellere tentas?
Mox deus ad pœnas cùm te non trudit amaras, — Ecclesi.viij.
Ignouisse putas, quia cùm tonat, ocius Ilex
Fulmine discutitur rabido, quàm tuq; domusq;:
O malè fidentes, vitam sic ferre nocentem — Roma.ij.
Quid iuuat vsq; adeò, deus est super omnia iustus:
Cuncta videt, contundit enim sua lumina nullus.
Nonnè putas vitæ metam durare perennem,
Vt sint ad veniam tibi tempora longa precanda: — Prouer.xxiii.
O fatue enormis noli confidere rebus — Ecclesi.xvi.
Fluctiuagis, omnes horrenda morte peribunt. — Iere.xiii.
Te peccare sinit siquidem diuina potestas, — Esaie.xlvii.
Temporis ad spacium parcit quandoq; nocenti:
Sed grauius tandem tormentum rector Olimpi — Valerius.li.i.
Iniungit, torquetq; magis delicta nocentum.
O malè prudentes, quorum sic corda tenebris — Ecclesi.xxxvii.
Obfuscata iacent, nequeant vt credere rectè: — Roma.ii.
Et curare deum, quo sunt elementa creata,
A quo processit nitidus sol, lucida phœbe: — Psal.vii.&.xlvi.
Qui statuit lucem, & noctes, & tempora cuncta,
In cuius manibus spacium dependet vtrumq;: — Ecclesi.v.
Et vitæ mortisq; gradus, deus omnia nouit. — Ecclesi.ii.
Quem peccasse pudet, cui tædia vita probrosa — Iere.xviii.
Efficit, & curat cursum emendare priorem: — Ezech.xviii.
Hic speret veniam facti pacemq; benignam: — Math.iii.
Nam deus omnipotens lugentem exaudiet ipsum, — Luke.xiii.

Of fooles that deſpiſe God.

¶ When that man ſinneth or therto doth aſſent,
Though God be of muche mercy and great pacience,
Suffring him eſcape without puniſhement,
And often is not haſty to puniſhe eche offence:
Yet thou blinde fole voyde of all prudence,
He geueth not thée his beard to drawe and haſt,
For euery ſinne he puniſheth firſt or laſt.

Contemnere Deum.

Quid tumet contra deum ſpiritus tuus vt proferas deore tuo homini ſermones? Non eſt in hominis poteſtate prohibere ſpiritum, nec habet poteſtatem in die mortis: Nec ſinitur quieſcere in gruente bello: Neq; ſaluabit impietas impium.

Job.xv.
Plal.cxliii.
Eccleſi.viij.
Exod.xvi.
Daniel.iij.

What man might ſuffer with minde pacient
Theſe fooles that ſtriue agaynſt their creatour,
With wordes deſpiſing our Lorde omnipotent,
And him denying as not their gouernour,
Both day and night increaſing their errour,
All Gods preceptes theſe fooles thus confounde,
With vicious wordes which doth their ſoules wounde.

Sapien.xi.

They vtter wordes full of all fooliſhenes
Agaynſt the father of heauen they him not dréde
No more then he were of no mightines,
Like to mankinde, or come of mans ſéde,
Of his great power they haue no feare nor hede,

Nor yet aduertise his righteous iudgement,
Ne that ill doers are worthy punishment.

What meanest thou by God the father eternall, *Persius*
Howe takest thou him, howe countest thou his lawe,
Whiche by thy presumption foule and infernall,
Dare be so bolde his bearde this wise to drawe,
By his hye might thou countest not a strawe,
And then when God by mercie and pitie
Awhile thee suffreth for thy dede to go free,

And doth not punishe this sinne incontinent,
Therfore thou thinkest that God hath pardoned thee, *Eccles. viij.*
Because the lightning or thunder violent,
And other tempestious stormes when they be,
Ouertourneth downe an oke or other tree,
And suffreth thee and thy house to be vnbrent,
Thus thinkest thou thee pardoned by God omnipotent.

O people of cursed hope and confidence,
What ioye haue ye, or what a lewde delite, *Roma. ii.*
Without amendement alway to sue offence,
And more to offende, because ye haue respite,
Is Gods iustice (thinke ye) decayed quite?
Nay God is more righteous then creature terrene,
All thing he sees, nothing can stoppe his eyne.

Thinkest thou that thy life shall euer endure,
That thou mayst haue long time our Lord to pray,
And in thy laste age of pardon to be sure?
O foole vnruled lay this lewde minde away, *Prouerb. xxiii.*
Trust not to life for vnsure is thy day, *Eccles. xvi.*
We all must dye: but he that still doth sin *Hierem. xiii.*
In hope of long life, he often dyes therin.

God suffreth thee oftetimes to offende *Esaie. xlviii.*
And folowe thy will and sensualitie,
To proue if thou thy lewde life wilt amende, *Valeri. lib.*
Expelling thy carnall and blinde fragilitie:
But if thou continue in thy iniquitie,
The more space that thou hast had before,
Thy payne and torment shall after be the more.

Alas suche are infect with great offence *Eccle. xxviii.*
That thus on sinne infire alway their minde,
They haue no wisdome, great goodnes, ne prudence,
But kepe their heart in darke errour and blinde,

Roma.ii. That to true belicke it nothyng is inclinde,
When ſinfull errour is let in their intent,
They God deſpiſe and his commaundement.

Pſal.vij.c.xlvi. Theſe fooles in maner nought care for Gods might,
Geneſis.i. Whiche by his worde hath made eche element,
Eccleſi.v. The ſunne, the moone, the darkenes and the light,
The day, the night, the ſtarres and firmament,
Which knowes al times, ech houre and ech moment,
Both the time paſt and time that is to come,
Our life and death he knowes by his wiſedome.

Eccleſi.v. O man miſerable, O wretched creature,
Jere.xviij. Shouldeſt thou agaynſt thy ſouerayne Lorde rebell,
Ezech.xviij. Which to thintent that thou ſhould not endure
Math.xj. Eternall death, ſente to torment cruell
Luke.xij. His onely ſonne to ridde thy ſoule fro hell,
The which alſo with his bloud hath thee bought,
Therfore loue him, and turne this froward thought.

Thou art not ſo ready to geue thee to penaunce,
And to ſet thy minde on vertue perfitely,
Forſaking thy ſinne and olde miſgouernaunce,
But God is as ready to take thee to mercy:
Thus mayſt thou thinke both ſure and ſtedfaſtly,
That if thou for thy ſinnes mourne and wayle,
God ſhall thee heare and quite thee thy trauayle.

But who that hath heart hard in ſuch a wiſe,
And rooted in ſuche malice and furour
That by the ſame by worde he dare deſpiſe
His God, his maker, his health and ſauiour,
By ſinne, contempt, or liuing in errour,
Suche (but if he chaunge his intent)
Is dampned to endure infernall punyſhment.

¶ The Lenuoy of Barclay.

O People proud and of goodnes ignoraunt,
Encline your mindes ſore blinded by offence,
Mollify your heartes that are harde as adamant,
Expell ye this pride and ſtately inſolence,
Preſume ye no more in worde nor conſcience,
Your Lorde, defender, and maker to deſpiſe,
For who that doeth ſhall eyther here or hence,
At laſt be rewarded, and that in fearefull wiſe.

Próh quicunq́ maledicis, conuitiumq́
Indignum iactas, linguæ & petulantia dicta:
Dignus es vt primùm moriaris corpore, honore,
Atq́ anima, Iudex qui sinit ista luet.

FVnde pias lachrimas, fletus, mœstamq; querelam,
Et gemitus tristes, docta thalia precor:
Non sine luctifica possum deflere camœna
Crimina, quæ temerè perfidus orbis habet.
Nam frustrà fatuos culpauimus hactenùs omnes,
Si minùs hos stultos concumulemus eis.
Contenti quidam non sunt quòd crimina mundi
Omnia pertractent, deteriora petunt:
Pròh pudor, in Christum linguœ temeraria diræ
Tela vibrant, summo nil nocitura deo.
Inuidiæ contra cœlestem verba parentem
Mussant, & laceri pectoris arma petunt.
Hic capiti Christi blasphemat, murmura iactat
Alter in ætherei membra sacrata dei:
Per iecur, atq́; genas, iurat rigidamq́; coronam,
Per cor, perq́; pedes hic maledicta vomit:
Alter testatur transfixi vulnera Christi,
Ille crucem sacram, polluit atq́; manus:
Hic ex spurcidico supplantat verba palato
Improba, supremum torquet vbiq́; patrem.
Immoderata nimis talis vesania, sæpè
Qua superos temerè lædimus atq́; deum.
Hoc facit immodicus ludus, certamina vini
Hoc faciunt, quibus est æbrietatis honor.
Gloria prima datur, qui scit maledicere Christo,
Qui iurat diuum, per caput atq́; pedes:
Propterea mortes subitæ, discrimina sæua
In nos, & cœli fulmina iusta cadunt.
Nos patimur tremulis horrenda pericula membris,
Impunita deus non sinit esse mala.
O pater omnipotens, veniam dato, nec tua iusta
Vindicet ira malos qui maledicta ferunt.
Sennacherib nam sic periit, sæuusq́; Nicanor,
Antiochusq́; ferus, multi aliiq́; simul.

Math. xij.
xxv. dist qualis de pe dist i. pena.
Bea tho. ii. ij. q. xiij. ar. i.
Leui. xxiiij.
Luke. xij.
Marke. iij.
Esaie. lii.
xxij. q si quis per capillum.
In auten. vt non lux. contra na. circa me.
Coll. vi.
ii. Mach. xii.
De pe. dist. iij. authoritas in tex. & glo.
Roman. ii.
Leui. xiv.
Math. v.
xx ij. q v. Quid ergo.
ii. Para xxxii.
ii. Mach. xv.
ii. Mach. v.

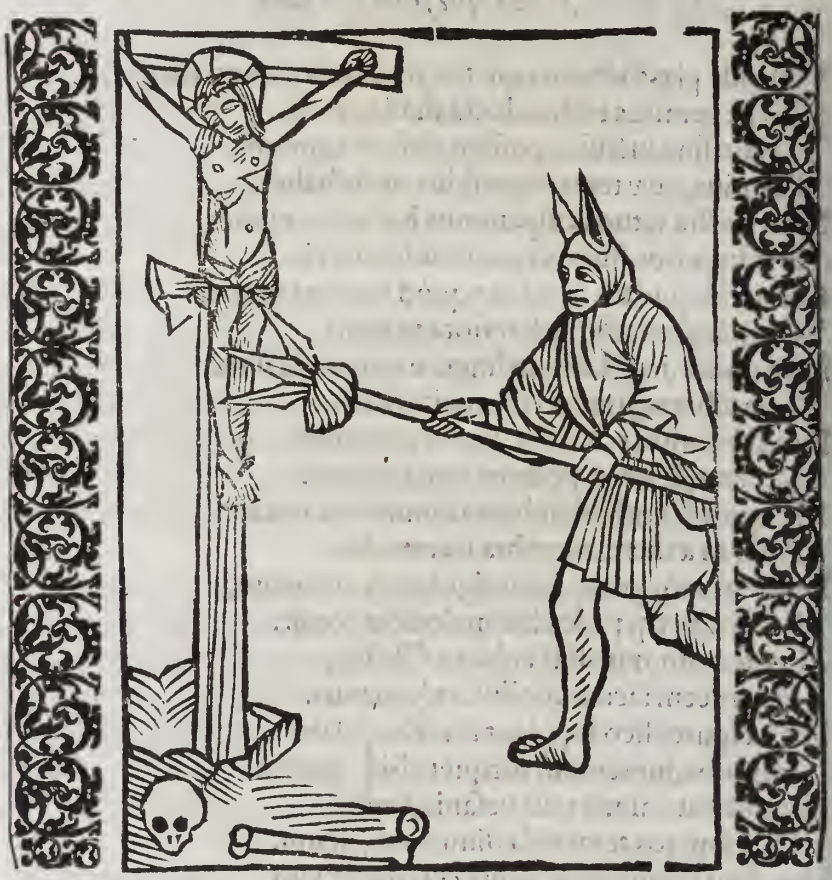
¶ Of blasphemers and svvearers of the name of God, and of his Saintes.

¶ Nowe commeth to course to write of the errours
Of men abhominable, of women, mayde and childe,
Which against Christ are newe tormentours

His skin tearing worse then Jewes it defiled:
O man mischieuous by whom Christ is reuiled,
Thou worthy art to dye in soule and in body,
What Iudge that it suffreth sore shall it aby.

Contra blasphematores.

Non sumes nomen dei tui in vanum. Si quis blasphemauerit in spiritu non remittetur ei, nec in hoc seculo, nec in futuro. Longé grauius est æternam quàm temporalem lædere maiestatem. De here.c. vergentis.



Math.xii. xxv, dist, qualis de pe, dist, i, pœna, Beatho, iiij, q, xij, ar, i,

DIrthlesse mise of eloquence barrayne,
Cast out thy teares and mourne without measure:
For from sore wayling my selfe can not refrayne,
Nor as I thinke, none earthly creature,
Considering howe men in malice them inure:
If there were reason within harde stele or flint,
From carefull teares I wote they could not stint.

If beast had reason, wit, or mannes brayne,
To note and aduise mans misgouernaunce,
Without all doubt I thinke it would complayne,
For mans sinne and wilfull ignorraunce,
Therefore all ye that haue will and pleasaunce,
To reade of the fooles of this iniquitie,
Expell hye courage, and then come weepe with me.

For certainly I trowe no man could write,
The vice nowe vsed agaynst all ordinaunce,
Nor yet that reade, which other men endite,

Without

Without sore wayling, and teares in haboundaunce:
For well I wot my heart is in grieuaunce,
When I consider and write thus wise of sinne,
Seing howe the world defiled is therein.

But though I haue had great diligence with payne, Leui.xxiiij.
Before this to blame fooles abhominable:
Yet this my labour almoste was tane in vayne,
For none to this present sort are comparable:
These fooles in their deedes are so detestable,
That all sinne and vice vnder the firmament,
Their vicious heartes can not please nor content.

Yet seeke they worse against our Lorde aboue
By their ill tonge they torment newe with payne, Luke.xij.
And though he once dyed in earth for mans loue,
These caytifs him torment nowe in heauen agayne,
These fooles (with newe speares) set their brayne
To wounde our Lorde, which can do him no griefe,
Saue that he seeth man seeke his owne mischiefe. Marke.iij.

Against Christ they cast and throwe great othes,
Blaspheming against diuine commaundement,
Wordes of enuy which God almightie lothes,
They throwe against him as trayters violent.
O cursed creatures with armour impotent,
That Lorde that dyed to rid them out of payne, Esay.lij.
They haue good will to teare his heart agayne.

The one blasphemes by Christes head and brayne,
Grutching and grenning for simple thing or nought:
Another caytife or mischieuous vilayne,
By all his holy members to sweare hath litle thought:
Another by his bloud wherewith he hath vs bought, xxij.q. si quis per capillum
His face, his heart, or by his crowne of thorne,
Wherewith (for them) his skin was rent and torne.

Another out vomites wordes execrable
Against our Lordes holy woundes fiue,
His handes, his feete, and his crosse venerable, In autē vt non lux, con na. circa ne.
Whereon he dyed to make mankinde aliue: Col.vi.
That foole that greatest othes can contriue,
Blaspheming God, men him moste magnifie:
Thus newe agayne our Lorde they crucifye.

O cruell caytifs, tirauntes and tormentours,
O blinde blasphemers, O men brought vp in vice.

O ye

¶ Mach vii. *De pe dist, iij, authoritas in tex, & glo.*

O ye falſe folowers and inheritours,
O the cruell Jewes miſchiefe and malice,
To much immoderate madnes doth attice,
Your mindes amaſed, by othes to torment
The Saintes of heauen, and God omnipotent.

O ye blaſphemers, O tormenters vnkinde,
Alas what meane ye your maker thus to teare,
Since in the Goſpell we plainly written finde,
That no creature liuing ought to ſweare
By ought that God made, no not by a heare
Of his owne head, our othes ought to be
(As Chriſt vs teacheth) onely nay and ye.

But nowe in our othes is God omnipotent,
With all his members and Saintes euerychone,
All that God made, and euery Sacrament:
The feare of payne (alas) is from vs gone,
Our heartes harder then flint or marble ſtone.
Alas we teare our Lorde that hath vs bought
By our blaſpheming, and that for thing of nought.

The tables, tennis, cardes, or the dice,
Are chiefe beginning of this vnhappynes:
For when the game will not well ariſe,
And all the players troubled by dronkennes,
Then ſuch Captifs as ioy in this exceſſe,
At eche worde labour our Sauiour to teare,
With othes abhominable which they vngodly ſweare.

Alas theſe fooles repute it but a game,
To call ſuche wordes againſt their creatour,
Them ſelfe forſwearing, blaſpheming Chriſtes name,
And he that is moſte geuen to this errour,
Is nowe reputed moſte worthy of honour,
He ſhall no rule in court nor kitchin beare,
(As this time goes) but he can crake and ſwere.

Roman. g.

The ponge (alas) this vice doth heare and leare,
With ſtudy intentife, and perfect aduertence,
Of ſuch as are olde, to blaſpheme and to ſweare
The name of God without all reuerence:
In ſo much that they thinke it none offence
To ſweare the holy Sacrament, that othe is nowe ſo rife
In mouth of man, mayden, childe, and wife.

It was once ordeyned by conſtitution,

As

As I haue heard, that both simple men and hye
Should onely sweare by that occupation,
The which their fathers did vse and occupy:
But nowe ech one sweareth the Eucharist commonly,
Which is the Priestes seruice and bulynes,
So mens othes their fathers doth expresse.

Alas no honour, laude, nor reuerence
Is had nowe vnto that blessed Sacrament:
But boyes and men without all difference
Teare that holy body of God omnipotent,
As it were Iewes to his passion they assent.
In euery bargan, in alehouse and at borde,
The holy offring is ay the seconde worde.

And then these houndes can such excuses finde,
As to their soules without doubt are damnable,
Saying it is good to haue our Lorde in minde,
And the name of God, and his Saintes honourable:
O heretiques, O houndes abhominable,
That is a thing which God almightie lothes,
To take his name in thy foule mouth by othes.

Yet doest thou so, there is no maner place,
Nor no order or state that of this vice is free,
For which (alas) God hath withdrawen his grace,
And oft vs chasteth with plage of crueltie,
With diuers deathes, and much aduersitie,
For this vice Judges ordayne no punishment,
Therefore is it punished by God omnipotent.

With tempest, thunder, lightning, heate or colde,
With murther by pestilence, or els by some battayle,
And sore diseases, and paynes manifolde,
We oft by hunger haue cause also to wayle,
The corne destroyed by winde, lightning, or hayle:
Of such punishment we wretches worthy be,
For God suffreth not our sinnes to go free.

Sennacherib as the Bible doth expresse,
Nicanor and fierce Antiochus also
Haue shamely dyed for this vnhappynes:
Not onely they, but many thousandes mo,
And in our dayes I feare leaft payne and wo,
Be to vs sent by rightwise punishment,
For swearing in vayne by God omnipotent.

Leui. xix.
Math. v.

ij. Mach. xvi.
ij. Mach. v.

O father

xxiij.A.v. Quid ergo. ij. Para. xxxij.

O father almighty our God and creatour,
In thy hyemaiestie, sitting in thy trone,
With blessed Jesu thy sonne our Sauiour,
And O holy ghost which are three in one,
O God graunt thy grace to this our region,
Pardon vs sinners, differ thy vengeaunce,
Though we deserue it by our misgouernaunce.

Additio Alexandri Barcley.

O glorious godhed of mercy infinite,
Consider howe mankinde is prone alway to vice,
Graunt vs good Lorde leasure and respite,
Out of our slumbring sinnes to arise:
Let thy great mercy excell thy hye iustice,
For if thy iustice should put vs to vttraunce,
We should be damned for our misgouernaunce.

If thou good Lorde denye vs to succour,
On whom may we wretches for succour cry or call,
Alas on none, therefore let our errour
And sinfull deedes cleane from thy presence fall,
Bring vs vnto thy realme celestiall,
Where in thy presence we may set our pleasaunce,
And so haue pardon of our misgouernaunce,

¶ The Lennoy of Alexander Barcley.

¶ Alas ye swearers, mourne, for ye haue cause,
Wash ye away your sinne with sighes deepe:
For if I should vtter my minde in one clause,
I say your vnkindnes causeth me to weepe,
What God hath done for you ye take no keepe,
But teare his body by swearing him in vayne,
Though he as a good Shepherd dyed for his shepe,
That is for you, yet would ye him slea agayne.

Alas blaphemer, of Christ thou hast the name,
And called art christen, so made by Sacrament:
But soothly that name is to thy vtter shame,
Since thou thy God and Sauiour dare torment:
O Judges, Judges, ordayne ye punishment
For eche blasphemer worse then is an hell hounde,
For if ye do not, our Lorde omnipotent,
Shall vs with our sinnes by right iustice confounde.

DE PLAGA ET INDIGNATIONE DEI.

Miratur fatuus, putat & portenta subesse
Magna, quód interdum nos ferit ipse tonans:

Quód

Quód deus omnipotens punit mortalia facta
Ritè fit, heu nullus extat in orbe pudor.

QVid prodest stultis Christi monumenta tenere,
Christicolum nomen prauus habere potest:
Aduersus summi facimus præcepta tonantis,
Nil modo curamus quod statuëre patres.
Nos Christi titulum rapimus, documenta negamus,
Et sequimur temerè dedecus atq; nefas:
Nomen habere iuuat Christi fideiq; sacratæ,
Verùm opera horremus, negligimusq; bona.
Iustitiam fugimus, virtutis sacra fugamus
Dogmata, sic mundus transit & alma fides:
Libertate vaga facimus peccata maligna,
Vix maiora quidem crimina Thurcus agit.
Heu genus humanum violatum crimine multo,
Et vitijs, contra nititur esse deum.
Cùm tamen omnipotens, mea si præcepta tenetis
Ducam (ait) ad superi vos pia regna poli:
Sin leges positas & dogmata spernitis, atra
Vos pœna afficiam, pæste, lueq; graui.
Quo fit vt ad prauas, horrenda piacula, gentes
Mittat, & ardenti tela trisulca manu
Plagas in terras varias, sæuosq; dolores
Immitit iusti dextra seuera dei.
Iam modo Mauortis trepidantia bella videmus,
Mortibus innumeris pæstiferumq; malum:
Interdùm patimur rapidos sub sole calores:
Nonnunquam rigidi frigora dura poli:
Fulmina dira, niues, bolides, tristesq; cometas
Cernimus, & summo fulgura missa Ioue.
Et varios mundi casus, plagasq; timendas,
Quæ venit ex merito pœna ferenda quidem est:
Sæpè palæstinos deus a regione paterna
Expulit, & sedes iussit adire nouas.
Propter peccatum, plagas sufferre coacti,
Crimen persequitur sic deus omne malum.

Prouer.xiii.
Treno.iii.
Deuter.xxv.
Iere xv.
Eccles.xxxvii.
Esaie.lii.
Luke.xxi.
Iacob vii.
John.viii.
Iob xv.
Eccles.vij.
Exod.xv.
Deuter.xi.
Math.vij.
John.xv.
Leuiti.xxvi.
Nume.xiiij.
Ezech.xxxviii.
Esay.lix
Deuter.xxviij.
ij.Reg.vij.
Luke.xii.
Apoca.xviii.
Ouidius in epi.
Psal.v.&.xliij.
Esaie.xxii.
Ioel.ii.
Prouer.xiiii.
Treno.v.
Ierem.xxix.

¶Of the plage and indignation of God, and Fooles that feare not the same.

Some fooles maruayle and thinke it great wonder,
When God vs striketh for our ill and offence
With tempest, heate, sickenes, lightning or thunder,
Hunger or colde, eyther sodayne pestilence:
But certaynly his hye magnificence
Vs worthily punisheth for our iniquitie,
For vertue alas is gone from eche degree.

Flagella dei.

Pro mensura peccati erit & plagarum modus. Si steterint Moyses & Samuel corã me, nõ est anima mea ad populum malum. Peccatores prosequitur malum, & iustis retribuentur bona: persequeris eos in furore, & conteret sub cœlis dominus.

Prouer.xiii.
Treno.iii.
Deuter.xxv.
Iere.xv.

O fooles abused, whom folly doth diffame,
Say what aduauntage, what profite or what mede
Is it to you for to haue Christes name,
When ye not folowe his life in worde nor dede,
Of his preceptes alas we take no hede,
Yet we repute vs condigne in our corage
To be called Christen, and Christes heritage.

Who that in vice his dayes doth maynteyne,
May beare the name of Christ our sauiour,
But then his name he chalengeth in vayne,
And till he amende led in a blinde errour:
So we (alas) often forget our creatour,
Abusing and breaking his high commaundement,
Not caring for the decrees of fathers auncient.

Eccles.xxxvii.
Esay lv.
Luke.xxi.
Iacob.vi.

We take Christes name, but his doctrine we deny,
And from his way (alas) we sore decline,
And to all illes our mindes we apply,
Which often doth vs bring to perillous ruine,
We ioy of the name, and the true fayth deuine,
Trusting therby to eschue euerlasting payne,

But

But Godly wordes we abhorre and disdayne.

Justice and hir lawes are banished from eche place, Iohn.viij.
Misrule amased hir braunches doth extende,
All vertuous doctrine away from vs we chase:
Thus goeth the worlde approching to the ende,
Our fayth oftime doth from hir chayre discende,
She is not so perfite as she in time hath be,
Nor yet hir two sisters hope and charitie.

Alas we dayly without all drede commit
Muche cursed vice, sometime by ignorance,
Sometime by malice, sometime for lacke of wit,
Is worse then the turke in our misgouernaunce:
Thus dame misrule so leades vs in hir daunce,
That our blinde youth with to muche libertie,
Subdueth our bodies to all enormitie.

So all mankinde with vice is violate, Iob.xv.
Both yong and olde, strong, feble and impotent,
The riche, the poore, the villayne and estate. Eccles.vij.
That they rebell agaynst our Lorde omnipotent,
Howebeit our Lorde as a father pacient,
Sayth, man if thou my lawes kepe and loue, Exod.xx. Deuter.xi.
I shall thee leade to my hye Realme aboue.

But if thou by malice, selfe will or negligence, Prou.vij.
Despise my lawes, reputing them but vayne,
Thou shalt not escape ay free for thine offence
Without correction, punishement and payne:
Yet we blinde men of these wordes haue disdayne, Iohn.xv.
To this great promise alas we nought intende,
Ne labour not our errours to amende.

Suche is our folly we thinke not to amende,
But still procede in our olde misgouernaunce,
We are so blinded we note nothing the ende, Leuiti.xxvj. Nume.xiij.
Wherfore our Lorde by Justices balaunce
Of suche offendours oft taketh vengeaunce
With diuers plagues and punishement terrible,
As pockes, pestilence, and other illes horrible.

Though mercy fauour, yet God of his iustice Ezech.xxxviij. Esaie.iij.
With diuers plages, sundry sores and sickenes,
And dreadfull dolours punisheth vs for vice,
Suche is the order of his high righteousnes,
When men continue in their vnhappines,

His swoꝛde of vengeaunce vpon them to extende,
And that namely when they will not amende.

Deuter.xxviij.
y.Reg.vij.

Cruell Mars sometime vs threatneth with batayle,
Sometime our bodies infect with pestilence,
The coꝛne sometime destroyed with rayne oꝛ hayle,
Then hunger men consumeth without all difference:
This woꝛthily we endure foꝛ our offence,
With soꝛe diseases that neuer were seue befoꝛe,
But yet our sinnes increaseth euer moꝛe.

Luke.xii.
Apoca.xviii.

Sometime our foode with heate is all to bꝛent,
Sometime by colde abide we muche payne,
Some hath with thunder their bodies all to rent,
Nowe frost, nowe snowe, lightning, tempest oꝛ rayne,
Some with thunder boltes their bodies smit in twayne,
Some murdꝛed, some hanged, some headed, some dꝛounde,
And all foꝛ offence and sinne done on the grounde.

The diuers deathes which dayly we indure,
And diuers chaunces which dayly on vs fall,
I trowe there is none earthly creature
That hath the bꝛayne to compꝛehende them all,
Though that his dayes were nere perpetuall,
And often see we tokens of fearefull punishement,
By signes and starres of the cleare firmament.

Ouidius in Epist
Psal.v.e.xliij.
Esaie.xxii.
Joel.ii.

We ought these paynes with meknes to endure,
And not to grutche therfoꝛe noꝛ God to blame,
Foꝛ our lewde life foꝛsooth doth them pꝛocure,
And foꝛ our sinnes we are woꝛthy of the same:
Some nations haue bene dꝛiuen out in shame
From their owne lande, wandꝛing in payne and strife,
Which sothely was foꝛ their misoꝛdꝛed life.

Pꝛouer.xxiii.
Treno.v.
Jerem.xxix.

Wherfoꝛe thou man thinke sure in thine intent
That sinne accustomed by oꝛder of iustice,
Of God aboue crieth foꝛ punishment
Eyther here oꝛ els in hell, foꝛ euery vice
Hath suche rewarde, wherfoꝛe let vs be wise,
And shoꝛtly amende our olde misgouernaunce,
Least God righteously take on vs vengeaunce.

¶ Barclay the Translatour.

¶O man cleare thy sight, beholde thy owne offence,
And mende foꝛ the loue of God omnipotent,
Foꝛ if thy sinne stinke alway in his pꝛesence,

Iustice

Justice shall not let thee auoyde his punishement,
And though mercy be not to thee muche violent,
Not suffring vengeaunce shortly on thee to fall,
Yet mende betime, be not ouer negligent,
Beware the ende, for that oft payeth for all.

DE FATVA PERMVTATIONE.

Qui pro stultisona non benè tibia,
Commutat vel equum, noliger hic nihil
Lucri consequitur: sic sibi & accidit
Qui pro re fragili, perpetuam fugit.

SÆpè solet fatuus plures tolerare labores,
Atq; humeris grauius solicitare iugum:
Quomodo tartareis animam submergat in vndis,
Et videat stygij guttura passa canis.
Quod qui fortè heremum colit, inter lustra ferarum
Continuò effundit vota precesq; deo.
Nos scelera impellunt plures subijsse labores,
Quàm virtus, facilis ad mala cuncta via est.
Cernimus en quales pomposa superbia, fastus
Exigat, atq; operis sit polienda quibus.
Ornamenta petit capitis, frontisq; coronas,
Vnguentum, vestes, atq; monile graue.
Ardor auaritiæ per sæua pericula multos
Per casus varios, exitiumq; trahit:
Nauigat hadriacum pelagus fluctusq; trementes,
Quem studium nummi curaq; vana trahit.
Non metuit fluctus, tempestatesq; sonoras,
Auri sacra fames, pectora tuta facit.
Nec dulces somnos capiunt, mollemq; quietem,
Funibus immitis quos Cytheræa trahit.
Semper habent curas lusores, sæpè dolores
Noctes atq; dies pertolerare solent.
Quid ganeos memorare velim, qui ventre refarto
In crapulis semper delitijsq; iacent.
Quid referam fatuum quem vexat cura laborq;
Coniugis, in thalamo mutua stupra timens:
Nemo tamen propter Christum sufferre labores
Promptus, ad interitum corpora nostra ruunt:
Optima rarò placent, probitas laudatur, & alget,
Nempè homines cunctos iam malefacta iuuant.
Virtutem studeat sapiens amplectiër vsq;,
Crimina proueniunt pessima sponte sua.
Qui pro cœlorum regno mercatur iniquas
Illecebras mundi, stultus inersq; manet.

glo. insti. quod cu eo qui in ver. sed erit. & in auten. qui mo. na. eff. sui. Colloss. vij. l. pe. ff. de iur & fact. ig.

Hebr. xi.
Prouer. ii. iiij.
Sapien. xij.
Eccles. ij. & xxij.
Esaie. lvii
Terentius.
Horatius in epi.

Sapien. xiiij.

Claudianus de raptu Proserpine
Eccles. v.
In epist. Sapphus.

Treno. iij.
Iuuenalis.

Sapien. v.

Iuuenalis.
Eccle. x.

Math. vii.
Ezech. vii.

Of foolishe exchaunges, scorsinges *and permutations.*

¶ Who that hath a néedy iourney for to ride,
And for a bagpipe his horse will sell, playnly,
He is a foole and lewdely doth him gide,
And no aduauntage shall he obtayne therby:
So happeneth it to him most commonly,
Which for frayle pleasure of one day or twayne
Forsaketh heauen, sure of euerlasting payne.

Fatua permutatio.

Qui videt vtilius, & sumit deteriora absit ei radius lucis sine mora: Stultis non succurritur, sed errātibus. Via impiorum tenebrosa nesciunt vbi corruunt.

glo. insti. quod cum eo qui in ver sed erit. & in auten. qui mo na eff sui Colloss. vi. *l. pe. ff de iur. & fact. ig.*

SOme fooles yet shall of a rowme be sure
Within this ship a lowe or els a hye,
Such are they that greuous charges will endure,
Subduing their bodies to labour busely,
Their shoulders with burthens charging heauily,
In worldly cures sore labouring in vayne,
Therby hereafter to bide infernall payne.

They labour here so sore for wretched goodes,
That when their body departeth from this life,
Their soule is plunged in infernall floudes:
So what auayleth them to be so actiue
In worldly labour, so thoughtfull or pensiue,

Here

Here in this earth all other to excell,
And after torne by cruell houndes of hell.

He that here labours in earth for frayle riches, Hebrew.xi.
Suffreth more sorowe and payne continually,
Then he that liueth alone in wildernes,
And him in Gods seruice doth apply,
Abiding in fasting, and praying deuoutly:
So worldly wretches (as it appereth playne)
Take here sorelabour to winne euerlasting payne.

Who that serueth God with perfect diligence,
Shall in this life auoyde muche worldly wo,
And be rewarded in heauen when he goeth hence,
Where as he that serueth this world shall not so,
Yet of this sort finde we right many mo,
That to haue riches all busynes employ,
Rather then to get in heauen eternall ioy.

Misrule, waste, falshood, and also couetise, Pro.ij. and.iiij.
With other vices, as pride or statelynes,
Vs sorer labours causeth to exercise
Then vertue doth, or godly holynes,
For them fewe men will take great busynes:
Easy is the way to vice, and men are prone,
To folowe that cursed way almoste euery one.

Before our sight it dayly appereth playne, Sapien.xiij.
What great labours, what charge and busynes,
Proude people endure their pride to maintaine, Eccles.ii.
With diuers garmentes presenting statelynes, and.xxii.
Onely on clothing beste wing their riches:
Such set all vertuous busynes aside, Esay.lvii.
And onely labour for to maintaine their pride.

Sometime such dare set their life in ieopardy,
Not fearing Iustice, but the lawe to violate,
For to maintaine their statelynes thereby,
By proude apparayle not mete for their estate:
Right so couetise after like maner rate
By ardent desire of her blinde iniquitie, Hieronimus in Epist.
Draweth men to perils both of lande and sea.

To diuers perils men boldly them subdue,
In hope frayle riches to purchace and obtayne,
But for the loue of goodnes or vertue,
Right fewe or none will put them selfe to payne:

For

Sapien.xiiij.

For money man sayles the troublous sea of Spayne,
And much of the world he compasseth about,
Of ieopardie and perill without all maner doubt.

Who that by couetise is drawen and opprest,
Is neuer at ease ne quietnes of minde,
By night not taking sleepe ne naturall rest,
With fiery ropes this fury so doth them binde,
They feare no floud, no colde, tempest or winde,
There is no labour nor colde that can them dere,
The hunger of golde them maketh without feare.

Eccles.v.
Sapho in Epistolis
Claudianus de rapo in Proserpina.

O man committing thy life vnto the streame,
Alas note well thy desirous vanitie,
Howe thou thee auentrest in holowe beame,
To passe the sea in continuall ieopardie,
And all this thou doest of good to haue plentie:
But for the loue of God thy creatour,
Thou scarcely wouldest endure a simple shoure.

Some for vayne riches folowes another vice,
Watching by night in winter sharpe and colde,
To encrease his purse by cardes or by dice,
There sitting in paynes and perils manifolde,
Such slea them selfe longe time or they be olde,
And waste their youth without all aduauntage,
Their soule submitting to Lucifers bondage.

Creno.iiij.
Iuuenalis.

What shall I say, or of the maners write
Of dronkardes or gluttons, which without measure
Onely in their wombes set their whole delite,
Corrupting and charging them selfe beyonde nature:
So when the body can not such rule endure,
Their life they ende, and oft by death sodayne,
And for this labour rewarded with hell payne.

What shall I say of the painfull fantasie
Which he abideth and suffreth day and night,
Which for his wife taketh thought and ielousy,
Her alway fearing, though she be in his sight,
Howe by those fooles which setteth all their might,
By force of armes to be Venus champion,
Rather then to win the heauenly region.

What shall I write of the mad misgouernaunce
And vayne labour which men vpon them take,
Some watching in reuell, and some to ren and daunce,

Some

Some for worldly pleasure both day and night do wake,
But nought will we suffer for God almighties sake,
In whose seruice we rest at ende might finde, Sapien.v.
We labour here for death as beastes blinde.

We seeke our destruction for simple ioy mundayne,
Our mindes are so blinde, and we so prone to ill, Iuuenalis
That heauen we chaunge for euerlasting payne:
In good workes haue we no pleasure neyther skill,
Diuine preceptes we seldome time fulfill:
Banished is vertue, decayed is holynes, Eccles.x.
And much of the worlde ensue vnthriftines.

Let wise men study therfore to obtayne
Vertue, though the way be in difficultie:
For though that one neuer infixe his brayne
To vice, yet shall the way full easy be: Math.vij.
But certainly worse then a foole is he,
Which will in stede of heauenly blessednes, Ezech.vij.
Bye worldly pleasure, ending in wretchednes.

¶ The Lenuoy of Barclay.

¶ Remember foole it is great hurt and losse
For worldly pleasure to lese ioy eternall:
Remember also howe God dyed on the crosse,
Sheding his bloud thee to redeme withall,
This payne he suffered for thee and for vs all,
Consider his sorowes, be kinde to him agayne,
Lese not ne change not his ioy celestiall
For foolish pleasure, or frayle and worldly payne.

DE NON HONORANTIBVS PARENTES.

Hos reor insulsos fatuos, pietate parentes
Qui non præcipua venerantur, quiq; iuuamen
His placidum prestare negant, qui verbera dira
Iurgiaq; his referunt, tales ratis illa recenset.

HVnc etiam esse puto fatuum, stolidumq; parentem, Ecclesi.iii.
Largitur natis qui bona cuncta suis. iij.q.v. omnes qui
Cum quibus ipse suam posset sufferre senectam, i.Timo.v.
Morte grauescentes & recreare dies. Prouerb.xx.
Improbus inde senem natus caruisse parentem and.xxviii.
Sustinet, & modicum fert sibi præsidium. Beatus tho.ii.ii.q.
Si nimiùm viuax pater est, sibi tristia fata c.xxij.ar.v.
Exoptat natus, mortis & exitium. Prouer.xxviij.
Non probitate quidem, nulla pietate mouetur Ou.d.i.Meth.

Pro vita effœta, pro senioq; patris:
Stulte parens, cur tu nato bona tota dedisti,
Qui te nunc pascit impietate truci.
Attamen iste diu non viuet, tempora vitæ
Multa nec implebit, morte repentè perit:
Qui patri & matri dignos non præstat honores,
Nec colit hos quorum sanguine vita data est.
Morte mala dignus, reuerenter ferre parentes
Qui negat, est stygium dignus adire lacum.
Absolon insignis iuuenis, formaq; decorus
Contempsit patrem, morte quoq; interiit.
Quòd Cham nudasset stultus pudibunda parentis,
A patre cœlesti mox maledictus erat.
Sennacherib manibus natorum morte peremptus,
At regnum potuit nullus habere tamen.
Balthazar ex merito ducebat tempus & annos
Luctiferos, secuit hic quia membra patris:
Nato sacra dabat senior documenta Thobias,
Vt matrem ingenti ferret honore suam.
Propterea Salomon rex se de sede leuauat
Regali, matrem condecorare volens.
Roma Corylao lueres, pœnasq; dedisses,
Si veritus matrem non foret ille suam.
Vnde etiam Rechab natos deus ipse probauit,
In patre quòd fuerant, in quoq; matre pij.

Eccles.ij.and.vij
Leuiti.xx.
Deutro.v.
Deut.xxvij.
Exod.xx.
Malach.
Math xv.
Mark.vij.
Ephesians.vi.
Deutro.xxvij.
Prouer.xx.
Absolon.
ij.Reg.xv.
and.xviij.
Cham.
Gene.ix.
Leuiti.xviij.
Sennacherib.
ij.Para.xxxij.
Daniell.v.
Thobie.iiij.
iij.Reg.ij.

Corylaus.
Plutarchus.
Pisce.xxxv.
Eccles.xxiij.

Of foolish children that vvorship not their father and mother.

THem also I repute for fooles blinde,
Which haue no honour, worship ne reuerence
To father and mother, but are to them vnkinde,
And not consider what payne and diligence,
What labour, thought, great costes and expence
Their parentes had for them in their ponge age,
But they rewarde the same with great outrage.

Eccles.iij.
ij.q.v.omnes qui
i.Timo.v.
Prouerb.xx.
and.xxviij.

THat foole is full of all vnhappines,
And surely worthy of euerlasting payne,
Which for his frendes loue and great kindnes
Rewardeth them with vnkindnes agayne:
But him I iudge a greater foole certayne,
Which on his children bestowes all his substaunce,
And liues him selfe for neede in harde penaunce.

And where as he might his age well relieue
With his owne goodes at euery time of neede,
There lyeth he groning in payne, wo, and mischiefe,

Honorare parentes.

Qui honorat patrem suum iocundabitur in filiis: & in die orationis suæ exaudietur. Qui honorat patrem suum vita viuet longiore. Qui timet dominum honorat parentes, & quasi dominis seruiet his qui se genuerunt in opere, sermone & omni patientia Qui maledicit patri suo & matri, extinguetur lumen eius in mediis tenebris.

His vnkinde children taking of him no heede:
And where he laboured right sore his sonne to feede,
Sparing from him selfe to finde him to the scoole,
In age his sonne him taketh for a foole.

Beatus tho, iiij. q. c. xxij, ar. v

And where as he ought his father to honour,
To worship and loue by diuine commaundement,
The vnkinde caytife wil do him no succour,
But suffreth him abide both poore and indigent,
And often this caytife with handes violent,
As past all grace, shame, or godly feare,
With strokes doth his father hurt and deare.

Or suffreth him vtterly to dye for lacke,
Or els him driueth vnkindly to the colde,
With a couple of crouches, a walet on his backe,
When he hath spoyled him of that he would,
So when the father is tedious and olde,
His children thinke he liueth alto longe,
Oft wishing him to be drowned or honge.

Prouer. xxvij. Ouidius i. Meth.

There is no pitie that can such wretches moue

Against

Eccleſ.ij.and.vij
Leuit.xx.
Deutro.v.
Deutro.xxviii.

Againſt their fathers wo and paynfull age,
They ſhewe hatred for fauour and hye loue,
O fooliſhe father conſider in thy courage,
Thy to great pitie, thy olde and blinde dotage,
Which to thy ſonne haſte geuen ſuch ſtore of good,
Which thy death wiſheth not graunting thee thy foode.

He ſuffreth thee to liue with hunger harde beſted,
And God wot howe glad would he be in his minde,
If thou by cruell death were from him rid:
Yet is his owne life vnſtable as the winde,
And ſhortly ſhall dye leauing that good behinde,
And for his vilany and frowarde vnkindnes,
His ſoule bereft euerlaſting bleſſednes.

Exod.xx.
Hath.xv.

Parke.vii.

Epheſians.vi.
Deutro.xxvii.
Prouer.xx.

And that worthely, for after my ſentence,
He well deſerueth an euill and ſhamefull ende,
Which will not honour with loue and reuerence
His father and mother as his might may extende,
And alſo all them of whoſe bloud he doth diſcende,
And who that againſt his parentes will rebell,
Is ſothly worthy to haue a rowme in hell.

And oft it is ſeene by examples euident,
That ſhort ſpace they liue, and ſhamefully they dye,
Which to their parentes are not obedient,
And ſuffreth them liue in neede and penury,
Diſdayning them to honour and worſhip reuerently:
Examples in the Bible we haue in ſundry wiſe,
Howe they haue ended that doth their fathers deſpiſe.

Abſolon
ii.Reg.xv.
and.xviii.

The goodly Abſolon of beautye excellent,
Of pleaſaunt figure though he ſo goodly were,
For being vnto his father inobedient,
And his purpoſing him and all his to dere,
And to rob his Royalme, was hanged by the here
By ſodayne chaunce and goddes puniſhment,
And with three ſpeares his heart in ſunder rent.

Cham
Gene.ix.
Leuiti.xviii.

For that Cham diſcouered his fathers priuitie,
As in contempt, hauing of him diſdayne,
Was he not curſed by Gods maieſtie,
And bonde to his brethren, which was to his great payne.

Sennacherib
ii.Para.xxxii.

Though Sennacherib by his owne ſonnes were ſlayne,
They hoping to obtayne his Royalme for their meede,
Yet none of them their father did ſuccede.

Balthaſar

Balthaſar kinge ſometime of Babilon,
In ſorowefull yeres longe liued worthily.
For his proud minde and fierce tranſgreſſion
Agaynſt his father, for that he cruelly
Diſmembred him: but ſothely if that I
Should all ſuche wretches paynes comprehende
In this my booke, I neuer ſhould haue an ende. Daniel.v.

The Byble recordeth howe Toby auncient
Approching to death, almoſt in deathes houre
Gaue his deare ſonne ſpeciall commaundement,
With all reuerence his mother to honoure:
Salomon therfore of ſapience the floure,
Hauing no reſpect to his hye excellence,
Vnto his mother did humble reuerence. Thobie.iiij. iij.Reg.ij.

Erecting him vp from his hye rowme royall
To mete his mother and ſet hir by his ſide,
On his right hande as chiefe and principall,
By whoſe example all children ought them gide
Humbly to their parentes, without all grutch or pride:
But fewe alas nowe will vnto this intende,
Which cauſeth them ſore to repent it at the ende.

If Corylaus had not bene obedient
Vnto his mother and feared hir, certayne
By Rome he ſhould haue ſuffered puniſhment,
And by his folly long liued in great payne:
The Byble alſo recordeth to vs playne,
Howe the ſons of Rechab had great preeminence,
For hauing to their father loue and obedience. Corylaus Plutarchus Iere.xxxv. Eccleſi.xxiij.

Were they not lauded by God omnipotent,
Yes certaynly, but the chiefe cauſe wherfore,
Was for that they folowed the commaundement
Of Rechab their father, denying not his lore:
So ſhall I conclude ſhortly and ſay no more,
That he that to father or mother is vnkinde,
Shall heare in earth his ſoule to fendes binde.

¶ Barclay to the Fooles.

¶ Thou vnkinde childe and inobedient,
Thinke what thy father and mother did for thee,
Remember what goodes they haue on thee ſpent,
Or they could bring thee vnto thy degree,
Endeuer thee to them kinde agayne to be,
For all the kindenes that thou canſt ſhewe certaine,

Nor all thy worship nor thy humilitie,
Can neuer be able them to rewarde agayne.

¶ Be not therfore childe vnto them vilayne,
But take thou example of Christ our Sauiour,
Howe he alway though he were God soueraigne,
His carnall mother beningly did honour,
And Joseph also, which after the errour
Of the blinde Jewes, to him was father sayde,
Yet is he God and gracious gouernour,
Like to the father before the worlde was made.

¶ But thou aged man that seest thy dayes fade,
Thy strength decay, and thy colour fro thee fall,
Thinke well that when thou all thy good hast layde
Upon thy children to aduaunce them withall,
When thou hast nede perchaunce none of them shall
Succour thy nede, but from their house thee cast,
Therfore I aduise thee nede not on them to call,
But while thou liuest to holde sure that thou hast.

DE CAVILLATIONE SACERDOTVM IN CHORO.

In choris sacris fatuos videmus,
Prauitas oris quibus impudici est,
Eliquant nugas, recoluntq́ totum.
Gesta per orbem.

c. decet immu. eccl. li. vi. c. cum decorem de vi. & ho. cle.
Hieroni ad Damasum.
Psalm. xxxviij. and. lxxij.
Ephesi iij.

IN templis fatuos plures nunc esse videmus,
Stultorum in sacris stat quoq; turba choris,
Qui nugas spargunt varias, & murmura linguæ,
Atq́; cauillantur vocibus assiduis:
Consilium capiunt, quo narragonia fluctus
Peruolet Ionias, plaustraq́; lata parant.
O quales ritus seruat nunc sanctio quondàm
Ecclesiæ, ò leue quam continet illa decus:
Nil agitur totum rigido Mauorte per orbem,
Accidit externis nil quoq́; grande locis:
Quod non in sacris recitetur sedibus, ad q́;
Peruolet extremos vltima fama choros.
Prælia gesta quidem fôrs in regione Britanna,
Præliaq́; a Thurco pontica gesta truci
Illic narrantur, quoniam reuerentia nulla
Diuini cultus, nec pudor vllus adest:
Discurrit baculo quoq́, dormentarius albo,
Et noua multa refert per loca cuncta chori.
Sæpè matutinas rerum nouitate relata

Prouerb. v.

Nota dormentarium.

Incipiunt

Incipiunt, nugas commemorantq; nouas:
Hoc rumore solent totum consumere tempus,
Soluere quo decuit cantica sancta deo.
Feruor auaritiæ multos ad limina templi
Conuocat, ob nummos carmina rauca canunt.
Turius vlq; foret sacros vitare penates,
Quàm sic sacrilego polluere ore choros.
Extra stare velis potiùs sacra limina templi,
Si placare deum garrulitate putas.
Simplicibus prauos mores exemplaq; praua
Præsbiteri monstrant: scandala plura mouent.
An ne putas tali ritu te posse mereri
Presbiter Ecclesiæ, & dona sacrata deo:
Nam precibus votisq; pijs laudare tonantem
Conuenit, hinc nugas pellite ad æde sacra.

glo. c. si. de cle. non resi. li. vi. Psalm. xv.

Nume. xvij. Eccles. xxi. xvi. q. vij. & hoc dixinus.

Actes xij. xxiij. q. i. omnibus, & c. quare exiola.

Of the clatering and babling of Priestes *and Clarkes in the queere.*

Garrulitas chori.

Cessent in Ecclesiis vana & multo fortiùs fœda & prophana colloquia, cessent cõfabulationes quælibet. &c. Secularia negotia in Ecclesia non debent tractari.

¶ Of fooles yet may we great number se,
In the holy queeres of Churches smal and great,
Whose communication is voyde of honestie,

But on vayne tales their mindes clene are set,
That Gods seruice is oft hindred and let,
By suche iapes and dedes of farre and nere,
Which they as fooles recount within the quere.

C, decet de immu eccl, li, vi,

I Haue before touched the great enormitie,
The folly and disorder without all reuerence,
Which in the Church dayly we may see
Among lay fooles, which better were be thence:
But nowe shall I touche another like offence,
And that is of fooles which in the quere habounde,
Not saying the seruice of God as they are bounde.

C, cum decorem de vi, & ho, cle

But diuerse toyes and iapes variable
They spread abrode, encombring the seruice,
And namely with their tonge wherwith they bable
Eche one to other, as if they toke aduise
And counsell together their cartes to deuise,
Unto our shippes their company to cary,
For loth they will be to long fro them to tary.

Hieronimus ad Damasum,

Psal. xxxvij. and. lxxij. Ephest. ij.

O Gods temple, O godly ordinaunce,
By holy fathers ordeyned to gide the same,
None labours you to support nor aduaunce,
But to decay they suffer vnto their shame,
The godly customes are turned vnto game,
The Ceremonies sometime kept stedfastly,
Are nowe defiled by iestes of vilany.

The constitutions ordeyned right holily
In time past by fathers wise and auncient,
Holy Churches honour to mainteyne therby
Are halfe abused, none sues their right intent:
The seruice also of God omnipotent
Is nowe misused as playnely doth appeare,
Not in the Church so much as in the quere.

Prouerb. v.

There be no tidinges nor nuelties of warre,
Nor other wonders done in any straunge lande,
What soeuer they be, and come they neuer so farre,
The priestes in the queere at first haue them in hande,
While one recounteth the other to vnderstande
His fayned fable, harkening to the glose,
Full little aduerteth howe the seruice goes.

The battayles done perchaunce in small Britayne,
In Fraunce or Flaunders, or to the worldes ende,
Are tolde in the quere (of some) in wordes vayne,

In

In middest of matins in stede of the Legende,
And other gladly to heare the same intende
Muche rather then the seruice for to heare,
The rector Chori is made the messanger.

He runneth about like to a pursuant,
With his white staffe mouing from side to side,
Where he is leaning tales are not scant,
But in one place longe doth not he abide:
So he and other them selues so lewdely gide
Without deuotion by their lewde negligence,
That nothing can binde their tonges to silence.

And in the morning when they come to the quere,
The one beginneth a fable or a historie,
The other leaneth their eares it to heare,
Taking it in stede of the Inuitatorie,
Some other maketh respons antim and memory,
And all of fables and iestes of Robin hood,
Or other trifles that scantly are so good.

With trifles they begin and so oft time they ende,
Recounting nuelties, they wast their time therin,
And where as they ought their seruice to intende
Of God almightie, they spende the time in lin:
And other some vnto the quere doth ren,
Rather for lucre and cursed couetise,
Then for the loue of the deuine seruice.

The penny them pricketh vnto deuotion,
But that is outwarde, not rooted in the heart,
But better were it to auoyde this hye promotion,
And surer, from the queere to stande aparte,
Then thither to presume: and if that thou aduert
Thy owne order, and therof the excellence,
So shalt thou not gide thee in Gods hye presence.

I thinke it better, more mete and profitable,
To stande afarre without the Church and queere,
Then there to be, and so to that bable,
That for thy noyse none can the seruice heare:
And if thou thinke thy tales and wanton cheare,
Or wordes superflue are to our Lorde pleasaunt,
Thou art abused and greatly ignoraunt.

But certaynly the Priestes that thus liue
Disordred in the house of God our creatour,

xxi q. vij, & hoc diximus

Doth ill example vnto lay people geue,
By their misrule to sue the same errour,
But to them selfe do they great dishonour,
And slaunder to the Church, so that most commonly
All priestes of laymen are muche the lesse set by.

Actes. xij.

O foolishe priest vsing suche fables vayne
And cursed customes, thinkest thou therby
Of God any mede or merite to obtayne,
Nay God is not pleased with suche lewde folly,
It is conuenient our Lorde to magnifie
With perfite prayer, loue, reuerence and honour,
And not with iestes and tales of no valour.

xxiiij, q. i, omnibus, & e quare ex sola

¶ The Lennoy of Alexander Barcley.

¶ Ye priestes and clarkes amende your misliuing,
Defile not the Church with wordes of vanitie,
Remember there is time and place for euery thing,
As time of mirth and time of grauitie,
In euery place ye ought discret to be,
That men may commende your vertue and goodnes,
But namely in Church vse wordes of honestee,
That is no place for tales but for holynes.

Ecclesi. iii.

Domum Domini decet sanctitudo

SVPERBIÆ OSTENTATIO.

Sordida laus semper proprio quæ prodit ab ore,
Hanc sapiens refugit:
Efficit & fatuos pomposa superbia plures,
Tartara quos rapiunt.

Efficit & fatuos insana superbia multos,
Quos vehit in nostro carmine cymba leuis,
Est vitium sceleris plenum, & cunctis fugiendum,
Sordibus excædit crimina quæq; suis:
Primus apud superos nauem hanc fabricauerat olim,
Nequitiæ inuentor, perfidiæq; parens.
Qui genuit fatuos quosdam, fastusq; superbi
Progeniem, ponens se procul ante deum:
Corda rapit quorum pomposa superbia, iactant
Qui quoq; quod studio non meruere suo:
Dicit enim fatuus me docta Bononia pauit,
Artibus, & sophiæ dogmata culta bibi.
Hinc dignus primam mereor conscendere sedem,
Atq; inter claros continuare locum:
Alter in argiuis ludos celebrasse palestris
Se iactat, nouit vix elementa quidem.
Si cuperes sacræ suauissima dona Mineruæ

Eccle. ix. and. xi. Judith. ix. Psalme. xc. and. cxciij. Prouer. vii. Ecclesi. vii. Ouidius meth. de pe. dis. ij. hinc etiam. Esaie. xiii. Thobi. iiii. Jacobi. iiii. vi. q. i. imitare. xii. q. ii. gloria Episcopi. in fi.

Carpere

Carpere, ſufficeret Theutona terra tibi.
Paſcit & egregios iuuenes Germania pugnax,
Eloquij quorum nunc monumenta vigent.
Hinc tumida debes non mente ſuperbior eſſe,
Vidiſti externi quòd loca magna maris.
Sed quia principium veſana ſuperbia cœpit,
Hanc fugiat ſapiens, effugiatq; bonus.
Lucifer ætherei clarus confeſſor Olimpi,
(Candor erat cuius mirificusq; nitor:)
Corruptus faſtu, cœli contemnere patrem
Auſus, tartareas merſus iniuit aquas.
Hunc ſequitur pompoſa cohors ad tartara nigra,
Ad ſtygias vndas turba ſuperba ruit.
Lucifer & ſocij, fatuis nunc retia ponunt,
Inflatas animas cum quibus vſq; rapit.
Virtutes cunctas, moresq;, ſuperbia ſola
Deſtruit, indecores hæc facit eſſe viros.
Fœmineum in primis genus ampla ſuperbia vexat,
Qua ſe continuò veſtit, & vſq; polit.
Fœmina quam faſtus tumidus rapit atq; ſuperbus,
Seducit multos, inſipidosq; facit.
Adſit in exemplum Iudith, qua dux Holofernes
Interiit, quamuis fœmina caſta foret:
Iezabell vngebat faciem, vultumq; fucabat,
Dum putat inſigni poſſe placere Iehu.
Eſt mulier vitanda procax, ſapientia damnat,
Laſciuis oculis pectora caſta necat.
Fœmina vera humilis titulos ſectatur honoris,
Laudibus & fruitur fœmina caſta bonis.
Berſabee ſi non nudaſſet crura venuſta,
Rex Dauid facinus non ſubiiſſet atrox.
Plures ſeducit faſtus, mentisq; ſuperbæ
Gloria, quæ fatuos iam ſine fine parat.
At deus omnipotens mentes, animosq; ſuperbos
Faſtidit, pœna perſequiturq; graui.
Fœlix cui nondum veſani gloria mundi
Imperat, aut qui non ambitione cadit.
Cogitat æterni quæ ſit poſſeſſio regni,
Angelici lapſum cogitat atq; chori.
Rebus in externis nil ſordida nomina quærit,
Contentus paucis, & moderata colit.
Luciferi caſum fatui experiuntur inertes,
Præcipitant ſtygiis corda ſuperba vadis:
Dum ſibi, dumq; ſuis, Choreq;, Dathanq;, Abironq;
Offitium vſurpant, ferreq; thura parant:
Scandere dum fecit veſana ſuperbia ſtultos,
Deglutiit viuos terra recluſa viros.

Peregrinatio no facit medicum, nulla ars loco diſcutitur. vt ait Seneca.
Iobell.ij.
Eccleſi.x.
and.xxbij.
Luke.x.
xxiiij.q.iij.quidam ver. Luciferiani;
Iob.xl.
Pꝛouer.xvi.
and.bij.
Pſal.xbij.
Sapien.v.
Pꝛouer.xiij.
Iob.xxbi.
Eccleſi.xi.
Eccleſi.bii.
Eccleſi.xix.
Pꝛouerb.v.
Holoferne.
Iudith.ix.
Iezabell.
iiii.Reg.ix.
Eccleſi.xlii.
xxvii.q.v.
nec Salomon.
Pꝛouer.xiii.
Eccleſi.xxv.
ii.Reg.xi.
Eccleſi.x.
Iobell.ii.
Nume.xv.
Thobi.iiii.

Iob.xli.
Eſay.xiiii.
Nume.xbi.

Pſalme.cv.

¶ Of

¶ Of eleuate pride and boasting.

¶ That laude is vile the which doeth proceede
From mans owne mouth vttered in wordes vayne,
Of such foly no wise man taketh heede,
But by discretion doth himselfe refrayne:
But pompe and pride, which doth all men disdaine,
Engendreth fooles, which thinking to excell
All other in earth, at last fall downe to hell.

Superbia.

Auerte faciem tuam a muliere corrupta, & ne circumspicias speciem alienam: propter speciem mulieris multi perierunt: & ex hoc concupiscentia quasi ignis exardescit. Gladio proprio eius superbia amputetur, capiatur laqueo oculorum suorum in me, & percutiam eum ex labiis charitatis meæ.

Eccle. ix. and. xi.
Judith ix.
Psalme xc.
and. cxciii.
Prouer. vii.
Eccles. vii.
Ouidius Meth.

Beside our fooles rehearsed here before,
In diuers barges, almoste innumerable,
Yet stately pride maketh the number more,
Which is a vice so much abhominable,
That it surmounteth without any fable
All other vices in furour and vilenes,
And of all sinne is it roote and maistres.

The noblest heartes by this vice are accloyed,
It is confounder of meekenes and vertue,
So by the same is many one destroyed
In soule and body which them to it subdue,
Wherefore let the wise his statelynes eschue.

For it hath bene seene, is seene, and euer shall,
That first or last foule pride will haue a fall.

The first inuentour of this vnhappy vice,
As doth the Scripture plaine expresse and tell,
Was Lucifer, which to him did attice
A cursed number both stately and cruell,
In minde intending his maker to excell:
Or els if he could come to his intent,
For to be egall with God omnipotent.

De pe. dist. q. hinc etiam. Clay. xiij.

Thus of all sinnes pride was the first of all,
Begon by Lucifer, but God omnipotent
Perceyuing his foly, made him and his to fall
From heauen to hell to paynes violent
In horrible shape, before so excellent,
Shining in heauen before the angels all:
Thus had his foolish pride a grieuous fall.

But to be short, and to returne againe
Unto my authour: Such as are strike with pride,
Use for to boast them selfe with wordes vayne,
To spreade their fame, their name and laudes wide:
And though that they vngraciously them gyde,
Yet as mad men they boast, they vaunt and raue,
And of that which they neuer deserued haue.

Thobi. iiij.

Jacob. iiij.

Lo saith a foole attached with this vice,
I haue bene nourished at the vniuerlitie,
In diuers countreys and studies of great price,
Both in these parties, and ele beyonde the Sea,
At Bonony, Paris, and Padway haue I be:
Wherfore I ought to haue preeminence,
And the chiefe place with laude and reuerence.

vi. q. i. imitare.

xij. q. ij. gloria Episcopi. in fine.

Another boasteth him selfe that he hath bene
In Grece at scholes and many other lande,
But if that he were apposed well, I wene,
The Grekes letters he scant doth vnderstande:
But thou vayne boaster if thou wilt take on hande
To study cunning, and ydlenes despise,
The Royalme of Englande might for thee suffise.

Peregrinatio non facit medicum, & nulla ars loco discitur: vt ait Seneca.

In Englande is sufficient discipline,
And noble men endued with science,
And if thou list to apply to their doctrine,
Thou mayest learne wisedome and noble eloquence,

Yaunt

Haunt them that haue therein preeminence,
And to their instruction with all thy minde intende,
Iohel.ij. It is no great boast to haue seene the worldes ende.

Ecc.x. and.xxby. But since mad pride enemy to all vertue
Subdueth the world vnder baner brode displayde,
Though fooles obey, let wise men it eschewe:
For Lucifer, as I before haue saide,
Corrupt with this vice, had heauen to him denayde,
And as first authour of this infectike sore,
Luke.x. xxiiij.q.ij. quidam per, luciferiani Was driuen downe to hell with his for euermore.

Iob.xl. Prouer.xv. and.vij. Psalme.xvii. Sapien.v. And nowe him folowe men, children and women,
Falling from earth for this mischieuous pride
To infernall floudes, and that darke dreadfull den,
Where without ende in payne they must abide:
This fende with his felowes layeth on euery side
Their nets of pride wherewith they ghostly quell
Fooles without number, drawing with them to hell.

Prouer.xiiii. Iob.xxvi. Eccles.xi. Eccles.vii. Let man haue wisedome and beautie soueraigne,
Strength, vertue, cunning, honour and riches,
And this one vice shall all the same distayne,
Defiling worship by his proude statelynes:
But namely this pride is lady and maistres
Ouer womankinde, which plainly without fayle
Appeareth by their lookes and stately apparayle.

Eccles.xix. Prouer.v. Which women when that they on pride do muse,
The same representing outwarde in their habite,
Both ponge and olde of men they sore abuse,
When their frayle beauty doth mens heartes bite:
And to be playne, in pride women haue such delite,
That if some were as they are almoste all,
The pride in them at last should haue a fall.

Holofernes Iudith.ix. As I haue saide, when women set their minde
Them selfe to garnishe by this stately pride,
Men that are wise make they as fooles blinde,
Not knowing howe by reason them to gide,
As did Iudith, which while she did abide
Nere to the tent of Holofernes capitaine,
By her feeble hande he wretchedly was slayne.

And all by reason that he was so inflamed
By her fayre shape, her clothing and beautie,
Yet was this Iudith of liuing not diffamed,

But

But yonge and olde euer kept her chastitie,
And in like wise Iezabell, when that she
Thought by her beautie Iehu to betray,
By pryde she painted her face to make her gay.

Iezabell. iiij. Reg. ix.

Betray I say, to pardon her offence,
Against the will of God omnipotent,
Which might haue turned to inconuenience
To noble Iehu, by Gods punishment.
These thinges considered wisedome with boyce prudent,
Both loude and shill (saith) crying to mankinde,
From womans pryde and beautie drawe thy minde.

Ecclesi. xiiij. xxvij. q. b nec Salomon.

Of all earthly thinges encline not to their gile,
For with their eyen replete with wantonnes,
Pure heartes and chaste they infect and defile:
But such as are geuen to vertue and goodnes,
To measure and meekenes, expelling statelynes,
They worthy are of laudes for their humilitie,
For seldome or neuer they breake their chastitie.

Prouer. xiij. Eccles. xxv.

If Bersabe through her blinde negligence,
In bathing had not discouered her beauty,
Dauid had not fallen to that cruell offence
Of murther, engendred by vile aduoutry:
But to be playne, and for to speake shortly,
Thousandes are disceaued, and brought to wofull fall
By pryde, and eke the fooles abide withall.

ij. Reg. xi. Eccles. x. Iobell. ij.

But God almightie despiseth and doth hate
These stately fooles blinded with ignorraunce,
Whose mindes are so hye and eleuate,
That they not see their owne misgouernaunce,
Wherfore our Lorde oft taketh vengeaunce
Of their abusion, and with infernall payne,
Which is reward to foule pryde and disdayne.

Psalme. xv. Thobie. iiij.

O that he is happy whom this vnthriftie sinne
Of pryde or vayne glory with his hasty furour,
Hath not subdued, ouercome, nor entred in,
Nor the vayne desire of riches nor honour,
And happy is he which thinketh euery houre,
Of howe great valour is the royalme celestiall,
Being ware of pryde by Lucifers fall.

Such one not forceth of honour nor hye name,
Not caring in this world to haue preeminence,

Nor

Nor other excesse longing vnto the same,
Which are attisers of men to all offence:
But proude fooles voyde of wisdome and science,
By vayne pride studyeth all other to excell,
And then at the last they fall downe vnto hell.

Iob.xli. Esay.xiiii. Of proude Lucifer thus they assay the fall,
Receauing a rewarde for their statelynes,
Drowning their proude heartes in floods infernall,
Where payne is eternall,wo,and bitternes,
More tedious then all tonges can expresse:
This is of pride rewarde at the last ende,
A thing at the hyest thus needes must discende.

Num.xvi. Psal.cv. Presumpteous pride hath euer a shamefull ende,
So haue they that couet other to excell:
As we of Chore,Dathan and Abiron finde,
Which by pride against Moyses did rebell,
Wherfore they and theirs aliue sanke downe to hell.
Thus well is him that foloweth vertue,
And that with meekenes can stately pride subdue.

¶ The Lenuoy of Alexander Barcley.

¶ O men meke your mindes,ensue humilitie,
And also ye women refuse your statelynes,
For certainly the more high that ye be,
The more ye ought to geue you to meekenes:
For pride is the roote of all vnhappines,
Supporter of vice,and enemy to vertue,
Therfore it is saide(and true it is doubtles)
That pride goeth before,but shame doth it ensue.

¶ An exclamation against pride.

¶ O pride despitous,O hasty tyranny,
Infernall fury with venim maculate,
Fye on thy frailtie,out on thee I cry,
For with thy venim thou haste intoxicate
So many kinges,so many a great estate,
Thou man destroyest,if thou may him subdue:
Wherfore we ought thee to dispraise and hate,
Thou goest before,but shame doth thee ensue.

Gene.iii. By thee is Lucifer damned eternally,
Expulsed to payne from Gods hye presence,
And all mankinde endureth misery,
For that thou causedst him by thy offence
Of pride,to desire to haue such excellence,

To knowe good and ill, that all mankinde might rewe,
Till Auc for Eua had made a recompence,
Thus O blinde pride ay shame doth thee ensewe.

The pride of them that buylded Babilon
Was not aswaged without great vengeaunce,
The king transformed from mans fashion
Vnto a brute beastes shape and countenaunce:
Did not Agar hir selfe also aduaunce
By pride disdayning hir Lady, bicause she knewe
Hir selfe conceyued, but hir misgouernaunce
Was sharply punished, and shame did it ensue.

But shortly to drawe me to a conclusion,
Thou hast made thousandes to ende in care and wo,
By thee had Moab payne and confusion,
Holofernes, Aman, Nichanor and Pharao,
Balthasar, Antiochus, Herode and many mo
In the olde testament, and also in the newe:
But shortly to speake and farther not to go,
Pride goeth before, and shame doth ensue.

Genes.xi.
Nabuchodo.
Iudi.ix.
Gene.xvi.
Moab. Esai.xvi.
Holo. Iudi.xiij.
Aman. Hest.vi.
j. Macha.xv.
Exodi.xiiij.
Daniel.v.
i. Macha.i.
j. Macha.ij.
Actes.xij.

DE VSVRARIIS ET FOENERATORIBVS.

Quos vsura vorax rapit, & malus ardor habendi,
Ad naues fatuas properent, strictosq; rudentes:
Hi sunt qui soliant inopes, hi fœnora iactant,
Vendunt, rursus emunt, rapiunt, sed merce dolosa.

PEior adhuc supersest fatuorum & turba probrosa,
Quam cupiunt satyri dilaniare canes:
Est nimiùm mendax, est sordida, turpis, auara:
Fit nullis opibus hæc satura innumeris.
Pestiferam hanc turbam iuris torquere potestas
Debet, & ad meritum perdere supplicium.
Digna quidem flagris, rapidissima turba peculi
Nudare exutos impietate studet.
Atq; auidis nummis cumulat frumenta, merumq;
Frugibus aggestis horrea plena facit.
In cella atq; penu spumantia vasa phalerni
Continet, & cererem, & grana vetusta nimis:
Sola tenet frugum, vini quoq; pessima turba,
Ciuibus innumeris quod satis vsq; foret.
Nil metuit superos, nil fulmina dira tonantis,
Per scelus atq; nefas sordida lucra parat.
Parturit illa famem fœdissima turba, sitimq;,
Et plures inopes impietate necat.

Prouer.xx.
Luke.vi.
Inno. in.c.i.de vsu. Bal. in auten ad hæc.c.e.ti.
xiiij.q.iij. per totum. c. i. de emp. & ven.
Eccles.xlij.
Esaie.xxxij.
Ezech.xiij.
Abacuc.ij.
xiiij.q. iij. canonum & c.se. & c.pe.

Iustior & melior nunc est recutita caterua,
(Vsuram quamuis exigat illa greuem:)
At magis est fœnus tale intolerabile, quod nunc
Nostrates rapiunt, Christicolumq; genus.
Pellitur a nostris Iudæus finibus exul,
Sunt quia Christigenis fœnora vota viris.
O quàm dura nimis nudos exactio vexat
Nunc homines, inopis perforat hasta latus.
Quos trahit vsuræ quæstus, lucrumq; dolosum,
Ardor auaritiæ quos trahit, atq; sitis.
Non fæcunda petunt telluris semina, vites
Exoptant steriles, vt fluat inde fames:
His quia frumenti, rerum est & copia cornu,
Mox rident, si fors culmina grando ferit.
Sunc spurci penitùs, qui turpia lucra requirunt
Alterius damno, diuitiasq; legunt.

Math.xxiii.
Leui.xxv.
Deutero.xxiij.
Exodi xxij.
Jeremie.v.

Luke.xix.
Psal.lxxi.

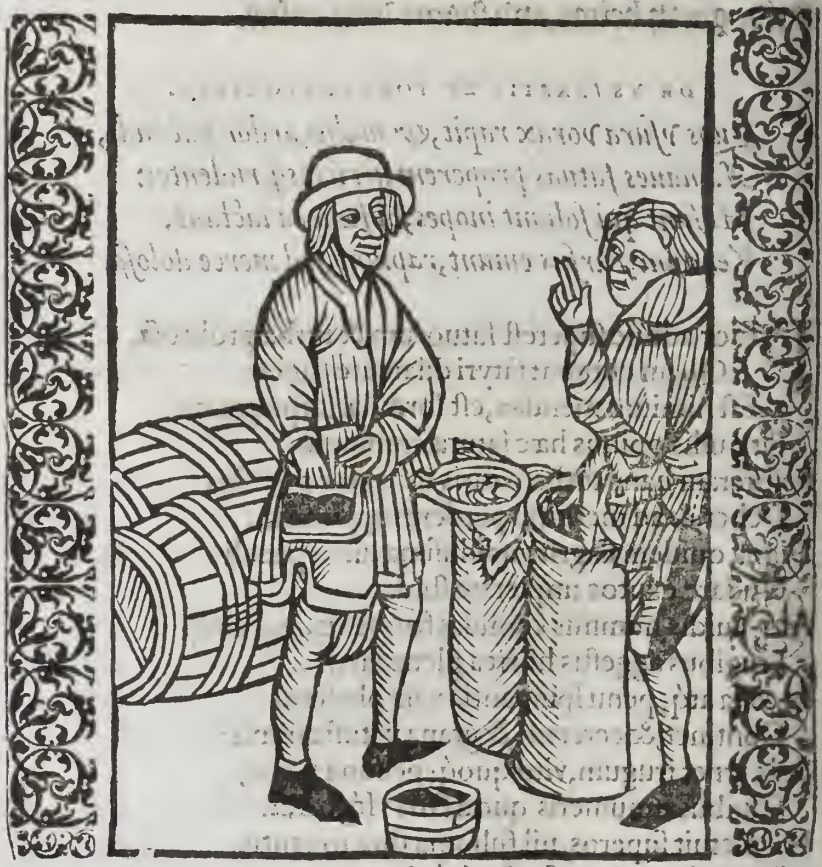
Eccles.xxvij.

xiiij.q.iij.nec hoc.&c.c.fe.&c. quicunq.

Of Vsurers and Okerers.

Vsurarij.

Exigua dabit, & multa improbrabit. Hodie fœneratur quis & cras repetit, & odibilis est homo homini. Mutuum dantes nihil inde speran tes. Si quis vsuram accipit, rapinam facit, vita non viuit.



¶ Vnto our ship let them come hastily,
Which by their ardent desire of fraple riches
Their mindes set on deuouring vsury:

These

These are the thæues that by their cruelnesse
Spoyle the poore people, and greuously them oppresse,
They boast their gaynes, they bye they sell agayne,
Spoyling and oppressing, on gile is all their gayne.

A Shamefull sort of fooles doth remayne, Prouer.xx.
Worse then all other spoken of before, Luke.vi.
Whose sinfull life and false disceatfull trayne Inno.in.c.i.de vsu.
I shall reuile with wordes sharpe and sore, Bal.in auten.ad hec
This sort is vtter enemie to the poore, C.e.ti
Full of lies, couetise, gile, and foule vilenes, xiiij.q.iiii.per totum
Content with no treasour nor innumerable riches.

The power of the lawe ought sharply to chastice
With extreme rigour and mortall punishment C.i.de emp.& ven.
This sorte infectiue that foloweth this vice,
This rauening sort worthy paynes violent,
Agaynst our Lordes deuine commaundement Ecclesi.xlij.
By their vnmekenes the poore oft maketh bare Esaie.xxxiij.
Of lande and goodes, then leauing them in care.

These wretched fooles of minde are made so dull, Ezech.xiij.
That with their money gotten all by false vsury, Abacuc.ij.
Of corne and vitayle they stuffe their houses full
Thereby to ingender nede and paynefull penury
Unto the poore, that they may winne therby,
So of all vitayle these wretches get plentie,
To sell it dearer when some great dearth shalbe.

These vsurers alone haue all the store
Of wine and vitayle, which sothly might suffice xiiij.q.iiii.c.ne.
Many without number of Citizens rich and poore, nun.& c.se.& c.pe
No punishement they dread ne feare in any wise,
But liue the men that their maker doth despise,
No feruent lightning ne thunder violent
Can cause these wretches their vsury to stent.

But by all sinne and in all vnlawefulnesse,
These wretches labour and singulerly geue hede
To multiplie their foule and vile richesse, Math.xxiij.
They bring foorth hunger, them selfe they onely fede, Leui.xxv.
Suffering the poore alas to sterue for nede,
This sorte thus to the poore are so cruell,
That for lacke of pitie many one they quell.

Though the Jewes liue in errour and darkenes, Deutero.xxiij.
Geuen to vsury (as labouring men oft saies) Exodi.xxij.
Yet are they more geuen to pitie and mekenes, Jeremie v.

And almes, then christen men are nowe a dayes,
In vsury we ensue the Jewes wayes,
And many other sinnes foule and abhominable,
Renning without measure which is intollerable.

For his vsury the Jewe is out exiled
From christen coastes, yet of vs many one
With the same vice is infect and defiled,
The poore by the riche is eaten to the bone,
Almes is banished, pitie is there none,
Cruell crauing spoyleth them that erst had nought,
The poore is vexed, and to a begger brought.

The weake hath the weyght, the world so doth fare,
The speare of extortion pearseth through his side,
He that nere is naked shalbe made fully bare,
He scant hath rowme in any place to bide:
But these vsurers, whom gylefull gayne doth gide,
Desireth no plentie of corne vpon the grounde,
But onely that their owne garners may habounde.

Eccles. xxvij.

These caytifs wish the fieldes barrayne in this wise,
To their owne profite and others great grieuaunce,
That hunger and dearth may by the same arise:
But for because that they haue aboundaunce,
They laugh anone, and haue a great pleasaunce
If there be scant of corne and of vitaile,
By mourin, lightning, tempest, rayne or hayle.

xiiij. q. iiij. nec hoc, &c. c. se. &c. c. quicunq.

These wretched fooles for their owne aduauntage
Dayly desire, and fayne would here or see
A whole commontie to haue losse and damage:
But to conclude, those men vile caytifs be
That seeke lucre, enhaunsing their degree,
Or that will gather riches by couetise,
Or false vsury, to others preiudice.

Additio Alexandri Barcley.

Some gladly leane to haue winning thereby,
And some sell dere because the payment
Is set to longe day, yet thinke they verely
Not to perishe the diuine commaundement,
Though that such fooles thinke them innocent,
If that they not mende a rowme they haue in hell,
But in the meane space in my ship shall they dwell.

¶ Barcley to the fooles.

¶ O misbeleuers, O men witles and blinde,

Geue

Geue not your mindes to wilfull vsury,
And thou of the Church reuoke also thy minde
From the foule sinne of Cursed simony,
And ye Marchauntes that greatly occupy,
Expell this vice, for sore is the offence,
Your riches shall muche the sooner multiply,
If pitie of the poore be ay in your presence.

DE VANA SPE FVTVRÆ SVCCESSIONIS

Rebus in externis est qui successor, haberi
Sperat, & alterius de funere gaudet acerbo.
At sæpè ante illum mortem prægustat, & is quem
Ad tumulum deferre putat, sepelitur ab illo.

QVis fatuos tolerare queat, quos ardor habendi
Protinùs insanos, insipidosq́; facit:
Qui cupit alterius rerum successor haberi,
Et bona nancisci qui cupit alterius:
Expectet fatum, quòd dissolutio vitæ est,
Successor fieri qui cupit alterius.
Sed quia mors hominum manibus non ponitur vllis,
Cernimus hos fatuos sæpiùs antè mori.
Alterius mortem sperantibus, accidit inquam
Sæpè prius mortem vt præcipitanter agant.
Nonne furor stolidus, mortem sperare propinqui,
Vilibus in rebus hæres vt esse queas?
Spes tua vana nimìs, quoniam tua funera nescis,
Te sequitur pedibus mors properata citis.
Narragonum in patriam te præceps ducet asellus,
Quem trahis, vt fatuos possis vbiq́; sequi.
Spes est quæ nutrit, spes est qui pascit iniquos,
Spes reficit dominum, fallit & ipsa suum.
Quamuis possideas robustæ membra iuuentæ
Viuida, sis fortis, sit tibi sana cutis:
Attamen expectat te formidabile læthum,
Morte cadunt iuuenes, decrepitiq́; senes.
Sæpè pater nati mœstissima funera luget,
Ergo spem fatuam crassaq́; vota capis.
Rex Priamus natos fortes occumbere vidit,
Quos tamen optabat tunc superesse sibi:
Absolon, egregij dum sperat sceptra parentis,
Non dum maturus funera mœsta dabat.
Hæredem quandoq́; facit mors pallida, quem non
Sperabas, fatuos fata futura latent.
Non super humanis rebus spem ponite vestram,
Sperandum est soli viuere posse deo.

De conces. prebē. c. ij. & c. ne cap. tande eo. ti li. vi. L. stipulatio. ff. de ver. ob. l. qui dan. ff. de dona.
Ecclesi. xxxi.
Treno. v.
Esaie. xxx.
i. Timo. vi.
Prouerb. xx.
Eccle. xliiij.
Jerem. xij.
Sapien. iij.
Ecclesi. vi.
Ecclesi. xxxviij.
Prouerb. x.
Osee. ix.
Prouerb. xij.
Priamus de quo Iuuenalis.
Absalon.
ij. Reg. xviij.
Jeremie. viij.
Nume. xxv.
Psal. xxxvi.
Ecclesi. iiij.
Prouer. xxviii.

Eccle.x.¶xix. Psalme.liiij.

Spes ea stulta nimis, semper sperare caduca?
Et non quo tandem sistere fine velis.

¶ Of the vayne hope that fooles haue to succede to heritage, possession and riches.

¶ Some are that hope and haue good trust alway
Others goodes by succession to obtayne,
Loking and gaping hourely night and day,
When they shall perishe and dye by chaunce sodayne,
But this they often times wishe in vayne,
For suche as they most gladly dead would haue,
Eateth of that goose that graseth on their graue.

Optare aliorũ mortem.

In mortem alterius spem tu tibi ponere noli. Hereditas ad quam festinatur in principio, in nouissimo benedictione carebit. Expectatio iustorum lætitia, spes autem impiorum peribit.

de concess.preben. c. ij, & c. ne captande eo.ti.li.vi, L, stipulatio ff. de ver, ob, l, qui dan, ff, de dona

Eccles.xxxi.

Who may endure those fooles ignoraunce,
Whose mindes the furour of wretched couetise
Maketh mad and foolishe, to such extreme vtteraunce,
That the whole world might say they are vnwise,
Of suche mad fooles this is the common gise,
Continually to gape for the succession
Of others goodes, riches and possession.

Of heyres this is the common vse in dede,

Their

Their parentes death to wiſhe and to deſire,
To the lande and riches the ſooner to ſucceede,
And often by venemous treaſon they conſpire:
But ſith the ruler of the heauenly empire
In no mans handes putteth death ne deſteny,
Oft we ſee theſe fooles before the other dye.

Trenorum.v.
Eſay.xxx.
1.Timo.vi.
Prouer.xx.

I ſay to ſuche as others death looke for,
It often happeneth, as we may dayly ſee,
That lightly they their ſelfe depart before:
Wherfore thou foole filled with all iniquitie,
Say, is it not great foly and ſhame to thee,
And alſo madnes, to wiſhe thy frende damage
Or death, for his vile good and heritage.

Eccle.xliiij.

A frende liuing is a riches excellent,
Therefore I ſay he is a foole doubtleſſe,
That in his heart would gladly be content
To ſee him dead for liuelode or riches:
Therefore foole expell this errour and blindnes,
For this thy hope is full of vanitie,
What knoweſt thou when thou thy ſelfe ſhalt dye.

Jeremy.xx.
Sapien.iij.

Death thee aſſayleth and foloweth haſtely,
Thy life ſhortneth whether thou ſleepe or wake,
Thy ſelfe ſhalt dye, there is no remedy.
And if thou before canſt no prouiſion make,
Upon his backe the dull aſſe ſhall thee take,
And to our ſhip thee leade through fen and mire,
For this thy fooliſhe hope and vayne deſire.

Eccleſi.vi.

It is great foly when thou art farre in age
To looke dayly when a yonge childe ſhall dye,
Hoping to ſucceede him vnto his heritage:
Howbeit thou neuer art to thy death then he:
Yet this vayne hope doth feede and nouriſh thee,
By the which hope though many comfort haue,
Yet oft it doth his maſter ſore diſceaue.

Hope man conforteth making him glad and fayne,
Ought to obtayne when that he doth intende,
But from vayne hope thou oughteſt to refrayne:
For it diſceaueth his maſter at the ende:
So if thou wilt my purpoſe comprehende,
Whether thou be olde, yonge, or of mid age,
Set not thy truſt to much on heritage.

Eccle.xxxviii. For though thou be yonge, as I before haue saide,
Prouer.x. The ioyntes stronge in youthes lustynes,
Thy coloure quicke and pleasaunt like a mayde,
Thy skin smooth, and thy heart full of boldnes,
Osee.ix. Yet death dayly stealeth slyly on thee, doubtles,
Prouer.xii. Both yonge and olde must go the same passage,
Thus is it foly to hope on heritage.

Priamus de quo Iuuenalis Oft mourneth the father the sonnes death sodayne,
Thus dyeth the yonge oft time before the olde:
Did not Priamus right piteously complaine
His sonnes dead, while they were yonge and bolde,
Them to haue liued though he right gladly wolde:
Absolon, While Absolon hoped by treason to obtayne
ii.Reg.xviii. His fathers kingdome, he wretchedly was slayne.

Pale death and cruell, as it is often seene,
Ieremy.viii. Maketh him thy heyre by his stroke mortall,
Whom thou supposed and thought should neuer haue ben:
Nume.xxv. So litle knoweth these fooles what may fall,
Psalme.xxxvi. For this is dayly seene, and euer shall,
That God almightie owner of euery thing,
Choseth heyres at his pleasour and liking.

¶ The Lennoy of the authour.

¶ Ye witlesse men full blinded with errour,
Set not vayne hope on worldly heritage,
But onely on God, liue after his pleasure,
And so infourme your ofspring and linage:
It is a vayne hope, a madnes and outrage
On worldly thinges to hope continually,
Hauing small hope within thy dull carrage
Of heauen, where thou might bide perpetually.

NON OBSERVARE DIES FESTOS.

Qui diem festum meritis decoris
Non colit, tractans auidos labores:
Simeæ currum, fatuamq́; rhedam
Scandere debet.

Exodus.xx. PRòh pudor in cæcis nunc gens humana tenebris
and.xxxi. Ambulat, & sani nil modò cordis habet.
Leuiti.xxvi. Est data Christicolis supremi gratia regis,
John.xvii. Vt noscant fidei per documenta deum.
Deutro.v. Electiq́; deo sint, & ad sua regna vocati,
Qui tamen illius dogmata nulla colunt.

Sancta

Sancta fides cultu nunc floccida facta pudendo,
Vix ſpecimen priſcum continet atq; decus:
Pontifices ſanctiferias ſtatuëre ſolennes,
Feſtaq; ſanctorum, ſacrificosq; dies:
In quibus æterni reſonarent cantica patris,
In quibus angelicus concineretq; chorus:
Sed quia curamus plus vani ludrica mundi,
Et plus ſordiduli corporis illecebras,
Negligimus fidei ſpecimen, ritusq; decoros,
Curamus legum miſtica ſacra nihil.
In ſacris agimus conuiuia craſſa diebus,
Continuis crapulis cœlica teſta madent.
Ocia cùm dantur, feriæ & mortalibus, illi
Non prece, nec templo, at ebrietate litant.
Anteaquam feſtis reſeratur porta diebus
Eccleſiæ, populis vncta taberna ſonat.
Ille bibit ſtomacho ieiuno, deuorat alter,
Anteaquam templi limina ſacra videt.
Quæ non conceſſis volumus tractare diebus,
In celebri cupimus continuare die.
Dum ſerit in templo fidei præcepta ſacerdos,
Aſſum atq; elixum, vinaq; larga glutis:
Non niſi thuriferas concædis potus ad aras,
Orando ructas, euomis atq; preces:
Stulte labor manuum ſacris ceſſare diebus
Conuenit, impoſitis diſce vacare bonis.
Sabbata ſanctifices, cecinit tibi pagina Chriſti,
Sepoſitis rebus, hæc ſacra ſola cole.

Ieremy xvij.
De fer. c i. & xl.
de ti. l. omnes.
de con. diſt. iiij.
cap. i.
xxxiij. q. i. odi. ds
con. diſt. i. in die.
xxiiij diſt. cum
liceat.
xxiij. diſt. his
igitur.
xliij diſt. non
oportet.

Seneca ad Lucil-
lum in Epiſtola.
xviij. c placita.
xuij. q iiij.
De con. diſt. iij.
irreligioſa.
i. Theſſa. v.
Actes. v.
Eſay. xxvij.
Ieremy. xvij.
Leuit. xxv.
Mark. v.
John. v.

Of fooles that keepe not the holy day.

He that doth not the holy day honour
With due deuotion, laude, and reuerence,
But rather intendeth to couetous labour,
Mayne tales, ſportes, or other like offence,
Such ought of duetie and very congruence
To clumbe as companion vp to the cart of apes,
Which (eche day alike) applyeth nought but apes.

Alas for shame, howe wretchedly mankinde
Wandreth in the way of obſcure darkenes,
They haue no wiſedome, ne perfectnes of minde,
To knowe the course of godly rightwiſenes,
Though God of his grace and infinite goodnes,
To true chriſten men hath graunted him to knowe
By the holy doctrine of his precept and lawe.

Exodus. xx.
and xxxi.
Leuit. xxvi.
John. xvij.
Deutro. v.

And though they be chosen to God and his kingdome,

As

Non obſeruare dies feſtos.

Memento vt diem Sabbati ſanctifices, ſeptimo enim die eſt Sabbatum domini Dei. Sex diebus operaberis, et facies omnia opera tua. Septima dies Sabbati eſt: id eſt, requies Domini Dei tui. Non facies in eo quicquam operis. &c.

As men elect called to the royalme celeſtial,
Yet of vs chriſten men (alas) are ſome,
That of his doctrine worſhip nought at all,
We let his lawes cleane from our mindes fall,
Our holy fayth deſpiſed halfe, and defiled,
Her honour decayes, the feare of payne exiled.

Ieremy. xbij. De fere. c. i. & xl. de ti. l. omnes de con. diſt. iiij. c. i.

The father of heauen gaue a commaundement
To Moyſes written in tables of harde ſtone,
Deuided in ten preceptes, to this intent,
Mankinde to reduce which had miſgone:
Among the which preceptes this was one,
The Saboth to worſhip and ſanctifie alway
The ſeuenth day of the weeke, called the Sunday.

This day was ordeyned in the olde Teſtament,
After worldly worke done all the weeke before,
To worſhip and to honour our Lorde omnipotent,
And biſhops it confirme, and yet beſide this, more
They haue decreed and ordred by holy lore
Other feaſtes of Saintes in heauen glorified,
To be on their dayes halowed and magnified.

Thele

Theſe dayes were ordeyned for men to exerciſe,
Them ſelfe in prayer, goodnes and vertue,
Our Lorde and his Saintes to honour, and likewiſe
Of worde and deede all exceſſe to eſchewe,
But for that we more gladly vs ſubdue
To worldly trifles, and bodely pleaſour,
We violate the fayth by our wilfull errour.

xxxiij, A, i, odi, de con, diſt, in die

Thoſe laudable cuſtoms we defile and violate
By the holy lawes (alas) we ſet nothing,
But on the holy day mad riot and debate
Troubleth the ſeruice of the almightie king,
The holy day we file with eche vnlefull thing,
As fat feaſtes and banhettes ſauſed with gluttony,
And that from morning to night continually.

xxiij, diſt, cum liceat

The heauenly feaſtes are waſhed with dronkennes,
And when quiet reſt is geuen to mankinde
By the holy day, from worldly buſynes,
Theſe dronken daſtardes ſet not their minde
On Churche nor prayer, but drinke till they be blinde,
And on the holy day we dayly ſee that men
Sooner to the tauerne then to the Churche ren.

xxiij, diſt, his igitur

xliiij, diſt, non oportet

The tauerne is open before the Churche be,
The pottes are ronge as bels of dronkennes,
Before the Church bels with great ſolemnitie,
There here theſe wretches their mattins and their maſſe:
Who liſteth to take heede ſhall often ſee doubtles
The ſtalles of the tauerne ſtuffed nere eche one.
When in the Church ſtalles he ſhall ſee fewe or none.

Seneca ad Lucillum in Epiſtola, xviij, c, placita, xiiij, A, iij

There one drinketh faſting without diſcretion,
Another deuoureth drinking out his eyen,
This life they leade, and that before or one
Of all the ſort hath at the Churche bene:
But beſide this vice, it euery day is ſeene,
That on the holy day ſuch workes we tende to,
Which on the working day ſcantly we would do.

De con, diſt, iij, irreligioſe

Alas man it is a great ſhame certainly,
While the Prieſt preacheth the diuine commaundement,
For thee to apply vnto beaſtly gluttony,
Or while any ſeruice of God omnipotent
Is done in the Churche, me thinke in mine intent,
It is great ſhame to thee to take more heede,
To feede thy foule wombe, then thy ſoule to feede.

1. Theſſa. v. Actes. v.

And

And not to the Churche nor aultar for to come,
Without thou erst be dronken so beastly,
That when thou art there, eyther art thou dombe,
Or els in praying thou bokest vnmanerly,
Spuing vp thy prayers god wot vndeuoutly,
And where the whole weke thou keptest sobernes,
Thou worshippest the holy day with dronkennes.

Esay.xxviij.

It passeth my might, I thinke none can ne may
Write all the folyes, sinnes and offence,
Which nowe are vsed vpon the holy day:
For some folowe ydlenes, slouth, and negligence,
Some vse games, grounde of great inconuenience,
Some beat the streetes, and to ribaudry
On the holy day moste namely them apply.

Some slaunder, some lye, what shall I say more,
We see some more busy about their marchaundise,
Then they haue bene all the whole weeke before:
Thus on the holy day forborne is no vice,
These fooles apply them not in the seruice
Of God, but the Sabboth defile with vilany,
Whereby their soules they damne eternally.

¶ The Lennoy of the authour.

¶ Ceasse foole, and leaue off worldly busynes
Vpon the holy day, and rest off the labour
Of thy handes, applying thee whole to holynes,
With worde and deede to laude thy creatour,
Sanctifie the Sabboth, so saith our Sauiour,
From terrene lucre that day withdrawe thy minde,
For with cleane heart thy maker to honour
On the holy day, the Scripture doth thee binde.

Piere.xvij.
Leuiti.xxv.
Marke.ij.
John.ix.

LARGIRI ET PENITERE.

Qui dolet & meret propter, quód vertere nequit,
Est fatuus, quoniam cura torquetur inani:
Præterea est stultus, qui dum largitur amico
Pœnitet, hic donum perdit, meritumq́ prophanat.

Glo.in.c.i.de dona.xxiij. q.vi. ex his omnibus.
ij.Corinth.ix.

QVid sit largiri, quid sit donare docebo,
Virtus magna quidem est, si pietate facis:
Mentibus humanis gignit solatia læta
Hæc virtus, si quid dexteritatis habet:
Munera qui placidis manibus largitur amico,
Donat & emerito præmia digna viro:

Laudibus

Laudibus egregiis, fama est cantandus & acri, Ecclesi.xij.
Is virtutis item nomen habere potest: Job.v.
Ille tamen fatuus, qui cùm largitur amico, Colloss.iij.
Pœnitet hunc missi muneris atq; dati. Hebre.iiij.
Sæpè etiam donat hilari non mente bonaq;,
Pallor at in facie, tristitiesq; sedet: Ecclesi.xviij.
Atq; datum propter fatuos euellere crines
Audet, & improperat quæ dedit antè, citò: Ecclesi.xx.
Munera perdit iners, nam grates soluere nemo
Huic cupit, ingrata qui bona mente facit.
Ille tamen peior, pro Christi qui dat amore, Ecclesi.xxv.
Pœnitet atq; operis, muneris atq; citò:
Quippe deus fatuo non semper premia, mox ve
Transmittit, sapiunt libera dona deo. Cantico.viij.
Nam deus omnipotens hominis nil munera curat, Ecclesi.xiij.
Ast animi donum pensitat ipse pij.
Læticia vultus inopi qui donat amico, Prouerb.iij.
Largiturq; bonis ex pietate viris: Ecclesi.iij.
Consequitur laudes, & grates semper habebit,
Optima de grato munera corde fluunt.
Pungimus intereà fatuum quoq; munera semper Prouer.xxviij.
Qui capit, ingratus attamen vsq; manet:
Spurcidius nihil est ingrato, nil quoq; peius, Seneca de ingratitudi.
Hoc vitio rapitur maxima turba nimis. Tullius in off.
Vir bonus & sapiens grato citò donat amico: Sapien.xvi.
At studeat gratas ille referre vices. Ecclesi.xxix.
Si donare velis, fluat hoc ex corde benigno, ij.Timo.iij.
Sic dabitur meritis gratia prompta tuis. Luke.vi.

Of fooles that repent of that they haue geuen.

He is a foole and voyde of wit certayne
That mourneth for that which is past remedy,
And by no meane may reuoked be agayne,
For vayne cure such one vereth continually:
Moreouer that man is foolishe certaynly,
Which geueth his frende ought and after doth repent,
Suche leaseth the merite, the gifte in vayne is spent.

If thou list to geue and to be liberall, *Glo,i,e,i de dona xxiij,q,vi,ex his omnibus*
I shall thee shewe what thing it is in dede,
It is a vertue right great and principall, ij.Corinth.ix.
Of loue and pitie if that the same procede,
And if it be not done for feare and drede,
But of a heart true, stedfast, faythfull and free,
It gendreth comfort and grounde of amitee.

Cum triſti vultu donare.

De facie læta, ſine lętitia faciei quod dederis, perdis rē, meritumq; rei. Hylarem datorem diligit deus. Beatiús eſt ſemper dare quám accipere.

Who geueth his frende with mery countenaunce
Gift or rewarde, and who ſoeuer he be
That a ſtraunge man doth worthily aduaunce,
With condigne rewarde by liberalitie,
It may be proued and ſayde forſooth that he
Is worthy laudes and an excellent fame,
And for his goodnes of vertue to haue name.

Eccleſi.xij. Iob.v.

But he is a foole and full of vilany,
Which to his louer geueth ought at all,
And then agayne repenteth by and by,
Full of ſorowe that he was ſo liberall:
He is alſo a foole and a man rurall,
Which geueth with minde neyther good ne glad,
With lokes pale, and countenaunce ſoure and ſad.

Colloſ.iij. Heoze.iij.

Eccleſi.xviij.

And for that this diſpleaſure doth him dere,
His frende he ſoone outbrayeth of the ſame,
Him ſelfe for malice drawing by the heere,
So hath this foole by malice and ill name
His rewarde loſt, with great rebuke and ſhame.
And no meruayle, for no man that hath ſkill,

Eccleſi.xx.

Shall

Shall thanke him for goodnes done agaynst his will.

Yet is he muche worse and lewder of intent, Eccle.xxv.
Which when he hath geuen a thing for Gods sake,
Of his dede or gifte anone doth him repent,
Thinking that God will no recompence make
Of that rewarde which to the poore they take,
For that he ne sendeth to euery foole agayne,
Alway and lightly for one gift three or twayne.

Suche fooles for lucre, gayne and aduauntage
To haue great giftes and double of valour,
Would geue small giftes, and that with glad courage,
But loth they are to depart with great treasour:
Be sure thou foole that God our creatour
Shall not thy rewardes ne giftes accept at all, Cantico.viij.
But if thou geue them with free heart and liberall.

Wenest thou blinde man that God omnipotent
Careth ought for the small giftes of mankinde, Ecclesi.xiiij.
Thou art abused if thou be of that intent,
God onely marketh the good will of thy minde,
And in thy giftes deuout if he thee finde,
For thy good will and good deuotion,
He shall to thee graunt the heauenly region.

Thus he that of goodnes and liberalitie,
With mery face and chearefull countenaunce, Prouerb.iij.
Geueth to his frende that hath necessitie, Ecclesi.iiij.
And to other men good of their gouernaunce,
By almes and pitie his dede shall him aduaunce
To worthy laudes and thankes manyfolde,
And vnto a good name which better is then golde.

Those rewardes euer are namely commendable Prouer.xxviij
And best of all that geuen are with glad minde, Seneca de ingratitudine,
But yet is he muche vile and reprouable
Which euer is taking, remayning still vnkinde, Tullius in off
In all the worlde nought viler can I finde, Tapien.xvi.
Nor worse then is a false vnkinde vilayne, Ecclesi.xxix.
Yet many thousandes ensue that beastly trayne.

A man that is good, hauing wisedome, skil and wit,
Lightly rewardeth his frendes true kindnes,
Then muste the other endeuer him to quite ij.Timo.iij.
The same agayne with thanke and faythfulnes: Luke.vi.
But if thou wilt geue for to haue thanke, doutles

It muste be done with mery looke and minde,
Els shalt thou neyther thanke nor merite finde.

¶ The Lenuoy of Alexander Barclay the translatour.

¶ Whether thou wilt geue rewarde, gift or present
To God or man, it muste be gladly done
And with good will, els thy rewarde is spent
And lost vtterly, with merite small or none,
Therfore consider with thy selfe alone
To whom thou geuest, for that is wit and skill,
And if thou worthy and wise finde the person,
Then geue thy gift with glad looke and good will.

¶ So shall thy kindnes rewarded be agayne,
But all is loste that thou doest geue to finde
Foure sortes of people: the first is a vilayne
Or churle, for agayne thou shalt finde him vnkinde,
The seconde a childe, for his forgetfull minde
Expelleth kindnes, the thirde a man in age,
The fourth a woman variable as the winde,
Being of hir loue vnstable and volage.

DE ACCIDIÆ VITIO.

Desidiæ vitium toto dominatur in orbe,
Segnitiesq́, hominum nunc genus omne premit:
Corpora seruorum torpent, fugiuntq́ labores,
Somnia agunt vetulæ, sed precium accipiunt.

bea.tho.parte.i.q. lxiij.ar.ij.&.iiij q xxxv. ar.ij &.iij. q. de malo. q. ij. ar.ij.
Prouerb.vi.
Sapien.vb.
Prouerb.xb.
and.xxvi.
Prouer.xviij
Prouerb.x.
Eccles.x.
Prouerb.xx.

TOrpor sit quamuis mentis destructio, cunctis
Pernities, tamen hunc sedula turba petit.
Vnde etiam accidiam vitium prægrande putamus,
Ex cuius gremia pròh mala magna fluunt.
Quem premit vsq́; adeò torpenti in corpore langor
Accidiæ, aut cuius marcida membra iacent:
Desidiam propter nequeat quòd voluere crura,
Sed patitur lassos, igne perire pedes:
Est fatuus vecors, & nigro stigmate dignus,
Præstet vt exemplar desidiæ vsq́; suæ
Desidiosus homo cunctis incommodus horis,
Luminibus fumus ceu malus esse solet.
Assiduè solitus flammas seruare camini,
Obstat enim sibimet solus vbiq́; piger.
Fœlix qui iusto exercet sua membra labore,
Et manibus panem quæritat vsq́; suis.
Sed deus hunc punit tormento sæpè cruento,
Quem premit assiduè torpor & accidia.

Præmia largitur deus optimus ampla labori,
Non is manducet quiq; labore caret.
Accidiæ vitium metuenda pericula mundo
Intulit, ad facinus principiumq; dedit.
Rex Dauid torpore graui, & cum deſide vita
Factus adulter erat, atq; homicida ſimul.
Roma labore vigil, fregit Charthaginis arces,
Deſidia interijt Roma ſubinde citò.
Poſtquam militia & belli ſudore vacabant
Romani, & nuſquam bella vel hoſtis erat:
Accidia & luxu robur Romana iuuentus
Perdidit, hoc cecidit inclyta Roma modo.
Nam priùs externis pugnisq; & marte feroci
Paſcebat fortes bellica Roma viros.
Sed poſtquam luxu fracta eſt, Veneriq; parentans
Illecebris, vires perdidit illa ſuas.

Prouer. xxi.
and. xxv.
Iob. v.

Eccleſi. vi.
Eccleſi. xl.
ii. Theſſa. iii.
ii. Reg. xi.
Auguſtinus de Roma.

Appianus.

Ouidius in faſt.

¶ Of the vice of ſlouth.

Accidia.

Somniferum ſemen ſpergo atq; papauer, vt inde. Dormiat & ſedes dormiat vſq; piger: Vult & non vult piger, anima autem operãtium impinguabitur. Sicut acetum dentibus, fumus oculis: ſic piger his qui miſerũt eum. Vſquequó piger dormis, quando conſurges e ſomno tuo? paululum dormitabis, & veniet tibi quaſi viator ægeſtas.

¶ The Papy ſede betokening ſlouthfulnes
Is ſowen in the worlde, and faſt doth multiplie,
The ſinne of ſlouth all mankinde doth oppreſs,
But namely ſeruauntes them ſelues therto apply,

Despising labour, sleping continually,
But olde and yong geue them to this offence,
Chalenging their wages, they voyde of diligence.

Bea. sho. parte. i. q. lxiij. ar. ij. & iiij. q. xxxv. ar. ii. iii. q. de. mo. q. ij. ar. ij.

THough that vile slouth sprinkled with deadly lũber,
Be destroyer and confounder of mankinde,
And in all vice constrayneth him to slumber,
Yet many it folowe and on it set their minde,
If thou take hede thou cleare and playne shalt finde,
That dampnable slouth is so corrupt a vice,
That of his foule roote all illes doth arise.

Of slouthes bosome out springeth euery ill,
And who that attached is with this offence,
Proverb. dl. Sapien. xv.
No vertuous dede he gladly shall fulfill,
But slepeth ay in Idlenes and blinde negligence,
Betwene him and the lame is little difference,
For both in manet liueth in like case,
Not using their members, but sleping in one place.

Proverb. xv. and. xxvi. Prouer. xvij.
A slouthfull man is neare of that nature,
That if he lay beside a fyre brenning
For to be brent, he rather would endure,
Then take the payne him selfe in any thing
For to relieue by rising or mouing:
Thus is he a foole and worthy wretchednes,
To geue other example of his lewde slouthfulnes.

Proverb. x. Eccles. x.
A slouthfull creature is as vnprofitable
As smoke or dust is for a mans eyne,
Or as a Molle or Vant mete and able
For to do profite within a garden grene,
For in no goodnes busied is he sene,
Saue for to slepe and watch the fire alway,
Busy in nothing but in bayne sport and play.

Among all other the slouthfull man onely
Withstandeth him selfe, so mad and blinde is he,
Proverb. xx.
In Idlenes lying still continually,
By that prouision to purchase pouertie:
But happy is he which hath felicitie
To vse his ioyntes in workes iust and good,
With labour of his handes getting his dayly foode.

Proverb. xxi. and. xxij.
But our sauiour oft taketh punishement,
By godly iustice and very righteousnes,
And that oft time with hell, payne and torment,

On

On them that liue alway in slouthfulnes,
But them that labour in lawfull busynes,
He largely rewardeth, and wyte doth testify,
That an ydle man to eate is not worthy. Job.v. Eccles.ij.

The vice of slouth full harde is to asswage,
Or to subdue, therefore before our dayes
By it was brought much perill and damage
Into the world, and that by diuers wayes,
For as Iuuenal the noble Poete sayes,
Among the Romanes did growe and spring thereby
The roote of couetise, pryde, and lechery. Eccles.xl. Iuuenalis Satyra.vi.

And soothly slouth and wretched Idlenes,
By wayes, remes, and dryaning negligence
Of all other sinne is roote and maistres,
Yonge heartes attiseth to many a sore offence,
The noble Dauid a man of hye prudence,
While he submitteth him selfe to Idlenes,
Sinned in adultry and murther, by blindnes. j.Thessa.iij. j.Reg.xi.

While Rome was geuen to labour and diligence,
They wan Carthago, as it is written playne:
But afterwarde by slouth and negligence,
That noble Citie anone they lost agayne:
For when the Romanes were voyde of care and payne,
Of battaile and labour, and other busynes,
They gaue their bodyes to slouth and ydlenes. Augustinus de Roma,

They had no warre to exercise their might,
To them obeyed small, great, lowe and hye,
Enmy was none against whom they might fight,
Then gaue the youth them selfe to lechery,
Which lost their force, their might and strength thereby,
Among them selfe then began they to conspire,
This wise decayed their excellent empire. Appianus

For while the Romanes straunge regions did assaile,
Expelling faint slouth, and needie Idlenes,
By deedes of armes and boldenes of battaile,
Therein they subdued their hye corragiousnes,
But after by slouth vile lust did them oppresse:
And (alas) so sore they gaue them to the same,
That vtterly they lost their glorious name. Ouidius in fasto

¶ The Lenvoy of Alexander Barcley.

¶ Learne by example O man for to beware

Of

Of faint Idlenes and of negligence,
Suffer not that slouth take thee in her snare,
For she is roote of all sinne and offence,
Geue thee therefore to perfect diligence,
Be alway doing, but see thy deede be good:
For as I sayde before in a sentence,
An idle man is not worthy of his foode.

DE EXTERNIS ET INFIDELIBVS FATVIS.

Hic posui externos fatuos, qui nomina gestant
Stultitiæ, nostrisq́ fidem insipientibus addunt:
Quamuis non digni nobiscum soluere nauem,
Sunt tamen ad sortem puppis numerumq́ vocati.

Eccles. x. ij. Corin. iiii. and. vi. Sapien. xiiii. i. Corin. vii. ij. q. i. multi de diuor. gaudemus.

ECce sed externi fatui subsellia ponunt,
Vt possunt pictæ nauis habere locum.
Insuper occurrit fatuorum maxima turba,
Quæ penè & terras & freta cuncta tenet.
Quos ideò externos reputo, quia sunt procul extra
Septa dei, & veram catholicamq́; fidem:
Negligere hos potui, tenebrisq́; relinquere, quidnam
Ad nos de fatuis quos foris error habet:
Sunt adeò cæci, nullo medicamine possunt
Sanari, vt linquant quos coluëre deos.
Liberiùs fuerat gentes transire silendo
Sordifluas, quarum pectora dæmon agit.

xcii. dis. plurimos xvi. q. i. in canonibus.

Tantus item numerus, tanta est fera turba, cohorsq́;
Stultorum, fidei quæ sacra iura negant:
Vt nequeat cunctos parui membrana libelli
Complecti, sectas est meminisse satis.

Thurci. Saracæni. Tartari.

Thurcorum gens prima locum stultos tenet inter,
Atq́; Saraceni, Tartareiq; canes.
Quos Nahumætanæ legis tenet impius error,
Aphrica quo tota est capta, Asia atq́; potens:
Magna quoq́; Europæ iuncta est modò portio, nauis
Quam non nostra vehit, Sarmaticosq́; Scithas:

Scythæ. Boemi. Moraui.

Secta Bohemorum fidei ludibria tractat,
Et Morauis nolas stultitiæ illa dedit.
Qui meritò in prima fatuorum puppe locantur,
Stulti etenim ignaui dogmata falsa colunt.

Praga.

Pragensis schola præcipuè, quæ fulguris instar
Decidit a summo spontè sciensq́; gradu.
Commemorasse velim cunctos qui dogmata falsa,
Ararumq́; colunt vana ministeria:

Hæretici. C. de his qui sibi mor. consci. l. vna

Nostra quibus sacra religio, veneranda fidesq́;
Censetur mendax, falsa, prophana, leuis:

Inter

Inter eos fatuos memorem quoq;, morte cruenta,
Aut laqueo frangunt, qui sibi sponte gulam.

xxiij. q.v. placuit

Of straunge fooles and infidels, as Sarasins, Paynims, Turkes, and such like.

HItherto I haue me endeuoured to reproue
The fooles of our fayth, for their enormitie:
But nowe shall I touche wretches of misbeleue,
Expressing their folye by their infidelitie:
But though these heretiques greatly vnworthy be,
With vs christen men to be, for their blinde slumber
In errour, yet are they of this our foolish number.

De extraneis fatuis.

Generatio hæc peruersa est, & infidelis filij. Incrassatus est, dilatatus & recalcitrauit: incrassatus, impinguatus, dilatatus, dereliquit deum factorem suum, & recessit a Deo salutari suo: prouocauerunt eum in diis alienis, & in abhominationibus ad iracundiam concitauerunt.

DOn God aboue, howe much aboundaunt number
Of fooles reigneth, from the right way wandring
By misbeliefe, wherein they sleepe and slumber,
Leauing the right lawe of God in euery thing,
These are false Sarasins, false of their liuing,
And other misbeleuers by blindnes voyde of grace,
Which in our shippes looketh to haue a place.

Eccles. r. y. Corin. iiij. and vi. Sapien. xiij.

Of these false forrains renneth so great a bande

Unto

i. Corinth vij. ij. q. i. multi de dinor. gaudemus

Unto our shippes, that the great company
Of them ouerspreadeth both the brode sea and lande,
For of them all not one is faultlesse verely,
These fooles are forrains, and this is the cause why,
For from the folde of God they falsly them withdrawe,
And the true faith, despising Gods lawe.

It were much better these wretches to despise,
And still to leaue them in their blinde darkenes,
What haue I to do with the mischieuous gise
Of them whom errour so blindly doth oppresse,
For they are so blinded in their vayne wickednes,
That they will be healed by no medicine,
Nor from their vayne Idolatry decline.

xcij. dist. plurimos xvj. q. i. in canonibus

I should them passe ouer, for there is no doctrine,
No good monition nor good aduisement,
That can them moue, ne cause them to encline
Unto the holy fayth of our Lorde omnipotent,
But as blinde beastes of one cursed assent,
In the lewde lawes they onely haue delite
Of their false master disceitfull Mahumite.

But touching the number and the horrible bande
Of these blinde fooles they are so infinite,
That a small volume can not well comprehende
Their foly, who should the whole together write,
Therfore after my wit, my leasure, and respite,
Of their sectes onely I shall make mention,
For breuitie leauing their first inuention

Iudaei

The cursed Jewes despising Christes lore,
For their obstinate and vnrightwise crueltie
Of all these fooles must neede be set before,

Turci
Saraceni

The nation of Turkes next to them shall be,
The Sarazins next whose infidelitie
Is grounded so blindly on Mahumets lawe,
That no instruction can them fro it withdrawe.

The which errour as I in writing finde,
Two partes of the world, as Afrike and Asie,
With misbeliefe full wretchedly doth blinde,
And of Europe great part and quantitie,
Which in our ship caryed shall needes be,

Tartari

The houndes of Tartary are of this sect also,
With other landes and Iles many mo.

The

The Scithians and also they of Sarmatike, *Scythæ.*
And they of Boeme by fendes fraudulent *Boemi.*
Are led and blinded with an errour like,
Despising the lawes of God ownipotent,
Many are the landes and Iles adiacent,
Which with like errour are blinded and infect,
The vggly Maurians are also of this sect. *Morani.*

These with other like are fooles and blinde dawes,
Hauing the chiefe ship of foly and errour,
For that they folowe vayne doctrine and false lawes,
But namely they that be of such furour,
Wilfully to forsake God their Creatour,
On false enchauntment while they their mindes set
In the deuelishe scholes of Praga and Tolet. *Praga*

Nigromancians, and false witches also *Nigromantici.*
Are of this sort, folowing like offence,
Not onely they that witchcraftes do, *Hæretici.*
But they also that geue to them credence,
Of them supporteth with fauour or defence:
For all such caytifs as vnto them assent,
Beleue not truely on God omnipotent.

It were to muche and to longe a labour
To rehearse all those fooles innumerable,
Which worship Idoles and liue in like errour,
As vayne sacrifices and lawes execrable,
Which by their iudgement much abhominable,
Against the holy fayth of Christ dare obiect,
That it is false, vayne, and of small effect.

Amonge these saide fooles plunged in hell payne, *C. de his qui sibi mor. consci. vna. xxij q. v. placuit.*
I may assemble those wretched houndes of hell,
Which by dispaire with their owne handes are slayne
By rope, water, knife, or other death cruell:
But of these misbeleuers more to write or tell,
Or to them enuoy, their errour to counsayle,
It were but foly, and payne without auayle.

DE FIDEI CATHOLICÆ ET IMPERII INCLINATIONE.

Vos ó Christicolæ proceres, ex corde precamur,
Qui manibus vestris fidei monumenta tenetis:
Consilio magno rerum perpendite casus,
Et mihi stultigeram quam monstro relinquite mitram.

Cùm

In auten. vt iud. sine quo suff. in prin. Coll. ij.
In auten. vt diui. iuss. iu prin. Coll. viij.

CVm meditor lapsus, quales Respublica Christi
Perfert, & fidei damna verenda sacræ:
Innumeris cogor lachrimis properè ora rigare,
Et gemitu sortem plangere sæpè grauem:
Luctiferis deceat contondere pectora palmis,
Feraliq; turba grande fugare nefas:
Nemo adeò durus, nemo tam saxeus vsquam,
Qui non hos casus lugeat atq; fleat.
Ecclesiæ videat cùm sic decrescere sedem,
Quando quidem in lapsu sacra cathedra iacet:

Roma, de qua Lactantius.

Roma caput mundi nutat, tremit, atq; labascit,
Debilibus vehitur sors modò nostra rotis:
In miseroq; gradu Christi Respublica passim
Fluctuat, & subita mobilitate fremit:
Dogmata non solùm fidei, legesq; sacratæ
Decrescunt, sed enim sanctio quæq; ruit:

Causa destructionis fidei.

In culpa proceres sunt, & torpentia corda
Regum, qui manibus bellica tela gerunt:
Hi fidei quamuis clypeum, sceptrum, armaq; portant,
Lumine sed patulo tristia fata vident:
Nemo rapit galeam, nemo iam classica pulsat,
Magnanimo nullus pectore signa gerit.

Math. viij.

Vt modò Romanam defendat marte parentem,
Nauiculam Petri ventus & vnda quatit.
Vna fides Christi toto venerabilis æuo,
Quæ potis est cunctos sanctificare viros
Nunc titubat, lapsumq; timet, subitamq; ruinam,
Et casus metuit præcipitanda truces.
Arma parant contra, peruersæ Martia gentes
Ecclesiam tumido quæ tremit acta freto.
Vix tenet illæsam Christi Respublica sedem,
Cladibus at tandem mox quoq; lassa ruet.

Thurcus.

Impugnat Thurcus, Scythicis primùm ortus ab oris,
Ecclesiam Petri, dilaceratq; fidem:

Mahumætus.

Impia iura dedit Mahumætus pseudo propheta,
Gentibus immodicis legifer ille fuit:
Pæstiferas totum sectas diffudit in orbem,
Atq; Arabis primùm dogmata falsa dedit:

Arabia.
Asia.
Aphrica.

Inde Asiam iuuertit maiorem, Afriq; sequuti,
In sua iurarunt impia verba viri.

Thurcus ex caspiis montibus.

Soldanum Ægipti, Maurosq;, & Thartara regna,
Et cladem fidei Thurcum habet ille sacræ:
Qui Geticis niuibus quondàm contentus, & aruis
Sarmaticis, pontum nunc habet Ionium.

Bosphorus.
Thraciæ.
Libia.
Asia minor.

Bosphorus at Thraciæ, septem quoq; regna Trionis,
Nec fuerant Thurco regna paterna satis:
Perdidimus Lybiæ gentes, Asiamq; minorem,

Quæ

Quæ quondàm coluit dogmata ſancta patrum.
Furopæ multos populos amiſimus eheu,
Hungarus atroces ſenſit adeſſe manus.
Dalmata mortiferos inſultus ſæpè cruento
Marte tulit, Thurcos diſpulit atq; truces:
Rarò ſed auxilium Chriſti de milite ſenſit,
Deſerimus fidei culmina ſponte ſacræ.
Heu nihil accreſcit nobis ſed cuncta labaſcunt,
Decreſcit virtus, marcet vbiq; fides.
Triſtibus in lachrymis quis non hoc flebile fatum
Plangat, ceſarie dilanietq; ſuam:
Perdidimus Graios, fidei quos dogmata noſtræ
Continuëre diu, perdidimusq; Thraces:
Sub iuga Thurcorum Macedon tranſiuit Achiuus,
Ceruicem pariter ad iuga dira dedit.
Perdidimus Spartam, Thebasq;, & Theſſala tempe,
Nos Myſias nuper perdidimusq; duas.
Gallata nunc ſeruit, noua Romaq; Cæſare digna
Imperium amiſit, cum Trapezonte ſuum.
Quid iuuat innumeras chartis memorare ruinas:
Chriſticolis pudor eſt ſic cecidiſſe fidem.
Omnia Thurcus habet, nec enim eſt contentus in illis
Quæ malè poſſedit, nos quoq; habere cupit.
Non ſatis Iſtricolas, Styriosq;, & Pannona rura,
Tutari a Thurco gens modò noſtra valet.
Illirici trepidant, inſultus appula rura
Thurcorum metuunt, Itala terra tremit.
Vix ſe defendet fumantibus Ætna cauernis,
Enceladi ceruix ſentiet illud onus.
Iſter & indomita Suæuorum ab origine natus,
Thurcorum metuit nunc tolerare iugum:
Sancta Rhodos defende fidem, mahumetica ſacra
Dirrue, ſaluificam contueare crucem:
Bagiazit princeps, ſua gens quem nomine diro
Ildrimi vocitant, arma ſeuera parat:
Horriferis bellis noſtras contendit in oras,
Et properat ſanctam vertere vbiq; fidem.
Perſitus eſt furiis, facies præcincta colubris
Eumenidûm, cordi Bacchicus ardor ineſt:
Sanguine Chriſticolas laceratq; & morte cruenta
Afficit, abducit, carcerat, interimit.
Iſta ſitis Thurci ſatiatur ſanguine nullo,
Marte fores pulſat Chriſticolumq; lares:
Roma decus fidei, Petri ſanctiſſima ſedes,
Ni caueas, lacera fronte capiſtra geres:
Euomit en rabiem toruam hæc Acherontia ſecta,
Et furit, vt laniet teq;, ſactamq; fidem.

Hungaria.
Dalmatia.

Ieremi. 12.
Treno. 1.

Grecia.
Thracia.
Macedonia.
Achaia.
Theſſalia.
Myſia.

Conſtantinopolis
Trapezos.

Iſtria.
Pannonia.

Ilyria.
Appulia.
Italia.
Sicilia.
Danubius.

Rhodos.

Baiazit.
Ildrimi.

Eſaie. 10.
Eccleſi. 27.
Roma.

xxiij. di. sit rector & c. ephesij.

Heu lupus innocuum passim consumit ouile,
Enecat, imberbes cum senibusq; rapit:
Dirripit infantes, matres, castasq; parentes,
Et vorat insontes, dissipat atq; viros:
Torpor habet mentes nostras, præcordia marcent,
Perpetuusq; premit pectora nostra sopor.
Nos apud indomiti lex est & copia Martis,
Sunt & magnanimi, signiferiq; duces:
Sunt vires animi, sunt & conamina belli,
Consilium prudens, ingeniumq; ferax:
Attamen immanes patimur procædere Thurcos,
Perdimus & nostro crimine sponte fidem.
c. quamuis de reg. iu in aui. Psal. 1cc 8. Danm. ig. Esau. ll.
Dormitant reges, proceres, palinurus in vndis
Mortiferis recubat, qui caput orbis habet:
Dormitat nunc Petre tuæ ditissima sedis
Turba, patet Thurco dilanianda fides.
Nemo vetat sæuire trucem per regna, per vrbes,
Hostem, sponte sua quisq; perire cupit.
Europæ magnam partem perfregit, habetq;,
Extenuat nostram victor vbiq; fidem.
Thurcorum rabiem iam crimina nostra merentur,
Ob scelus atq; nefas pœna luenda venit.
Diuitias colimus, nummis componimus aras,
Exulat & virtus, exulat alma fides:
Auri sacra fames, rerum quoq; vana libido,
In pœnas meritas pectora nostra trahunt:
Oui. & in prohe. grego. Eccles. xiiij. Iohn. xiv. c. inter quatuor de ma. & ob. c. nimis de priuile.
Cœlica pulsa quidem terras extræa reliquit,
Et partem imperij nunc sibi quisq; rapit.
Olim Roma potens, patres, fideiq; sorores
Quatuo relegit, cum quibus esset honor:
Sacratas solimas, vrbem a nomine dictam
Fot tis Alexandri, sedem etiam Antiochi:
Quarta soror Constantis erat noua Roma, sed omnes
Has premit imperio turba nefanda suo:
Gentiles iterum sectæ, spseudoq; prophetæ
Exurgunt nostram contaminare fidem:
Nemo vetat, rigidis sunt pectora nostra tenebris
Subruta, christicolæ lumina cæca gerunt.
Hos meritò lapsus ob crimina nostra seueros
Nunc patimur, Christus denegat auxilium.
Maior in immani nunc est reuerentia Thurco,
Maiori cultu dogmata falsa colit:
Quam nos Christicolæ legemq; fidemq; beatam,
Fœdera rupta cadunt, pax quoq; nulla malis.
Impietas, vsura placet, spoliumq; bonorum,
In ciuem ciuis, filius inq; patrem:
Quilibet alterius gliscit contingere terras,

Iheroſolyma. Alexandria. Antiochia. Conſtantinopolis Cauſæ deſolationis fidei. Luke. xxvi. Prouer. xxviij.

Eijcit atq; alium ſede locoq; ſuo.
Chriſticolas proceres vexat concordia diſcors,
Priuata vtilitas vertit vbiq; fidem.
Mirandum iccirco non eſt ſi perdimus vrbes
Innumeras,terras,regna vetuſta ſimul.
Nil reſtat,thurcus martem mox ducet in oras
Noſtras,nil thurcum claſſica noſtra vetant.
Porta patet,via facta palàm,Roma,inclita Roma
Vix tandem euades,ſæua procella venit.
Condidit initio te rex,te conſul adauxit,
Mox tetigit ſummos vertice Roma deos:
Cæſareis tandem ſceptris ſubiecta,ſed inde
Libera facta nimis,mox quoq; ſceptra feres:
Nemo vetat,minuitq; fidem iam noxia culpa
Noſtrorum ſcelerum,conſcia pæna ſubeſt:
O proceres latij,tuq; ò Germania fortis,
Vos rigidi Galli,Pannoniusq; ferox:
Et tu Papa ſacer,Chriſti defendite nomen,
Bellica victrici ſtringite tela manu.
Inter vos pietas,ſit pax,conſtantia firma,
Sacra fides,nexu perpetuatus amor:
Vnus & aſſenſus,concordia fida,manusq;
Iuncta ſit,arripiat quilibet arma citò:
Poſſumus è noſtris procul hinc expellere Thurcum
Finibus,& Chriſti ſic ſtabilire fidem.
Spes quoq; adeſt noſtris firmiſſima gentibus vna
Quòd ſceptrum imperij Maxmilianus habet:
Afflictis poteris ſolus ſuccurrere rebus,
Et ſolymas propria nunc reparare manu:
Viribus Alcidem ſuperat,præcellit Achillem,
Cæſaris hoc vno eſt principe,fama minor:
Nil mihi Pompeius magnus,nil Silla,Camillus
Laudandi mea laus Maxmilianus erit:
Cæſareo dignus princeps diademate,ſedem
Eccleſiæ firmet,imperijq; ſacri.
Victrices aquilas,victritia ſigna per orbem
Conſtituet,Thurci diſſipet atq; minas:
Mox ſolymas,ſignumq; crucis,tumulumq; ſacratum
Reſtituet,Regi cælica turba fauet.
Sed vos Germanos proceres,gentesq; potentes
Admoneo,precibus inuigilate meis:
Quandoquidem latij dominos dormire videmus,
Auſonidûm torpent membraq; laſſa ducum.
Dormitant Siculi reges,Gallusq; ſuperbus,
Eccleſiæ dormit negligit atq; cohors.
Cuncta videmus enim,ſcimus quoq;,poſſumus atq;,
Nec volumus,cunctos ſpontè perire iuuat.

Prouerb. xvij. Ieremie. xv.

Romanæ vrbis principia.

Ierem. xxxi. Hebre. viij. Exortatio.

concordia parue res creſcuut diſcordia maximæ dilabuntur Saluſtius.

Maximilianus imperator ſanctiſſimi romani imperij.

Apoſtropha ad germanos.

Ergo per immanes ducatis classica gentes,
Addite Tarpeio corpora victa iugo:
En aderit vobis præsenti numine Christus:
Cœlesti franget impia castra manu:
Maxmilianus adest, quo maior tempore nullo
Rex fuit, a digno stemmate sceptra gerens:
Inuideat quicunq; velit, non iustior illo
Principe, non heros clarior vllus eo:
Cæsarem profert vultum, in ceruice nitescit
Maiestas, mores nobilitatis habet:
Fraudibus attentat nihil hic, nihil ille dolosum
Concipit, at plano tramite vita meat:
Hunc non insani fastus, sed candida virtus,
Eleuat hic solus fœdera pacis amat.
Hoc duce crescet honos terris, hoc principe sancto
Possumus in tuta pace manere diu:
Liuida corda cadent, quæ nutu sæpè superbo
Impediunt regem, consiliumq; bonum.
Exitus hos tandem tristes, tormenta manebunt
Et sua, qui cupiunt per scelus arma sequi.
Nullus in orbe viget princeps qui Cæsare nostro
Sit melior, iussis seruiat ergo suis
Quilibet, & capitis mandata fidelia sacri
Perferat, & domino seruiat vsq; suo.
Hoc duce Sarmaticas gentes superabimus, atq;
Euximum pelagus, bistoniosq; lares.

Apoca. xvij.

Maximilianus rex Romanorum.

¶ Of the ruine and decay of the holy fayth Catholike, and diminution of the Empire.

¶ O christen Princes gyders of Christendome,
Whiche ought our fayth with manhode to defende,
I you exhort, by reason and wisedome
And high discretion in minde to comprehende
The fall thereof, and busely to intende
It to defende with your labour diligent,
Leauing me the hoode that I shewe here present.

While I remember the sore ruine and decay
Of our Christen fayth and our perfite belefe,
Howe it decreaseth to damage euery day,
The causers therof I nedes muste repreue,
Which slouthfull suffraunce sothly me so doth greue,
That with wet chekes by teares thicke as hayle,
I am constrayned this harde chaunce to bewayle.

in aut. vt, iud. sine, quo, suff. in prin, Collos. ij.
in auten, vt diui, ius. in prin, Colloss. viij.

My dolefull teares may I not well defarre,

De Reipublicę christianę intetitu.

Omnibus vobis dies ac noctes contingat cum omni lucubratione & cogitatione degere semper, volentibus vt aliquid vtile & placens deo subditis probeatur: & noctibus sub æqualitate dierum vtquo vobis subiecti sub omni quieti consistant, solicitudine liberati, nec cessare inquirere si quid sit. &c.

My stomake striking with handes lamentable,
For none with Trompet nor sounde betokening warre,
This hurt outchaseth which is so vengeable:
Though vnto Princes the dede were honorable,
To chase out this hurt and inconuenience,
Alas yet therto none doth his diligence.

No man is so dull nor so cruell of heart,
Though that his heart were harder then the stone,
But that this dolefull chaunce should cause it smart,
And with inwarde sighes sore to complayne and mone,
Seing thus saint Peters holy cheare or trone,
And the fayth decreasing playne in our presence,
By slouth of states and thoughtles negligence.

The holy chayre and apostolike See
Lyeth in decay, plunged in feare and doubt,
And Rome the head and chiefe of Christentie
Threatneth ruine, and all the lande about,
Trembling for feare of the vnchristen rout
Of cursed Turkes and other infidels,
Thus is our fortune led forth on feble wheles.

Roma de qua Leo elantius.

All christen Realmes and Christes commontie,
Wandreth and are cast in case full miserable,
Flowing and swimming in the tempestious see
And waues of feare, abashed and vnstable,
Not onely our fayth and lawes honorable
Decreaseth dayly, but also truth to say,
All holy ordinaunce we dayly see decay.

Causa destructionis fidei.

But estates as kinges and other men royall,
By their blinde slouth and fearefull negligence
Are to be blamed, for they be cause of all,
For though that they be our shielde and defence,
Hauing in their handes as it is sene by euidence,
The armour and dartes of warre and chiualrie,
These perils they beholde finding no remedie.

None taketh helmet, speare ne other armour,
With manly courage and bolde audacitie
These perils to preuent and to succour,
Wherfore O Rome I feare thy libertie
Shall by thy enemies be reft away fro thee,
And thou be brought to bondage, payne and care,
If that thy giders be not both wise and ware.

Defence of our fayth by slouth is left behinde,
Saint Peters ship is cast from side to side,
And all to shaken with tempest, waues and winde,
Without respite in ease and rest to abide:
The fayth of Christ which all mankinde doth gide
Unto the hye realme and see celestiall,
Declineth sore, fearing ruine and fall.

Suche frowarde Nations as are of misbeliefe,
Prepareth armour in their mad crueltie
Agaynst the Church, the same to hurt and greue,
And it to subdue to sore captiuitie,
Which Church quaketh fearing this ieopardie,
And scant goeth free, but if no ayde be founde,
I feare sore least it shall be throwen to grounde.

Turcus

The Turke on euery side doth it assayle,
Despising the fayth, diminishing the same,
Which cruell tyraunt (alas) if he preuayle,
Shall all them murther that worship Christes name,
Mahumetus
The false prophet filled with sinne and shame,
I meane Mahumet, by his lawes damnable,
Hath subuerted people almoste innumerable.

His

His sectes infectiue he hath out cast and spread
Here ouer the worlde, and namely first of all,
The Arabians by his falsse lawes are led, *Arabia*
Next by his venime deadly and mortall
Asia the more obeyeth (as bonde and thrall) *Asia*
Unto his lawes, and so in maner like,
To his falsse lawes obey they of Affrike. *Africa*

The Soldan of Egipt, and Royalmes of Tartary
Are of this sect, and the falsse Turke also, *Thurcæ ex Caspiis montibus.*
Which to our fayth is mortall enemy,
Our marches marring as much as he may do,
And much of them annexeth his vnto,
Warring dayly on christen Royalmes adiacent,
Which with his owne was wont to be content.

The lande of Thrace large in a meruailous wise, *Thracia*
With the Realmes of Septentrion echone,
Longing to his father, could not his minde suffise,
We lost haue the nations of Libie echeone, *Libia*
Asia the lesse from vs is reft and gone, *Asia minor*
Which in time past was true obedient
To the holy lawes of fathers auncient.

Of Europe much haue we lost and forgone, *Hungaria*
Alas the excellent Royalme of Hungary
By this falsse Turke had vtterly bene vndone,
If it had not him resisted noblye,
And in like maner the men of Dalmacie *Dalmacia,*
With blouddy battayle and woundes wide and deepe
Ceasseth not their Royalme from the falsse Turke to keepe.

But in their dreadfull paynes and dolour,
Their dayly warre and manly resistence
Seldome or neuer haue they ayde or succour
Of christen souldiers, to be at their defence:
Thus by our slouth and wilfull negligence
Our fayth sore fadeth, (alas) we it despise,
Suffring our enemies to enter in this wise.

Alas nothing increaseth nowe a dayes
Unto our fayth our landes to augment:
But euery thing continually decayes, *Jeremy. ix. Treno. v.*
And namely our fayth and vertue excellent:
Who is so stubberne of stomake or intent,
Which could not this dolefull fortune sore bewayle,
Rending his here, his face and apparayle.

Forsooth

Forsooth I thinke so harde hearted is none,
But beside these forsaide losses or damage,
Grecia From vs alas the Iles of Grece are gone,
Which longe time kept our fayth and our vsage:
Thracia The Traciens from vs are reft by the outrage
Of the Turkes, obeying to their idolatry,
Achaia So doth Achaya, and eke Macedony.

We Sparta haue lost by this fierce tyrant
Sparta The cruell Turke, and Thessaly also,
Thessalia With his sweete Landes goodly and pleasaunt:
We haue lost Thebe, and diuers Cities mo,
Mysia. With diuers mo Iles as Misia, both the two,
Constantinopolis And Constantinople that Citie excellent
Vnto the Turke nowe is made obedient.

This noble Citie worthy and laudable,
Condigne to be gouerned by an emperour,
Vnto the noble Rome moste like and comparable
Is nowe in thraldome, bereft of his honour
And also the fayth of Christ our Sauiour:
What shall I write farther of the ruine
And fall of our faith, and holy lawe diuine.

To christen men it is great vilany
And shame, to suffer our fayth thus to decay,
The Turke hath all won by his tiranny,
Yet that his minde contenteth by no way:
But yet more ouer he studieth euery day,
Not ceasling his army and battaile to renewe,
Vs and our landes in like wise to subdue.

Sicilia. The noble Sicili is dayly in great doubt
Istria Istria, Pannony, and also Lumberdy,
Pannonia. And diuers other nations there about,
Lumbardia As Sicil, the Stirians Uenice and Italy,
Venetia These Iles and regions quaketh continually,
Neapolis The Royalme of Naples liueth also in doubt
Apulia Of the false Turke besieging it about.

Danubia The royalme of Denmarke with his hill Etnay,
As men say, brenning alway with flaming fire,
Scantly escapeth the Ieopardous affray
Of these false Turkes and their cruell Empire,
Against all christen Royalmes they conspire:
But namely subdue they vnto captiuitie,
Such Royalmes as ioyning vnto their marches be,

O holy

O holy Rhodes thou needes must intende
With thy holy knightes, thy manhood and vertue,
The fayth and crosse of Christ for to defende,
And to ouerthrowe and manly to subdue
The Turkes, and their lawes much vntrue:
O noble place thou must the payne abide,
Though thou assayled be sore on euery side.

Rhodes

Bagiazit a Prince much proude and pityles,
with his wilde people full of crudelitie,
Prepareth armour our people to oppresse,
By battaile horrible dayly contendeth he
Our coastes to bring into captiuitie:
And onely that purpose fixeth in his heart,
Our holy fayth by rigour to subuert.

Bagiazit.

He is through pearsed with fury serpentine,
With madnes enuironed, and that on euery side,
Rauing in his rage as Bacchus god of wine,
So that no christen man dare him abide:
For with dolefull death and blouddy woundes wide
He them sore vexeth, but such as he doth keepe
And saue on liue, he layeth in prison deepe.

With no maner bloud this thirst is saciate
Unto these Turkes, which neuer are content,
With cruell battaile they beate against the gate
Of our christen realmes with strokes violent:
Wherefore O Rome, O Citie excellent,
O floure of our fayth, O Peters holy cheare,
Beware, for why great cause thou haste to feare,

Esay. lvi.
Eccles. xvi.

Rome.

Beholde this sect vomiteth out madnes,
Enflamed by the fende with furour infernall,
Our holy fayth, and thee also doubtlesse
By fearefull rigour for to make bonde and thrall,
The wolfe (alas) sore wasteth ouer all
The innocent folde of Christ our Sauiour,
Drowning the sheepe in drede, wo and dolour.

xliij. dist. sit rector & c. Ephesiis

They all deuour, no man is founde so bolde
Them to withstande, thus without resistence
They slea both man and woman, yonge and olde,
Hauing no respect to godly innocence:
Yet we (alas) by slouth and negligence,
Plunged in the waues of voluptuositie,
Make no resistence to this calamitie.

Of

Of men and harnes which longeth to battaile
We haue ynough, and capitaines excellent,
With strength ynough, bolde courage and counsaile,
We lacke nothing that is expedient,
As wit and wisedome, wise practise and prudent:
But yet suffer we these turkes to proceede,
And them to resist haue we no care nor heede.

C. Quoduis de reg, in, in auri,

We lese our fayth (alas) and willingly,
To our great shame (forsooth) and dishonour:
The cause is, for that slouth doth occupy
The minde of euery king and gouernour,
Our states slumber, both king and emperour:
And Palinurus the head of christentie,
And chiefe lodes man, sleepeth in his See.

Psal. lxxv.

Thy people Peter in riches abundaunt
Sleepeth in like wise, and in like negligence,
As if that they were blinde and ignoraunt
Of this great perill and inconuenience:
Our holy fayth without fault or offence
Without helpe lyeth open to the Turkes hande
To be defiled, no man doth him withstande.

Naum. iii.

Esay. ii.

None letteth this cruell enemy to rage
By Royalmes and Cities, but as we see playnly,
Their owne selfe they subdue vnto bondage,
And fearefull death willing and gladly,
Therfore this Turke (alas) muche cruelly
Where euer he comes, by battaile violent
Deminisheth the fayth of God omnipotent.

And that as a conquerour valiant and stronge,
But doubtlesse I suppose in mine intent,
That the grieuous sinnes rayning vs amonge
Be the chiefe causers of this sore punishment,
We it deserue, therfore God hath it sent,
As scourge and penaunce for our viciousnes,
And that by due order of his righteousnes.

We worship riches, thereto we vs subdue,
To golde and treasure we make our sacrifice,
Our fayth is exiled (alas) so is vertue,
With vs abideth nothing but sinne and vice:
The execrable hunger of golde and couetise,
And the vayne pleasure of folyes fraudulent
Subdueth our bodyes to worthy punishment.

The

The heauenly virgin from vs is driuen hence,
I meane that iustice is blinde in christentie,
Or out of the grounde, disdayning our presence,
With her three sisters, strength or audacitie,
Prudence and temperaunce also exiled be,
Charitie is banished also from eche place,
For whose absence alas we haue no grace.

Ouidius. Et in prohe. Grego. Eccles. xliij. Iohn xiv. C. Inter quatuor de ma. & obe. sanctis de priuile.

All christen Royalmes are thus corrupt with sinne,
And geuen in so muche to slouth and ydlenes,
That eche man studyeth part of some royalme to win,
Suffring the Turkes our fayth thus to oppresse:
In time past Rome lanterne of worthynes,
Those foure sisters, of Cities principall,
Felowes of the fayth and in honour egall.

The first was Jerusalem in holynes shining,
The seconde Alexander so called first of all,
After the name of that moste noble kinge,
The thirde Antioche, a place or holde royall,
The fourth Constantinoble, which euery man did call
Newe Rome, and onely because of the likenes,
But nowe misbeleuers doth all the same oppresse.

Ieroſolima. Alexandria. Antiochia. Conſtantinopolis

These Cities nowe are take from vs away
By the false enemies of our godly beleue,
Beside all this yet riseth euery day,
Newe sectes of Gentiles our coastes for to greue,
And false Prophetes which dayly doth repreue
And defile our fayth in as muche as they may,
Yet fewe or none at all doth them gainsay.

So blinde are our heartes oppressed in darkenes,
And also our eyen this perill will not see,
Therefore we are worthy to suffer this distresse,
Such is our life and our fragilitie:
And though we be drowned in deepe aduersitie,
Unto vs denyeth Christ succour for to sende,
For that we not purpose our lines to amende.

Cauſe deſolationis fidei, Leuiti. xxvi.

The Turke to his ydols hath greater reuerence
And more deuotion to his false lawe and doctrine,
Then we christen men without obedience
Haue to our true fayth, and holy lawe diuine,
Concorde and peace are fallen into ruine,
Unmeekenes vs pleaseth, disceyte and vsury,
The poore and good we oppresse by robbery.

Prouer. xxviij.

Neigh-

Neighbour against neighbour, the sonne against nature
Against the father, and eche one nowe a dayes
Anothers landes desireth to procure
By falshood, oppression, or such disceytfull wayes,
Prouer. xvij. The states are vexed by foule discorde and frayes,
Jeremy. xv. But yet both they and men of lowe degree,
Seeke but their priuate profite and owne vtilitie.

Euery man seeketh but for his owne auayle,
Whereby our faith decayeth dayly so:
Wherefore it is no meruaile without fayle
Though we our townes and Cities thus forgo,
Lesing our Royalmes to our great payne and wo,
And namely suche as were moste auncient,
Best grounded in the fayth of Christ omnipotent.

Nothing is left, nought doth to vs remayne,
Anone the Turke shall with his hoste cruell
Enter on our coastes to our great losse and payne,
Yet labour we not his furour to expell,
But namely such as other doth excell
In birth and riches, strength and audacitie,
Labour least to chalenge and defende our libertie.

The gate is open, the way is open made,
Wherfore O Rome, O Rome moste excellent,
I feare me sore least thy honour shall fade,
Thou scant shalt escape nor flee the punishment,
The storme on thee commeth cruell and violent,
A king thee builded, and eft a councellour
Encreased thy name, and brought thee to honour.

Then had this Citie so hye a name royall
That through the world it spread abrode his fame,
Romanæ vrbis principia And also vp vnto the heauen imperiall,
Then after was it subiect vnder the name
Of an emperour, to honour and not shame:
Yet after it was agayne admitted free,
But nowe may it feare agayne in seruitude to be.

No man resisteth against this violence,
Our fayth also deminisheth euery day
By culpable sinne, and our noysome offence,
Jeremy xxxi. Which at the ende hath grieuous payne alway:
Hebrew. viii. O christen princes therefore do that you may
Our fayth to succour out of captiuitie,
Sauing your owne landes, your life and libertie.

O worthy

O worthy princes and lordes Italien,
Ye stoborne Flemminges and ye of Pannony,
O subtile Lumberdes, Spaniardes and Frenchmen,
And O holy father the Pope moste specially,
Lay to your handes by strength and pollicy
Our fayth to defende, and helpe ye shall not want,
Throwe out your dartes with handes triumphant.

Exhortatio.

Expell your wrath, set statelines asyde,
Be stedfast in fayth, kepe ay humilitie,
Let constance and peace among you ay abide,
With knot perpetuall of loue and amitie,
Haue one assent, in concorde all agree,
Joyne hande to hande, prepare you vnto warre,
Take soone your armour and no more time differre.

Concordantia parvæ res crescunt discordia Maximæ dilabuntur. Salustius in Iugurtha.

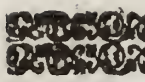
If peace be with vs, concorde and amitie,
We may from our costes the cruell turke expell,
And so kepe our fayth in stedfast libertie,
One hope we haue our enemies to quell,
Which hope is stedfast if we our selfe do well,
For Henry the eyght replete with hye wisedome,
By iust title gideth our scepter of kingdome.

Mutatur laus Maximiliani Romanorum regis, in laudem Henrici octaui Anglorum regis

This noble prince beginneth vertuously,
By iustice and pitie his realme to maynteyne,
So that he and his without mo company,
May succour our sores by his manhode soueraygne,
And get with his owne hande Jerusalem agayne,
He passeth Hercules in manhode and courage,
Hauing a respect vnto his tender age.

He passeth Achilles in strength and valiaunce,
His fame nere as great, but as for his larges
And liberalitie, he sheweth in countenaunce
That no auarice can blinde his righteousnes,
Couetice hath left behinde him his riches,
Vnto the high possession of liberalitie,
Which with the same shall kepe our libertie.

Let go Pompeius and Camillus also,
And Sylla, for none of them will I commende,
This prince I prayse alonely and no mo,
Which is moste able our fayth for to defende,
He is moste worthy by honour to ascende
Vnto a noble Diademe Imperiall,
So is my hope that he hereafter shall.



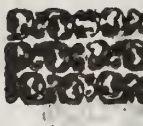
Then shall he our fayth establishe and make sure,
Defending the Church and Christes heritage,
There shall no Turke be able to endure
His ramping Lions roring in their rage,
Nor none of all the Sarazens linage:
Thus may our Prince be shielde of Christendome
By strength and riches, but namely by wisedome,

His armies victorious shall spread abrode their fame
Ouer all the worlde, for he may winne agayne
Jerusalem, and the Crosse within the same,
With the holy tombe, for this is my trust certayne,
That if he begin he nought shall do in vayne,
For God and his Saintes shall helpe him for to fight,
Saint George our patrone shall eke augment his might.

Apostrophe ad Anglicos.

But O Englishe states I humbly you require
Unto your king of heart and minde be true,
Submit your selfe gladly to his empire,
So shall you lightly your enemies subdue,
And sith that all christen princes doth eschue
Labour and payne for the holy faythes defence,
In the name of God do ye your diligence.

Though Aufony sleepe and also Italy,
The kinges of Sicill and also of Fraunce,
And they of the Church, for none of them truely
Defendeth the fayth, but labour to aduaunce
Their proper landes, such is their gouernaunce,
That christen Princes thus wise together fight,
Suffering the fayth decay before their sight.

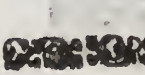


They knowe the cause hauing power and might,
Yet will they not the holy fayth defende,
Therfore leade ye your host of men forth right
These Turkes to subdue, if ye so condiscende,
Then be ye sure Christ shall you succour sende
Of Angels heauenly to your ayde and defence,
And breake their tentes with his hande and presence.

Apoca. xvij.

Henricus rex Anglorum.

The noble Henry of Englande is at hande,
Of kinges noblest, of worthy auncetrie,
Which shall you helpe to winne the holy lande,
And bring these tirauntes vnto captiuitie,
Enuy who will, none rightwiser then he
Is in the worlde, nor of more noblenes,
Nor more abundaunt in treasour and riches.



His maiestie presenteth a kinges countenaunce,
His maners honest and full of noblenes,
He seketh not his kingdome to aduaunce
By gyle, disceat, nor other like falsenes
His minde not eleuate with scornefull statelines,
But in the playne path of goodnes, lawe and right,
The feare of God alway before his sight.

As longe as this noble prince shalbe our gide,
With vs all honour, goodnes and ioy shall growe,
With perfite peace about on euery side,
In wealth and riches we shall habounde and flowe,
And if there be any of states hye or lowe,
Which by yll councell would cause him to mis do,
God graunt them no might, no space ne time therto.

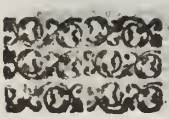
There is no Prince of greater excellence,
I trowe none liuing of hye nor lowe degree,
Wherfore let them do him obedience,
As to their head and moste of dignitie,
Obey to him Princes, then trust I ye shall see,
That by the manhode and councell soueraigne,
All that is loste we shall soone win agayne.

And ye Christen Princes whosoeuer ye be,
If ye be destitute of a noble captayne,
Take James of Scotlande for his audacitie
And proued manhode, if ye will laude attayne,
Let him haue the forwarde, haue ye no disdayne
Nor indignation, for neuer king was borne,
That of ought of warre can shewe the vnicorne.

Additio Alexandri Barclay.
Iacobi scotorum regis strenuissimi & magnanimitate iam summa.

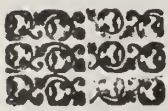
For if that he take once his speare in hande
Agaynst these Turkes strongly with it to ride,
None shall be able his stroke for to withstande
Nor before his face so hardy to abide,
Yet this his manhode increaseth not his pride,
But euer sheweth he mekenes and humilitie
In worde or dede to hye and lowe degree

In prudence pereles is this moste comely kinge,
And as for his strength and magnanimitie
Concerning his noble dedes in euery thing,
One founde on grounde like to him can not be,
By byrth borne to boldenes and audacitie,
Vnder the bolde planet of Mars the champion,
Surely to subdue his enemies echeone.



Mars hath him chosen all other set aside
To be in practise of battayle without pere,
Saue riches lacketh his mankull might to gide,
He hath not plentie of all thing as is here,
The cause is that stormes in season of the yere
Destroyeth the corne, engendring so scarcenes,
Which thing sore hurteth this princes worthines.

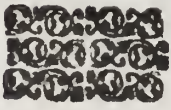
Let him be formost, then doubt ye nought at all,
For onely his looke, so bolde is his courage,
The turkes pride shall make decay and fall,
Like to a Lion in dedes he shall rage:
Thus he being gyde the fury shall aswage
Of the false Turkes, so that they shall be fayne
Our christen landes to vs to yelde agayne.



If the englishe Lion his wisedome and riches,
Conioyne with true loue, peace and fidelitie,
With the scottishe Unicornes might and hardines,
Then is no doubt but all whole Christentie
Shall liue in peace, wealth and tranquilitie,
And the holy lande come into christen handes,
And many a region out of the fendes handes.

¶ The Lenuoy of Alexander Barcley.

O worthy estates of Christendome echeone,
Consider your power and your habilitie,
Let slombring slouth away fro you be gone,
Feare not to fight for your life and libertie,
Let eche man do after his power and degree,
To withstande the Turke and the fayth to defende,
If we manly fight, and all in one agree,
Then without doubt God shall vs succour sende.



DE ASSENTATORIBVS ET PARASYTIS.

Subdolum equum quisquis manibus palpare putabit,
Lambere vel discos, blanditq; potentibus ille:
Assentator vt est, sequitur sic atria regum, &
Nobilium mensas, agit & fatuum parasitum.

Prouer. xxix. Bea. tho. ñ. ñ. q. c. xv. glo. xxv. dist. c. vnum. Teren. in. eunu. xlvi. dist. Lecce qua.

MElior his etiam fatuis adiungere classem,
Per mare qua vehitur aulica turba procul:
Hæc etenim propriam cupiens concendere puppim,
Rostratæ dedimus vela cupita ratis.
Nobilium serui cupiunt sulcare seorsum,
In turba nequeunt continuare dolos.

Doctus

Doctus adulator solus cupit esse potenti
Cum domino,& solus noscere cuncta cupit.
His igitur fatuis lembum hunc construximus amplum,
Ne fraudis caperent impedimento suæ.
Assentatores pascit nunc curia regum,
Primus apud dominum quilibet esse cupit:
Alter enim tacitum virus,falsosq; susurros
Auribus infundit,illecebrasq; serit:
Alter ab excultis sparsas scit vellere plumas
Vestibus,& domino complacuisse suo:
Est alius mulcens sermonem mente dolosa
Prolatum,& fraudem miscet vbiq; suam.
Dulcibus eloquijs,& vano murmure stultus
Palpat herum, vt citiùs vera relata putet.
Delectat multos aliena viuere quadra,
Diuitis vncta quibus nempe culina sapit.
Efficiunt plures mendatia sordida dites,
Quisquis adulator primus in arce sedet:
Doctus & ad flatus ventorum obducere pallam,
Scit quoq; se cunctis assimilare dolis.
Iam datur insignis locus his,qui voce bilingui
Per patulas aures spargere verba sciunt.
Multi assentando præconia clara merentur,
Nam domini ingentes falliër vsq; volunt.
Nemo iam gratus,nisi qui proferre susurros
Occultos deiicit,& noua multa loqui.
Sed quia peccatum comitatur noxia pœna,
Calcitrat hos tandem fraus sua,& vngula equi.

Horatius in Epist. Leu.ti.xix.
Ecclesi.vij.
xliij dis.c.vi.
Prouer.xxviij.
i.Thessa.ij.
Ecclesi.xxviij.
Iuuenalis.
ff.de.her.insti.l.
captatoria.
lxxxiij dis. nihil.
xi.q.iij.nemo pe-
rit.
Ecclesi.xxi.
glo.in l.C. si qui
aliquem tes.per.
Roman.i.
Psalm.xl.
Ecclesi xij.
xlvi.dis.sunt nonnulli de his quod
h.a.ma.per.c.quæ
sunt & in glo.

Of flatterers and glosers.

¶ He that will flatter a horse of hye courage,
Clapping or touching,if that he stande to nye,
May happen to haue the foote on his visage
To his great hurte: and who that subtilly
Will flatter an Estate to get some good therby,
He often at the laste is caste out of fauour,
For flattering pleaseth no wise man of honour.

Our fooles yet encreaseth more and more,
But as for those that nowe themselues present,
I thought to haue set them in a ship before,
Where as are seruauntes false and fraudelent,
But by no meane will they therto consent,
They coueyt a ship for them selues to attayne,
Therfore for them this ship I nowe ordeyne.

Prouer.xxix.
Bea.tho.ij.ij q.c.
xv.glo.
xxv.dis.c vnum.
Teren.in eunu.

Great lordes seruauntes will nedes sayle apart,

De assentatoribus.

Princeps qui libenter audit verba mendacij, omnes ministros habet impios. Sunt q se primos omnium rerum esse volunt, nec sunt: Hos consector, silicet quicquam dicunt, laudo, id rursus si negant, laudo: postremo imperaui egomet michi omnia assentare: is quæstus nunc est multo vberius: hoc nouum est aucupium.

Alui, dist, ecce qua,

Alone by themselues they coueyt for to be,
For they ne can well vse their craft and arte
Of gyle and flattering among the commontie,
And if that ye will knowe what men these be,
They are false flatterers filled full of gyle
And fowle corruption, as is a botche or byle.

Horatius in Epi.

A craftie flatterer, as nowe is many one,
With greatest lordes couetes alway to dwell,
Also they labour to knowe eche thing alone,
Yet can they nought kepe secrete in counsell,
But with the common fooles for that they will not mell,

Leuiti. xix.

I ordeyne to them this barge here present,
Least their fraude might be their owne impediment.

Eccles. vij.

The kinges court nowe a dayes doth fede
Suche fayning flatterers, and best they are in grace,
As chiefe with their lorde, by lyes getting mede,
Some with a false heart and a paynted face

xliij, d. s. c, vl,
Prouer. xxvi.

In his lordes seruice to haue chiefe rowme and place,
Into his lordes eares putteth secretly
Lyes venemous, debate to multiplie.

Another

Another can pike vp the fethers properly
Of his masters cloathes, if they sit not right,
He maketh them yet for to sit more awry,
To take occasion them clenlyer to dight,
Another ay bideth in his masters sight,
Not to his profite, but to his charge and cost,
But to support him if he do crake or boast.

These fayning flatterers their lordes thus begile,
Yet are their lordes therewith right well content,
They laugh out loude if that their lorde do smile,
What euer he saith they to the same assent,
And in so much are they false and fraudulent,
That if their master say that the crowe is white,
They say the same, and haue therein delite.

They flatter their lorde with wordes fayre and gay, i. Thessa. ij.
And vayne roundinges to cause him to beleue Ecclesi. xxviij.
That all is truth which they vnto him say,
Another him striketh and claweth by the sleue,
Another with false tales his neighbour doth greue,
Vnto a riche man accusing him falsly,
To sit at his dish, and get some meate thereby.

Thus cause these flatterers malice and discorde,
The riche oft desireth suche lyes for to here, *Iuuenalis ff de her. instit. Captatorias.*
Eche flatterer is in chiefe rowme with his lorde,
When a simple seruaunt must needes stande arere,
The playne man hungreth, the lyer hath the chere, *lxxxiij. dist nihil xi. q. iij. Nemo perit*
No man in court shall nowe a liuing finde,
Without that he can bowe to euery winde.

The tree that boweth to no winde that doth blowe, Ecclesi xxi.
In stormes and tempest is in moste ieopardie, *glo, in li. c. si quo aliquem tes. per*
And often with sodaine blastes ouerthrowe,
Therefore these flatterers to eche winde apply,
And he that can vpholde his masters lye
With ye and nay, and helpe him if he trip,
Obtayneth nowe greatest honour and worship.

Many one in flattering commeth to great honour, Roman. i.
The cause is, for greatest states nowe a dayes Psalme xl.
To be disceaued are glad, and haue pleasure Ecclesi xij.
In a double tonge, beleuing that it sayes,
None is nowe beloued, but such as vse the wayes *xlvi. dist. sunt nonnulli de his quæ fi. a ma per. c. quæsiuit, & in glo.*
Of adulation, and that can secretly
Whisper and rounde thinges ymagined falsly.

And

And they that haue learned to forge tidinges newe
Are moste made of, if they haue the science,
By flattering wordes to make them to seme true,
None setteth by seruauntes of faythfull diligence:
But for that punishment foloweth eche offence,
We dayly see these flatterers hard bested,
And by their owne gile they vnder foote are tred.

¶ The Lenuoy of Alexander Barclay.

¶ Amende false flatterers, it is a foolish sport,
And vayne vulynes for a small wretched mede,
Fooles in their lyes to flatter and support:
And when all is done not to be sure to speede:
Thou shalt finde truely, if thou take good heede,
That at the ende flatterers are nought set by,
But he that is playne, to flatter hauing drede,
At last shalbe rewarded well and worthely.

DE DELATORIBVS ET OBLOQVVTORIBVS.

Hic animum leuitatis habet qui credere verbis
Omnibus vsq; solet, patulasq; accommodat aures:
Nam nebulo mendax, balatro quoq; perfida fundunt
Verba, parant hominum lites pleruncq; molestas.

xi q.iij. non solũ
xxx q.v. nullum
glo.pe.xvi q.ij.
c.i. lxxxvi.dist.si quid.
Eccles.xix.

VIx ego præsentes fatuos ad transtra vocassem,
Si vicina ratis non petiisset eos:
Hoc genus indignum primam nunc occupat arcem
In mundo, quoniam credula verba canunt:
Sed tamen est fatuus facili qui concipit aure,
Quicquid multiloqui prodit ab ore viri.
Stultitiæ signum crasso de pectore profert,
Auriculæ cuius ad mala verba patent:
Stultus enim patulas verbis accommodat aures,
At sapiens stulti subdola verba fugit.
Magnanimus non est alium qui verbere duro
Percutit a tergo, nec monitum antè, ferit:
Hic etenim incautus nescit sibi ferre salubre
Præsidium, in dorso nam quia vulnus habet.
Dulce magisterium est verbis nunc prodere falsis,
Et iustum insidiis deprimere ore virum.
Hoc vitium quicunq; cupit tractare, prophanus
Proditor, iniustus & malesanus erit.
Delatoris enim fugiat mendatia, quisquis
Viuere perpetua cum probitate volet.
Lingua nocens tacitis præcordia casta venenis
Inficit, & tremuli conteret ossa viri.

Hoc

Hoc vitio abſentis parti turbantur honores,
Hoc vitio ſiquidem crimina multa fluunt:
Heu ſuper alterius cauſam ſententia fertur
Sæpiùs iniuſtè, lex quoq; falſa nocet.
Accuſatus enim falſò non antè citatus,
Tutari cauſam quomodo ritè poteſt:
Hoc Mardochæum vitio olim perfidus Aman
Detulit, at tandem præmia digna tulit.
Credulitas natum Saulis pulſauerat olim,
Nam delatoris crediderat vitio.
Magnus Alexander faciles non præbuit aures
Verbis, credulitas nam celerata nocet.

Eccleſ. viij.
Sapien. ij.
Eccleſ. xxiij.
Prouerb. xxix.
Hester. iij.
Miphiboſeth.
Reg xvi.
1. Mach. v.
Eſay. xxxvij.

¶ Of tale bearers and fooles of light credence vnto the ſame.

¶ He is light minded and voyde of all prudence,
Which alway is wont without aduiſement
To all vayne tales ſone to geue credence,
Applying his eares thereto, with full intent:
For why theſe bribours falſe and fraudulent,
And babbling lyers by wordes worſe then knife
Among men cowe debate and grieuous ſtrife.

Facilè credere.

Nimia facilitas credendi vitúperatur

Non ſolúm ille reus eſt qui falſum de alio profert: ſed etiam is qui aurem citò criminibus præbet. Nullum ante veram iuſtamq; probationem iudicare aut damnare debemus. Mala itaq; audita nullum mouent, aut paſſim dicta ab q; probatione quiſquam vnquam credat: ſed ante audita diligenter inquirat.

Theſe

xi.q iij, non solum xxx.q v nullum glo.pen.xvi q,ij,c,i, lxxxvi,dist,si quod.

These fooles present I would haue called scant
Unto my Ship to rowe against the mo,
But that the Ship before can them not want,
So these two sortes will needes together go;
For though the flatterer him selfe behaueth so
By fayned tales good liuers oft to grieue,
They are as lewde that will the same beleue.

Ecclesi.xix.

He is a foole that his eares will encline
Lightly to his wordes that is of suche vsage,
Newe tales and tidinges dayly to ymagine,
And that appeareth superflue of language:
For he shoteth tokens of foly and dotage,
Which geueth his eares to here suche wordes vayne,
As might his neighbours honestie distayne.

Hester.xvi.

A foole is ay light, and hastie of credence,
With eares open to eche tale that is newe,
Wherof oft groweth great inconuenience,
But a wise man suche fooles can eschewe,
Not them beleuing, but if he knowe them true,
He is not hardy the which one striketh sore
Behinde his backe, not warning him before.

Prouerb.xiiij.

Iosue.vi.

For who that is vnwarely striken so,
Can for the same no helpe ne succour finde,
No more can he finde remedy thereto,
That of talebearers is sclaundred thus behinde:
But nowe is he a master that hath such wyly minde,
A rightwise man with false wordes to diffame,
And many vngodly geue credence to the same.

Prouer.xxij.

But whoso euer vseth this adulation,
Or that to vayne wordes geueth to soone credence
Are trayters, and full of abhomination,
Cursed and iniust stinking in the presence
Of God almightie, for by the same offence
Is sowen the seede of strife, and mortall wo
Among great states and commontie also.

Ecclesi.xxviij.

Therefore that man that quietly would liue,
And rightwisely, with name of honestie,
To flattering tales must not his eares geue:
For a false tonge fulfilled with iniquitie
By mortall venime infecteth eche degree,
Breaking the bones (God wot) of many one,
Howbeit the tonge within it hath no bone.

ij.Thessa.ij.
Prouerb.xviij.

By this vice, the honour of him that is absent, Ecclesi. viij.
Though it were gotten by way moste vertuous, Sapien. ij.
Is hurt and distayned by worde maliuolent,
Of it commeth many a vice full perillous,
And it often times by wayes iniurious, Ecclesi. xviij.
Judgement geueth on man in his absence Prouer. xxix.
False and iniustly by to hastie credence.

By this maner iustice and lawe is violate,
Unto the absent much noysome, harde and sore,
When he is falsly accused by some state,
Or some other man not assited before,
Howe can he defende his cause well, when no more
Tary is made, but forth right the sentence
Unwisely is geuen by to hastie credence.

The wretched Aman beleuing hastely
By Mardocheus the tales to him tolde, Hester. iij.
Would him haue put to death vnrightwisely,
If the Queene Hester durst not haue bene so bolde
The kinge to asswage by wordes sad and colde,
Whereby false Aman in paynfull shame and care
Anon was hanged, and that in his owne snare.

Ouer hastie credence without aduisement
Sent Saules sonne (Miphiboseth by name) Miphiboseth. Regum. xvi.
Great care and sorowe by painfull punishment.
The noble Alexander moste excellent of fame i. Macha. x.
Would neuer incline his eares vnto the same, Esa. xj. viij.
For well he wist to what inconuenience
They fall, that are to hasty of credence.

¶ Alexander Barclay the translatour.

¶ Consider man whether thou be lowe or hye,
What thing thou hearest, before thou thinke it true,
For flatterers ay speake fayrest when they lye,
Or when they list to bring vp tales newe,
Beware of them, their company eschue,
They shall thee cause to fall to suche offence,
That all thy life thou shalt it after rue,
To them if thou be hastie of credence.

Therefore do thou as doth the god Palfray,
When they begin to clawe thee by the sleue,
Fling with thy heeles, and driue them so away,
And with sharpe wordes be bolde them to repreue,
Stop fast thy eares, or els fro them remeue:

For

For be thou sure, to speake in short sentence,
Mo men are maried then any would beleue,
And grieuously offende by to hastie credence.

DE FALSARIIS ET FRAVDVLENTIA.

Alchimia docet fallax, Corruptio vini et,
Quas fraudes hominum perfidus orbis agat:
Omnibus in rebus fraudis, falsiq́, doliq́,
Cuncta scatent vitio, tuta nec vlla fides.

Contra Alchimistas. vide tex. in c. Episcopi cira fi. xxvi. q. v.

IAm nisi centenas tribuant in carmine voces
Castaliæ, totidem linguas, viresq́; potentes
Dictandi, nequeam falsos componere stultos.
Copia magna quidem est illorum, magna caterua,
Inde opus est ratibus, plures superaddere classes:
Vt per longinquas sulcent me remige terras,
Et spargant passim merces fraudesq; dolosas.
Sed genus est varium quod fraudibus inficit orbem,
Falsus amor fallit multorum credula corda:
Nempe latens gestat sub lingua sæpè venenum,
Falsi etiam & ficti nunc inueniuntur amici:
Fraudibus immixtis qui dulcia quæq́; loquuntur,
Quæ longè a verò & sincero pectore distant.
Consilium falsum largitur præmia multis,
Decipiunt multos simulata & credula verba.
Nemo communes res curat, publica facta
Marcent, in propria & mentimur commoda passim:
Germanus fratrem fallit, natusq́; parentem,
Aut fraudare cupit, nullum est iam pignus amoris,
Religio falsos cultores sustinet, atq́;
Clericus & monachi hipocrisi, falsisq́; laborant
Mentibus, exteriùs redolent, sed sub cute quid non:
Atq́; lupi plures ouium nunc vellera portant,
Simplicitas extrà fulget sub pectore vulpis.
Contaminat totum & nunc falsa pecunia mundum,
Argentum minuunt, miscent quodcunq́; metallum:
Auri confundunt speciem, gemmasq́; dolosas
Pro veris vendunt, nummus sua pondera nescit.
Est fraus in numero, mensura, & pondere rerum,
In vino fraus est, merx est nunc omnis iniqua.
Nulla fides hominum, fraudes sibi quisq́; latentes
Tractat, & in rebus fallatia nomina quærit,
Fœlix ille quidem est, qui fraudes effugit omnes,
Pauci inquam fidi nunc sunt, minimiq́; fideles.

Prouer. xi. and. xxix. Eccles. vi.

Prouerb. xij. Eccles. viij. and. xxx.

Ouidius.

Math. vij.

Ezech. xiij. Luke. xiij. Prouer. xviij. Jeremy. v. and. vij. Eccles. xxvij. Virg. iiij. Eneid. Prouer. xx.

¶ Of falshode, gile, and disceate, and suche *as folowe them.*

¶ The vayne and disceatfull craft of alkemy,
The corrupting of wine and other marchaundise,
Teacheth and sheweth vnto vs openly,
What gile and falshode men nowe do exercise,
All occupiers almost suche gile deuise
In euery chaffer, so; no fidelitie
Is in this lande, but gyle and subtiltie.

De falsarijs rerum omnium.

Valiant alchimistæ quoniam species rerum transmutari non possunt. Quisquis ergo credit posse fieri aliquam creaturam, aut in melius aut in deterius immutari, aut transformari in aliam speciem, vel in aliam similitudinem, nisi ab ipso creatore per quem omnia facta sunt, procul dubio infidelis est & pagano deterior.

Contra alchimistas. vide textum in c. episcopi circa finem xxvi q. v.

O Well of Muses, O pleasaunt castaly,
O susters nine with lowe benignitie,
I you beseche my witte to multiplie
By hundred folde, and tonges of like plentie,
Graunt to me strength to write the subtiltie,
The fraude and disceat, which is by gilefull wayes
Among all craftes vsed nowe a dayes.

Without a hundred tonges, great wisdome and respite,
Continuall labour and study without ende,
None can their giles nor all their falshode write,
Nor all false fooles in balade comprehende,

So many be that thus their liues spende,
That all the shippes ne galleys vnto Spayne,
Nor mightie Caraks can not them well contayne.

So they that are abrode fast about may range,
Rowing on the see, my selfe their lode and gyde,
In diuers countreis farre and landes straunge,
And spread their names about on euery side:
But diuerse are the sortes that the worlde wide,
In euery part doth infect and defile,
By fraudes fayned and false mischeuous gile.

Proner. vi. and. xvii.

Firste false loue disceaueth and doth greue
Both age and youth, both wilde and prodigall,
Learned and lewde, if that they it beleue,
For vnder his tongue is hid venim mortall:
Frendes and felowes fayning and false withall
Also shalt thou finde that of suche maner be,
To speake fayre wordes mingled with sotiltie.

Eccles. vi.

Eccles. xxxvij.

Suche in their heartes haue no fidelitie,
And often we see that wicked and false counsell
Proner. xij. Eccles. vij. and. xxxvij.
Disceyueth many by false liberalitie,
Disceatfull wordes dissimuled as Gospell,
Doth many abuse and from their right expell,
And no meruayle, for almost euery man
To his priuate profite intendeth what he can.

None is that careth for common aduauntage,
Ouidius
Thus common wealth sore falleth into decay,
But ouer all men are false of their language,
By lyes auayling them selues all that they may,
Brother begileth brother as we see euery day,
And the sonne the father disceaueth ofte also,
But though he can not yet is his minde therto.

Math. vij.

No bondes of loue among men nowe doth bide,
False gile vs gideth, blinded is conscience,
And suche as within the cloyster doth abide
Fyle their religion oft by the same offence,
Fayning them saintes when they are in presence,
With hipocrisie payntyng their countenaunce,
So clothing and hiding their ill misgouernaunce.

Some shine without, and as swete bawme they smell,
But yet their heartes are filled with falsenes,
And within the shin more ill then man can tell.

As gile and disceate iust men therwith to oppresse, Ezech.xiij.
And wolues rauishing full of vnthriftinesse Luke.xiij.
Were shepes shinnes, shewing not that they be Prouer.xxiij.
Fores within, shewing out simplicitie.

By suche falshode they many one begile,
In vniust coyne is founde also abusion
And disceat, which doth all the worlde defile,
By clipping and washing, and like diminution,
Beside all this yet in many a region
Suche fooles studye to mingle and multiplie
Eche sorte of metall, men to disceaue therby.

And in their wretched riches to abounde, Ieremi.vi.c.b.
They clip, they coyne, and that counterfayte metall,
And the right kinde of golde they oft confounde,
They sell precious stones not true ne naturall,
But counterfayte, for true men to begile withall,
The coyne by falshode also ofte lacketh weight,
Thus euer the world is nought but gile and sleight.

What shall I write of gile and subtiltie
Used in weight, number, tale and measure, Eccles.xxvij.
Howe they bye with one large or weightie,
And sell by a lesse, their conscience is so obscure,
Marchauntes also in gyle them selues enure
By diuers wayes, making them to seme pleasaunt,
True men to disceaue that therin are ignoraunt.

That which is nought they make seme good and fine, Virgilius.iij.eclo.
But to touche a tauerners hye experience,
Howe lightly the knaue can brewe a bowle of wine,
As who sayth that he hath the crafte and science,
To amende that thing that Gods hye prudence
Hath made perfite, but he his owne to saue,
By newe brewed wine men bringeth to their graue.

In no man is trust, for euery man by gile Prouer.xx.
And priuie falshode hath suche a craftines,
His occupation by fraudes false to defile,
Reputing him selfe wise for suche disceatfulnes:
Thus is there no craft, poore, riche, more or lesse,
But all are vpholden with gile and subtiltie,
Which falshode causeth that many neuer thie

But if I should tary so longe here to expresse
All the false wayes and gile done wrongfully,

In eche occupation and euery busines,
It were to longe, therfore I say shortly,
That he is happy which liueth perfitely
Voyde of all fraude, but the truth to reporte,
In worde and dede but fewe be of that sort.

¶ The Lenuoy of Alexander Barcley.

¶ Thou that haste to do with worldly busines,
Eyther occupation, in court or marchaundise,
Kepe cleane thy conscience, beware disceatfulnes,
All fraude and gile take hede that thou despise,
Then shalt thou to wealth, riches and honour rise,
And if thou be false beware of pouertie,
Beside hell payne, for Christ saith in this wise,
That in his owne measure eche man shal serued be.

DE ANTICHRISTO.

Deutero. xiij. xxvi. q. v. in fi.

IAm nauem celeri cursu præmisimus altam,
Qua vehitur tacitis fraudibus acta cohors.
Nauis adhuc plures circum subsellia currunt
Stulti, qui cupiunt soluere vela manu:
Qui sint, & quales, quam plures fortè requiris,
Quos coner meritis dilacerare notis.
Pace loquar, ne fors verborum turba malorum
In teneram pergat tendere tela ratem:
Christicolas falsos refero, pseudoq; prophetas,
Qui Christi falso pectore sacra colunt:
Quiq; aliter sacras leges & dogmata versant,
Quàm textus planus edocet atq; sonat.
Clauigeri Petri nauem, lacerosq; rudentes
Frangunt, remigium dilaniantq; sacrum.
Fluctuat ergo ratis tumidas agitata per vndas,
In vastoq; freto naufraga vela iacent.
Interpres falsus, leges & pseudo propheta
Diuinas violant, contaminantq; fidem.
Nec sese tantùm falsis erroribus implent,
Nec propriam in faciem dogmata spurca vomunt:
Decipiunt alios, & legum semina spargunt
Passim, sed tales noxia pœna manet.
Sunt nobis fidei lepido monimenta nitore
Præstita, quæ mentes saluificare queunt:
Planaq; sunt, verbis non interfusa dolosis,
Non fraudes legum pagina sacra tenet.
Multorum mentes trahit at nunc ambitiosi
Consuetudo mali, nominis atq; labor:
Quos & doctrinæ premit arrogantia partæ
Obscurant hominum pectora nuda malis.

Matthe. xxiiij. Marke. xiij.

ix. dist. ego. c. fi. ad sacro. xxiiij. q. uj. heresis.
Acres. xxvij.
Prouerb. xxx.
Marke. iiij.
Math. vij.
Hiero. in prologo Bibliæ.
xxvij. di. relatum
Apoca. xx.
ii. Timo. iij.
ix. dist. quis nesciat
ii. Peter. iij.
Jeremi. xxiij.
Mich. iij.
xlvi. di. hoc habet

Scripturas

Scripturas ſacras aliter quam ſpiritus illas
Depromit,recitant,gloria vexat eos.
Nonnè ſatis fuerat te intellexiſſe ſacratas
Leges,atq; alios ſic ſuperaſſe viros:
Concupis at cultus diuinos more ſiniſtro
Voluere,mutatur(te duce)noſtra fides.
Spiritus ætherea quondam dimiſſus ab arce,
Protulit ad noſtros hæc documenta patres.
Hi falſam trutinam manibus geſtare videntur,
Dogmata qui falſo ſacra docere ſolent.
Hoc leue nunc faciunt,nunc illud pondere magno
Penſant,ſic ſacram voluimus vſq; fidem.
Qui ſic defraudant fidei pia dogmata noſtræ
Nunc Antechriſto præuia caſtra locant:
Theſaurosq; parant,quibus inſatiabilis error
Ad ſe prauorum pectora victa trahat.
Conuolitant multi Antichriſti ſigna ferentes,
Qui tentent ſacram contaminare fidem.
Qui falſas etiam ſecum diſpergere leges
Per mundum properant,falſidicosq; deos:
Hi neq; verberibus tracti ſæuis vè flagellis,
Sponte ſua illius quiſq; ſatelles erit.
Adducet fatuos funeſta pecunia multos,
Quos antechriſti libera dona trahent.
Adq; miniſterium plures mercabitur ille
Tam fœdum nummis,fraudibus atq; malis.
Sed non durabit longæuo tempore claſſis
Illa,ſed in tumidis fluctibus acta ruet.
Corruet,& cantus rhedarum,& plauſtra quieſcent,
Et veri remanet lex,& honeſta fides.
Nauiculam Petri tempeſtas turbida iactat,
Et quatit extructam dira Procella ratem:
Iam titubat malus,titubant quoq; carbaſa celſa,
Ne ruat exitio Puppis operta graui:
Scripturas ſacras interq; pretamur iniquo
Dogmate,veridicam mergimus vſq; fidem:
Ipſe Antichriſtus ſpacioſum miſit in orbem
Curſores celeres,qui ſibi caſtra locent.
Et falſos fidei cultus,& ſemina ſpargant
Præuia,pergentes,chriſticolasq; viros.
Id quod præſenti volumus ſermone notare,
Nam tria ſunt,fulta eſt in quibus alma fides:
Gratia pontificis quæ ſacro funditur ore,
Quæ tamen ad nihilum ſpreta redacta iacet.
Copia librorum,qui falſo interprete marcent,
Atq; bono legis expoſitore carent.
Sunt & doctrinæ,quibus & nunc gloria nulla

xxiiij.q.iij. hereſi
xxxvij.c.di relatum.& c.vino.

xxiiij.q.i.non aferamus.

Ezech.iij.

i.Iohn.ij.

Eccleſi.v.

Apoca.xiij.

Marke.iiij.

i.Iohn.ij.
Eccleſi.vj.
ii.Iohn.i.

Inno.in c. quod auten de pe.& re. & in cle.fi.c.ti.
Eccleſi.xvi.
Prouer.xvi.
xciij.di.legius.

Preſtatur, tenebras diſcimus vſq; meras.
Copia librorum totum eſt iam ſparſa per orbem,
Pauperis & libros bybliotheca tenet.
Nemo tamen veri ſinceras diligit artes,
Dogmata nemo colit nunc niſi ſolus inops.
Nobilibus pudor eſt doctos verſare libellos,
Heu laceris Pallas mœret vbiq; comis.
Gloria nulla datur ſtudioſis, præmia nulla,
Incaſſum ſtudij perditur vſq; labor.
Tempus adeſt, venit tempus quo pſeudo prophetæ
Omnia ſubuertent, tempora praua patent.

Proner. xxiiij.
Eccleſi. ij.
Jeremi. xiiij.
Eccleſi. vij.
Ezech. vij.

Of the falshode of Antichriſt.

WE haue before a ship sent forth to see,
Swift and well stuffed with many a subtill rout, Deutro.xiii.
But of like fooles yet many one there be, xxvi.q.v.i.ff.
On our ship sides, climbing rounde about,
I speake with pacience, for why, I am in doubt
Least this company of proude speeche, ill and haut
With their sharpe dartes my feble ship assaut.

But if thou aske who they are that me incumber,
And what be their maners and conuersation,
Of whence they are, and howe great is their number,
Of whom I intende to make declaration:
Unto thy questions, this is my relation Math.xxiiij.
And finall aunswere, that they that thus me grieue Marke.xiij.
Are false christen men, not perfect of beleue:

And false Prophetes, not folowing the right,
Which with false heartes vnperfect of credence,
Not duely worship the lawe of God almight,
Nor his holy doctrine with worthy reuerence,
And other such as varye the true sence
Of Gods lawes, expounding other wise,
Then it in the text clere and playnly lyes.

Such counterfaite the keyes that Iesu did commit iij.dist.ego.e.ff.ad
Unto Peter, breaking his shippes takling, sacros.xxiiij.q.iij.
Subuerting the fayth, beleuing their owne wit heresis
Against our perfect fayth in euery thing: Actes.xxvij.
So is our Ship without gide wandring, Prouer.xxx.
By tempest driuen, and the mayne sayle off torne,
That without guide the Ship about is borne.

I meane that euery false interpretour Mark.iiij.
And vniust prophete according in assent,
Defile the lawes of Christ our Sauiour, Math.viii.
And also the fayth, but suche in their intent, Hiero.in prologo Bibliæ
When their owne selfe by errour fraudulent xxxvij.dist.relatum
Are all corrupt with sinne against the lawe,
They study yet mo to their errour to drawe.

Many they disceyue by their mischieuous lore, Apoca.xx.
Of their false lawes casting abrode the seede,
Yet grieuous paynes of hell bide them therefore,
But suche hell houndes thereof will take no heede:
But certainly all our beliefe and creede
The which is able to saue vs from hell payne,
To vs is geuen in wordes clere and playne.

ii. Timo. iii.
ix. dist. quis neſciat
ii. Peter. iiii.
Jeremy. xxiii.
Mich. iii.

In our lawe are founde no wordes diſceyuable,
No falſe abuſion nor obſcure hardnes,
But many fooles of mindes abhominable,
For an hye name, for honour or riches,
Or for vayne pride and falſe preſumpteouſnes,
To ſhewe their cunning, they men blinde and abuſe,
Making the playne lawe obſcure, darke and diffuſe.

xlvi. diſt, hoc habet
xxiiij. q. iij, hereſis.
xxxvij. c. di. relatum
e. vino.

They holy Scriptures rehearſe much otherwiſe
Then the holy ghoſt them vttred firſt of all,
The cauſe is that pride them vereth to ariſe
To ſome hye rowme, and a glory principall:
O blinde foole awake and to remembraunce call
The Prophetes ſaying, confirmed by the lawe,
And ſo from errour thy ſinfull minde withdrawe.

Were it not ynough for thee to vnderſtande
The holy lawes, paſſing in that ſcience,
But yet preſumptuouſly to take in hande
To turne frowardly the true and rightwiſe ſence,
Chaunging our fayth by thy falſe negligence,
Which fayth was ſent from God omnipotent,
By the holy ghoſt to our fathers auncient.

xxiij. q. i. non
afferamus

They ſeeme in handes to beare a falſe balance,
Which falſly teacheth the lawe of God almight,
Some poyntes thinke they heauy and worthy penaunce,
And other ſome make they but ſmall and light,
Ezech. ii.
By gloſe thus turne we the lawe againſt right,
Thus they that our faythes doctrine would confound,
Before Antichriſt ſet tentes here on grounde.

They ſet no tentes againſt him for to fight,
But againſt his comming they ordeyne great treaſure
Other to ſubdue, for to increaſe his might,
i. John. i.
Them drawing to his inſaciable errour,
Many one aſſembleth as to a conquerour,
Obeying and bearing his curſed cogniſaunce,
Aſſaying for to put our fayth to harde vttrance.

Which trayters alſo them buſyly doth haſte,
With Antichriſt their maſter and their lorde,
Their curſed lawes to ſpread abrode and caſt
Ouer all the worlde, for to infect concorde,
Bringing their falſe gods with them at one accorde,
Eccleſ. v.
Such fooles are not drawen by ſcourge of puniſhment,
But to Antichriſt of their owne minde aſſent.

To

To be of his garde they yelde them willingly,
But some shall obey for money and treasure,
Whom he by liberall giftes crafty
Shall so attice him lowly to honour:
Such fooles shall he bye and bring to his errour,
See here howe money their soules shall defile,
But some shall he win by subtiltie and gile.

Some by false miracles, and some by punishment
Shall this false tiraunt to his seruice procure,
But then by the might of God omnipotent,
This wicked nauy long time shall not endure,
But while these fooles shall thinke them selfe moste sure,
Their shippes shall driue and shortly at the last,
By might of God they all shall riue and brast.

Apoca.xiij.

Together shall they fall vnto the pit of hell,
And such be relieued as they put vnto payne,
Antichristes charets and cartes shall ceasse their yell,
And the true lawe and fayth spring vp agayne:
But in the meane space alas we may complayne,
For the ship of Peter in stormes and tempest,
Is throwen and cast, cleane destitute of rest.

Marke.iiij.

The mast nowe moueth, the takling and the sayle,
O God withsaue the weake ship to succour
From the false heretiques that dayly it assayle
With great violence and manifolde rigour:
For with false doctrine, conteyning great errour,
The holy Scriptures some labour to expounde,
But the true fayth full pitiously is drounde.

Thus false Antichrist the fayth of Christ to stent,
Into the wide worlde his messangers doth sende
As swift Currours, onely for that intent,
His tentes to prepare his army to defende,
And to cause the christen to him to geue confidence
By the false seede of errour that they sawe
Before his comming, against our fayth and lawe.

1. Iohn.ij.
Eccles.v.
v. Iohn.i.

But three maner thinges I finde that be certayne,
Which are well worthy for to be noted here,
For they our fayth support, defende and maintayne:
The first is the wisedome and great grace that appere
From a Bishops mouth by doctrine playne and clere,
But ouer the world if that poynt were well sought,
For the moste part it sleepeth and is set at nought.

Inno. in. c. quod autem. de pe & re. & in cle. fi. c. ti.

The

The seconde is of bookes store and aboundaunce,
Wherein are the lawes of Christ our Sauiour,
Which rotteth nowe, the cause why, in substaunce,
Is for that they haue no iust interpretour
Eccles.xvi. Of the holy lawes, nor good expositour:
The thirde is doctrine, wisedome, and science,
But that nowe decayeth by slouth and negligence.

And if that a man haue cunning perfectly,
Prouer.xvi. Labouring by it to make men leaue their vice,
The rude commontie shall set no thing hym by:
Therefore we nowe our selfe moste exercise
In cunning to win coyne by blinde couetise,
Or some other blindnes and conceytes newe,
Which neyther fleyeth vice, ne sheweth vs vertue.

Of bookes is plenty ynough in euery place,
xxiij. dist. legimus And some but poore their shoppes haue stuffed full,
But fewe or none haue pleasure nor solace
The same to study, their mindes are so dull:
The riche studyeth all from the poore to pull,
Disdayning to set his minde on good doctrine,
For none saue the poore doth nowe thereto encline.

Such as are noble and excellent of fame,
Prouer.xxiij. Eccles.ij. To reade in bookes of wisedome haue great scorne,
The noble and holy lawe this wise is lame,
And wittie Pallas so by the here is torne,
I meane that wisedome her grieuous fall doth mourne:
For they that to her doctrine moste apply,
Can get no laude, but malice and enuy.

Ieremy.xiij. No mede ne reward is geuen to wisedome,
Eccle.by. Thus is the labour of study lost in vayne,
By such negligence (alas) the time is come,
Ezech.by. That false Prophetes our holy fayth disdayne,
They all shall turne, if fauour them mayntaine,
And if they that preache for mede and vile reward
Shall them support, our case shall be full harde.

¶ The Lenuoy.

¶ O ye that to Antichrist disciples be,
Or fore messangers the christen to accloy,
Corrupting the lawes by your iniquitie,
Alas what may I vnto you nowe enuoy:
Your wicked errour your soules shall destroy,
Wherfore I pray you your heart therefro withdrawe,

Els shall he haue hell payne destitute of ioy,
For none are saued that corrupt Gods lawe.

VERITATEM OBTICERE.

Quisquis amore, metu, pretio, atq; fauore, minis vè,
Non loquitur verum, sed benefacta silet:
Qui populo vt placeat, supplantat vera palato,
Hic Antichristi cursor, amicus erit.

ESt animus multis sincerus, mensq; parata,
Vt possint leges Christi verumq; fateri:
Blanditiis tamen hi, verboq; aliquando minaci
Terrentur, linquuntq; sacri conamina veri:
Non rectè sapiunt qui veri dogmata amore
Abscondunt, trepidantq; minas: terrena potestas
Est minor æthereis rebus, iussuq; deorum.
Ingenij dotes tribuit cui Rector Olimpi,
Infuditq; animum, cur docta mente vacillat,
Et trepidus veri metuit prædicere leges,
Sed quia blanditiæ multorum pectora soluunt,
Donaq; missa vetant verum quandoq; fateri:
Propterea fatuus compresso sæpè labello
In populum cessat transfundere dogmata veri:
Sed sapiens (qualem depinxit musa Maronis)
Impauidus fortisq; bonum & prædicere verum
Audet, & humani generis trutinare furores.
Quamuis in Siculo crucientur corpora tauro,
Ceruiceq; super præceps dependeat ensis.
Nam verè sapiens non vana pericula mortis
Horret, at infixo stabiliuit limite vitam.
Non istum dominus, non verba minantia terrent,
Sed Christi leges infracto pectore promit.
Vitabat populi cursus, & vana Iohannes
Murmura, secessus animi quærebat honestos,
Hinc deus ad baptisma suum descendit in vndas:
Blandidulis verbis alium qui corrigit, vnde
Exemplum capiat vitæ normamq; salubrem:
Si te non audit, si vultu forte minaci
Aspicit, at tempus veniet quo soluere grates
Dignetur, laudesq; tibi & benefacta rependet:
Mundanas propter qui res abscondere verum
Tentat, & æternis præponit commoda rebus
Corporea, hic tenebris morietur stultus in atris.

xxxvij. dist. sedulo. Psal. xxxv. Prouer. xij. Eccles. xj. Math. x. xi. q. iij. quis metu. xl. dist. si papa. xlvij. dist. sit rector. Actes. x. xxvij. q iij. transferunt. Eccles. iiij. and. xii. xi. q iij. nemo. xxij. q ij. ne quis arbitre. Virgilius de viro bono. Iuuenalis de thauro phala. Dionisius. Thobi. iij. Prouer. xj. Iohannes. xxv. q ix. c. si. Prouer. ix. Eccles. vj. Eccles. xxxvij. Eccles. xxi. Ieremy. ij.

¶ Of

Of him that dare not vtter the truth for feare of displeasure or punishment.

¶ Who euer he be that for loue, feare or meede,
For fauour, threatning, or suche like accidence,
Sayth not the truth like as it is in deede,
But stoppeth his mouth, and keepeth so silence,
To please the people allowing their offence,
And sparing their faultes, it plainly doth appere,
Such to Antechrist is frende and messanger.

Tacere veritatem.

Doctrina sua noſcitur vir, qui autē vanus & excors eſt, patebit contemptui: labium veritatis firmum erit in perpetuum Qui per timorem occultat veritatē, prouocat in ſe irā dei. Melius eſt enim pro veritate ſupplicium pati, quàm beneficium habere pro falſitate. Qui confitebitur me coram hominibus, confitebor & ego eum coram patre meo.

xxxvij. dist. sedulo
Psalme. xxxb.
Prouer. xy.
Eccles. xy.
Math. x.
xi. q. iij. quis metu.
xl. dist. si Papa
xlij. dist. sit rector,
Actes. x.

Many hath a minde ready, prompt and clere
To knowledge, and to preache the very lawe diuine,
And to say the truth like as it doth appere,
But oft such by flattery or threatning decline
From the way of truth and veritable line,
And so holy truth and godly veritie
By feare they leaue, disdayning it to see.

Sothly I may say they vnderstande not right,
That for loue or feare dare not the truth expresse,
But hideth it away from mannes sight,
Doubting displeasure of them that haue riches:

Thus

Thus is the power of worldly wretchednes
More in their mindes then the commaundement,
And chiefe preceptes of God omnipotent.

Why shoulde he feare to preach and to expresse
The lawes of God geuen vnto mankinde,
To whom our Lorde of his great goodnes
Hath sente chiefe giftes, as reason of his minde,
With wit and wisedome the way therof to finde,
To fayne or to lye to him it is great folly,
Which hath the reason the truth to fortify.

xviij, q. iii, Transferunt.

But for that flattering so many doth ouercome,
And rewardes letteth the truth to appeare,
Therfore the foole that should say truth is dum,
Hacking his wordes that no man may them heare,
And if he knowe that any one is neare
Infect and scabbed, he dare no worde let slip,
But layeth his finger anone before his lip.

Ecclesi. iiij. and. xix.
xi, q. iii, nemo xxii, q. ii ne quis arbitre.

But suche a wise man as Virgil doth ascribe,
Is stedfast, feareles, constant, firme and stable,
Not letting nor leauing for fauour, loue nor bribe
The truth to showe, and blame the reprouable,
Pondring the furour of them that are culpable,
And blaming the same playne and openly,
For veritie and truth not doubting for to dye.

Virgilius de viro bono.

The wise man to vtter the truth is not afearde,
Though he should be closed within the bull of brasse
Of Phalaris the tyraunt, or if a naked swearde
Hange ouer his necke, his life so to oppresse:
For he that is wise perfitely doubtlesse,
Hath so established his minde the truth to say,
That daunger of death can him no thing affray.

Iuuenalis de Phalaro Phalar Dionisius

No lorde nor man of hye or lowe degree,
Nor threatning wordes ne other punishement,
Can cause suche one in any poynt to lye,
He sheweth out the lawes of God omnipotent
In wordes playne, not false ne fraudelent,
Not fearing to touch the folly and errour
Of Pope nor Prelate, King nor Emperour.

Thobie. iiij.
Prouer. xij.

Saint John the Baptist our Lordes messanger
Withdrewe himselfe into secrete wildernes,
Not willing among the people to appeare,

Iohannes baptista

xxv,q,ix,c,si, For their vayne grutches and wilfull frowardnes,
Yet did he euer the very truth expresse,
As true messanger the worlde to despise,
Therfore had he grace our sauiour to baptise.

He that doth one with pleasaunt worde correct
Ecclesi.vij. And colde pacience, that he may condiscende
To learne the wayes his vices to abiect,
And take example his liuing to amende,
Unto the wordes though he not then intende,
Ecclesi.xxxvij. But thee beholde with lokes sharpe and harde,
Yet time shall come when he shall thee rewarde.

If he in him haue any droppe of grace,
He shall conuert, rewarding thy councell,
Jeremi.li. Therefore I say, who so euer is in that case,
For worldly riches the truth not playne to tell,
Putting bodily profite before eternall well,
Suche shall dye a foole blinde and ignoraunt,
And may to antichrist be called purseuant.

¶ The Lenuoy of Alexander Barclay.

¶ O Preacher thou death ought rather to endure,
Then for loue, fauour, feare or punishment,
The veritie to cloke, or make the truth obscure,
Or to hide the lawes of God omnipotent,
And if that any vnto thy death assent,
For preaching truth, receaue it paciently,
So hath many saintes their bloud and liues spent,
Rather then they would hide veritie, or lye.

RETRACTIO A BONO.

Qui vult esse veritatis
Cultor & beatitatis,
Semper hic aduersitatis
Sentiet obstacula.

Math.xvi. Marke.viij. Prouer.xxiiij. Roma.i. Psal.xxxvi. Prouerb.xiiij. Ecclesi.xiij.

EST merus hic fatuus stolido quoq; sanguine plenus,
Impediens iustos a bonitate viros:
Est aliquis tentans mores componere rectos,
Et vitam sacris fortificare bonis:
Tu tamen hunc retrahis manibus petulantibus, atq;
Propositum tentas contaminare bonum.
In promptu ratio est, similes sibi poscit habere
Et numero plures, stultus & improbulus.
Persequitur fatuus, dignos, iustosq; bonosq;,

Odit

Odit & egregios, deteriora placent. Eccleſi.xx.
Eſt ſtudium fatui multos vt contrahat ad ſe,
Ne ſolus fatui nomen inane gerat.
Conſilium præbet falſum, manibus pedibuſq;
Allicit, & ſanos impedit vſq; viros:
Inde bonus ſi vult poſitis benè viuere mundi
Illecebris, tacita & cui loca ſola placent:
Continuò exclamat ſtultus, damnat quoq; iniquo Sapien.v.
Iudicio iuſtum, commaculatq; bonum: Luke.xv.
Eſſe (ait ille) putat ſapiens ſibi ſolus, amatq; i.Tim.iiij.
Viuere ſeceſſu, ſingula ſola placent:
In Chriſto & ſanctis deſperat, gaudia mundi
Temnit, & hypocriſis hunc maleſana rapit.
Nos ſocios inter viuemus, & inſuper alti Mathe.v.
Speramus tandem præmia habere poli. v.Timo.v.
Qui bonus eſſe cupit, Chriſtiq; ad regna venire, Eccleſi.vi.
Audiet a ſtultis talia multa viris.
Vir bonus & ſapiens mundi vitare laborat
Illecebras, animæ & noxia damna fugit. xxviii.q.i.ſæpe.
Eheu vana nocet modò conuerſatio mundi, Luke.xvi.
Quæ ducit cunctos ad ſcelus atq; nefas: Proverb.xiij.
Ergo ſi probitas, ſi virtus, ſi bona vita Eccleſi.xxxvij.
Non poſſunt in te forſan habere locum: Jeremi.xxix.
At ſaltem iuſtos homines ſeducere noli, Coloſſ.iij.
Pace bono, verum qui, ſine, tranſit iter.

¶ Of fooles that vvithdravve and let other *to do good dedes.*

¶ He that will walke in the right way of vertue,
And worſhip truth, iuſtice and righteouſnes,
And ſtudy all pleaſures mundayne to eſchewe,
Subduing the fleſhe and fende with his fayrenes,
Ofte times ſuche one ſhall finde contrarioulnes,
And bide and endure loſſe with aduerſitie,
By enuy of them that lewde and wicked be.

HE is a naturall foole and eke a dawe, Math.xvi.
And all his bloud corrupt with fooliſhnes, Marke.viij.
Which labours to let, hinder, and withdrawe Prouer.xviij.
Good men and iuſt from dedes of goodnes, Roma.i.
I will not ſay but ſome there be doubtles Pſal.xxxvi.
That aſſay to folowe good maners and vertue,
By ſtedfaſt life all ſinne for to ſubdue.

But then thou foole with all thy force and might
Withdraweſt him backwarde full maliciouſly,
Aſſaying to hurt his will to good and right,

Retrahere a bono.

Cauete a fermento Phariſeorum, qui veniunt ad vos in pellibus ouis: & intrinſecus ſunt lupi rapaces. Ne æmulẽris viros malos, nec deſideres eſſe cum eis: quia rapinas meditatur mens eorum, & fraudes labia eorum loquuntur. Noli æmulari vt maligneris: quoniam qui malignantur exterminabuntur

Prouer.xiiij.

Which he purpoſed to kepe continually,
Thou him withdraweſt, this is the reaſon why,
That a foole hath chiefe pleaſour and comfort,
To haue all other like him of the ſame ſort.

Eccleſ.xiij.

A foole is glad his number to augment,
And euer is buſy them namely to purſue,
To hate and manace with malice violent,
Which iuſtly liue in goodnes and vertue,

Eccleſ.xx.

But vice him pleaſeth for that doth he enſue,
A foole faſt ſtudieth to him to drawe echone,
Leaſt he of folly might beare the name alone.

He geueth counſell falſe and reprouable,
With all his might to him attiſing mo,
Or elſe them troubleth by wordes muche vnſtable
Which are iuſt men, euer willing good to do,
A priſoner lying longe in payne and wo,
Hath conſolation and great comfort certayne,
To haue many mo be partners of his payne.

Therfore if any which hath that gift of grace

For

For to despise this worldes wretchednes,
Withdrawing him selfe to some solitary place,
Anone this foole liuing in viciousnes,
Crieth out and blameth suche perfite holynes,
This iust man condempning by wrongfull iudgement,
Because his liuing is not after his intent.

Sapien.v.
Luke.xv.
1.Timo.iij.

Suche frowarde fooles all goodnes thus defile
By wordes iniurious, and ofte we heare and see,
That with suche wordes the good men they reuile,
Saying one to other, lo yonder same is he,
Which without make thinketh him wise to be,
Secretnes he loueth and thither is he gone,
Nought can him please saue that which is alone.

In Christ his Sauiour he liueth in dispayre,
All worldly pleasure despising vtterly,
He loueth not to come in open ayre,
But lurketh in corners by false hipocrisy,
But we with our felowes liue alway merily,
And though we in earth ofte times do amisse,
Yet hope we hereafter to come to heauens blisse.

Who that him gideth by reason and wisedome,
Folowing the way of perfite righteousnes,
Intending therby vnto hye heauen to come,
Shall heare suche wordes of folly and lewdenes
Spoken of these fooles liuing in viciousnes,
And no meruayle, for thou shalt neuer see,
That sinners shall with vertuous men agree.

Psalme.v.
2.Timo.ij.
Eccles.vi.

Alas thus conuersation worldly or mundayne
Is muche noysome, and so great preiudice,
That ofte of vertue it maketh man barayne,
And him corrupteth with many a greeuous vice,
And sinners labour with all their might to attise
Vnto their liuing corrupt and detestable,
Suche as of liuing are vertuous and laudable.

xxxij.q.j.sepe

Therfore if vertue, good life and honestie,
By thy selfe willed and owne maliciousnes,
Can not haue place ne rowme to be in thee,
Yet trouble thou not by thy vngraciousnes
Suche as are good and liue in righteousnes,
Fauour the good, and suffer him proceede
That is in the waye of vertue and good deede.

Luke.xvi.
Prouer.xiij.
Eccles.xxxvij.
Jeremi.xxix.
Colloss.iij.

¶ Alexander Barclay to the Fooles.

¶ Amende thy life man, expell thou thy offence,
Submitting thy selfe vnto the true doctrine
Of godly wisedome, ensuing hir prudence,
Wherin is grounded scripture and lawe deuine:
But if that thou wilt not thereto incline
By thy owne malice and wilfull frowardnes,
Yet hinder them not that go after the line
Of good instruction and vertuous goodnes.

OMISSIO BONORVM OPERVM.

Lampades accendunt oleo quicunq; flagranti,
Quiq; tenent rutilo flagrantes igne lucernas:
Dulcia perpetui capient solatia regni,
Ianua pandetur simul his pulsata repentè.

Boecius.
Math.xxv.
Luke.xiij.
Psalm.vi.

EHeu præcipiti mortalia corda profunda
Mersa, salutarem quærite posco viam.
In tenebris densis mens est humana sepulta,
Nullus enim superum tela trisulca timet.

xxj.q.i.omnis. &
Hebre.xij.

Vita malis hominum sordescit consita rebus,
Mergimus & tumido sautia corda mari.

de cle. non resi.
relatum.
Luke.xij.
de renun.c.i.
de eta. & qua. intellexim⁹.

Quid prodesse tibi poterit, quòd feceris olim
Sinceras operas, & benefacta quidem:
Quid tibi thuricremas prodest quòd struxeris aras,
Frugum primitias obtulerisq; deo:

Math.x.
i.q vij. suggestum
i.Reg.xij.
Math.xxiiij.
i.Corinth.xiij.

Quid prodest iuuenem primos micuisse per annos
In virtute sacra, & degenerasse senem:
Quid iuuat & fidei sacræ documenta sequutum,
Qui non continuat nec benefacta colit:
Cum deus omnipotens extrema iudicet hora
Mortales, cunctos & tuba magna vocet:
Quilibet exactæ cogetur reddere vitæ
Facta, quibus capiet præmia digna quidem.

xxvi.q vi..si.presbiter in glo.

Qui cupit extinctas oleo accendisse lucernas,
Mens sua dum mutat, spiritus atq; fugit:
Stultus erit speratq; nimis, nec tristia verba
Iudicij extremi cogitat atq; timet.

Math.xxv.
Sapien.iij.

Si subitò moritur sapiens subitòq; labascit,
Mors tamen illius non miseranda venit.
Hic operas quoniam iustas præmisit, ad illum
Quem penes æterno lumine vita manet.

Eccles.xi.
Deutero.xxj.
Hebre.v.
Seneca.

Sed fatuus vecors, cui sunt præcordia cæca,
Iudicij horrendam spectat aduśq; diem:
Illius æterno tumulentur membra sepulchro,
In cineres densos mens quoq; praua ruet.

Proh

Pròh, res mortales sequimur, fatumq́; futurum
Negligimus, fatuos impia cura rapit.
Non deus extrema venientes spernit in hora,
Intutum, incertum, sed fatuum atq́; nimis.

Eccles. vij.
Math. xi.
de pe. dist. vij.
nemo.
Ezech. xxxiij.

¶ Of the omission or leauing of good vvorkes.

¶ It is not ynough to beare a lampe in hande,
But also thou must haue oyle and light therein,
By which saying this thing I vnderstande,
That man not onely ought for to leaue all sin,
But also to do good, such shall heauen win,
Heauen gates shall be opened to them anone
Which do good deedes after vice fro them is gone.

Bonorum operum negligentia.

Quinq; fatuæ acceptis Lampadibus non sumpserunt oleum secum Prudentes verò acceperunt oleum in vasis cum lampadibus. Nouissimè verò veniunt & reliqui dicentes: Domine domine, apperi nobis, & clausa est ianua. Amen dico vobis nescio vos: discedite a me omnes qui operamini iniquitatem. Ite maledicti in ignem. &c.

O Heartes of men in wilfull errour drounde,
And through negligence oppressed sore in payne,
Thogh your ill liuing hath brought you to ẏ groũd,
Seeke the way of health, and so rise vp agayne:
But playne I see, which causeth me complayne:
The mindes of all men buried in darknes,
None feareth punishment of Gods righteousnes.

Boetius
Math. xxv.
Luke. xiij.
Psalme. vi.
xij, q. i, omnis &

Alas

Alas mans life grafted in ſinne and vice,
Continueth in vilenes, we plunge in the ſea
Our wounded heartes, diſdayning to ariſe
Out of the ſlumber of our iniquitie,
Alas man it is but ſmall auaile to thee,
The deuils lawes and vices to eſchewe,
Without thou withall ſue goodnes and vertue.

So to do good deedes it is a thing laudable,
As the Church of God to ſuppoꝛt and mayntayne,
In paying tithes to be true and veritable,
And in thy yonge age from vices to abſtayne,
Folowing vertue in deedes true and playne,
And night and day to ſet thy minde and will
All other poyntes of the lawe to fulfill.

But then in age foꝛ to go out of kinde,
Thy life defiling with lewde miſgouernaunce,
It litle auayleth, as I thinke in my minde,
A while to liue well, in ſuche inconſtance,
What helpeth it a while to haue a ſhoꝛt pleaſance
The ſtedfaſt fayth foꝛ to folowe by vertue,
And not in the ſame alway to continue.

At laſt when God ſhall iudge all mankinde,
And that the trompes ſounde ſhall them vp call
Unto his iudgement, not leauing one behinde,
Then ſhall there be made accoumpt in generall,
And eche man ſhall ſhewe out his deedes all,
Both great and ſmall, receyuing their rewarde,
Some of great ioy, and ſome of paynes harde.

He that will there haue ioy of God almight,
Muſt haue his Lampe clere and illuminate,
And of good deedes ſhewing abꝛode the light:
But when the Lampe here is voyde oꝛ maculate,
And in the kindling thereof is ſlowe oꝛ late,
As willing to do well, when his liue dayes are woꝛe,
He often is diſceyued and abuſed right ſoꝛe.

He is vnware, and cleane without wiſedome,
That doth no good deedes longing to charitie,
Till the extreme houre of bitter death do come,
So much hoping and truſting euer is he,
In hope of recouering from his infirmitie,
That nought he careth thoſe woꝛdes that Chꝛiſt ſhall ſaye
Sharply to ſinners at domes dꝛeadfull day.

Hebꝛ.xij. *De cle, non reſi, relatam*

Luke.xij. *De renun. c, i, de ætate & qua, intelleximus* Math.v. *i, q, vij, ſuggeſtum* 1.Reg.xii.

Math.xxiiii. 1.Coꝛin.xiiii.

xxvi, q, ſi preſbiter in glo,

But if a wise man by death sodainly fall, Math.xx.
Which careth to prepare his ende before he dye, Sapien.iij.
His death ought to be rewed nought at all,
Sith he here hath liued well and vertuously,
And sent his good deedes of pitie and mercy,
Before death to make for his soule purueyaunce,
O well is him that hath such remembraunce.

By vertuous deede to prouide a place before
With God in the glorious heauen imperiall,
Where as is life that last shall euermore,
Euerlasting light, and ioy perpetuall: Ecclesi.xi.
But that blinde foole shall haue a grieuous fall,
Which not enclineth to vertue nor wisedome,
Nor any good deede, till his last ende be come.

Such fooles hath nought but foly them within,
Which vnto the fearefull day of iudgement Deutro.viij.
If they should liue, would alway liue in sinne, Hebrew.ij.
Not dreding infernall payne ne punishment: Seneca.
But when this blinde wretche hath thus his dayes spent, Ecclesi.vij.
The ground hath his carkas, there his corps must dwell, Math.xi.
His sory soule beried in the paynes of hell. Ezech.xxxiij.

Alas we folowe mortall thinges here,
Vnsure, incertayne, and all without wisedome, De po.dist.vij
And as by our foolish maners doth appere, [illegible]
We despise prouision for the time to come:
These worldly charges doth fooles thus ouercome,
Fewe haue their mindes on God ne good stedfast,
Thus maruayle not, if God despise them at the last.

¶ The Lenuoy of the Translatour.

¶ O christen soules, if ye will haue the sight
Of glorious God in his Royalme celestiall,
When ye haue sinne ouercome by godly might,
Ye must you endeuour to do good deedes withall,
The lampe of thy soule clerely bren then shall,
And at heauen gates knocke, and thou shalt come in,
For that is rewarde with ioy eternall
To them that do good, fleeing from wretched sin.

But those wretched fooles whose lampes lacketh light,
By remisse mindes, slouth, or wilfull negligence,
May not well clayme of our Sauiour to haue sight,
Nor to haue rowme or place in his presence,
Therfore to my wordes O man geue aduertence,

Do vertuous deedes, and also vice refrayne,
Then without doubt for this thy hye prudence
Thou shalt in heaueu a glorious place obtayne.

DE PRÆMIO SAPIENTIÆ.

Possumus ad dextram palmæ spectare coronam,
Ad læuam mitræ cernimus auriculas.
Ecce sinistrorsum fatuorum maxima turba
Pergit, & exitij præmia iusta capit.

Proner. xvi. Math. vij. Job xxvij. Thobi. iiij.

O Stulti, veniam petimusq; damusq; vicissim,
Parcite si vos nunc nostra thalia ferit:
Iam cano iustitiæ quæ præmia, quanta sophiæ
Munera largiri constituiq; decet.
Plures sunt, auido studio qui nomina quærunt,
Et titulos vanos, famigerumq; decus:
Hic etenim titulum doctoris gestit habere,
Ille magisterij nomen habere cupit:
Non vt Christigenas doceat, nec dogmata sacræ
Spargat Scripturæ, fortificet vè fidem:
Laudibus at trahitur, vanaq; cupidine famæ,
Ambulat exæse sic quoq; rupis iter:
Cogitat haud rectas, animos quibus imbuat, artes,
Quæ nectar tribuant, Ambrosiæq; cibos.
Est apud æternum patrem sapientia mundi
Nulla, sed hanc stolidam stultitiamq; vocat.
Plures se credunt ad dextrum pergere cliuum,
Adq; salutarem posse venire viam:
Quæ per continuos traducit corda labores
Ad sedem ætheream pacificumq; locum:
Sed tamen ob mentis cæcas fatuasq; tenebras,
Ad dextram nequeunt tendere ritè manum.
Est via stricta nimis ducens ad regna polorum,
Ad stygios ducit latum iter interitus.
Amphitrioniadem magnis imitabere cœptis,
Si fugis illecebras, visq; videre bonum.
Stultitiam quicunq; etenim comitatur, habebit
Et vitij & sceleris præmia iusta sui:
Et meritis sapiens non indotatus abibit,
Et capiet fausto præmia clara sinu.
Sic Plato posthabitis fatuis documenta Sophiæ
Lustrauit, famam & posteritatis habet.
Sed modò fœlicem nullum prudentia mundi
Efficit, ætheream ni colat ille viam.

xl dist ca. si. Vide glo. xliij. dict. iii sum. xlvi. dist habet hoc. de ma. & obe. humilis. viij. q. i. qualia.

Abdy. i. Corin. i.

Judith. viij. Actes. xiiij.

Luke. xiij.

Dio. de regno.

Ecclesi. vij.

Plato, de quo Hiero. in prologo Bibliæ.

¶ Of

¶ Of the reward of wisedome.

¶ Two wayes lyeth before eche mans sight,
Of the which wayes man needes one must holde,
The one lyeth leftwarde, the other lyeth right:
At whose ende we oft may see a crowne of golde:
But at the lefte ende are eares manifolde
In signe of foly, and many fooles be
Which leftwarde go, seeking captiuité.

De via fœlicitatis.

Est via quæ videtur homini recta; & nouissima eius ducunt ad mortē. Spacioſa est via quæ ducit ad perditionem: Angusta verò & arcta quæ ducit ad vitā, & pauci inueniunt eam. Initium bonæ viæ facere iustitiam cum placuerit domino: viæ hominis inimicos quoq; eius conuertet ad pacem. Melius est parum cum iustitia, quàm multū fructus cum iniquitate

O Fooles, of pardon I you require and pray,
And vnto you I shall also geue the same,
Take no displeasure with that that I shall say,
And though my balade your maners touche or blame:
Nowe shall I write what laude, what meede and fame
Are geuen to wisedome, vertue and rightwisenes,
And what is rewarde moste mete for vicionsnes.

Prouer. xvi. Math. vii. Iob. xxvii. Tobi. iiii.

Many are which greatly desireth an hye name,
And famous honour or title of dignitie,
Some are desirous to spread abroade their fame,
To be called Doctours or maisters of degree,
Moste clere in wisedome of the vniuersitie:

xl. dist. c. fi.

Vide glo. xliij. dist. in sum.

But

But these names couet they not for this intent
The christen to informe that of wit are indigent.

xlvi dist, habet hoc
de ma, & obe,
humilis,

Nor in holy doctrine them selfe to occupy,
As in Scripture or lawes of Christ our Sauiour,
Or other godly teaching our fayth to fortifie,
But onely they are drawen and led to this errour
viij.q.j.qualis
For desire of fame, vayne laude, and great honour,
Suche walke in the way that is on the left side,
On rockes and cliffes and high mountaines of pride.

They leaue the right way of goodnes and vertue,
Of iustice and wisedome, hauing no thought at all,
Howe they might ignorant mindes with them endue,
And feede them with that sauour delicious and royall,
And other with their wordes hye and retorical,
Their sentences paynt in fauour for to come,
Or thereby to purchace a name of hye wisedome.

But sothly all worldly wisedome and prudence
Abdie.i.
Used here in earth, is before God almight
Corin.i.
Of none effect, and all worldly science
Is but as foly in that hye Lordes sight:
Thus many one beleue that they go right,
And towarde the right hande vnto the way of health,
By their vayne pleasures, lust and worldly wealth.

They suppose to walke in the way of rightwisenes,
Which bringeth man by good labour continuall
Judith.viii.
Actes.xiiii.
Unto the endlesse ioy, and seate of blessednes
Of the hye kingdome and place celestiall:
But neuertheless ignorant foly with her pall
So blindeth their mindes, that they not vnderstande
Meane to keepe duely the path on the right hande.

Luke.xiii.
That way is harde, streight, and full of difficultie,
Which mankinde leadeth to the heauenly region,
But that way is broade, ealy and playne to see,
Which leadeth man to helles deepe dongeon,
Therfore thou must stablish thy intention,
(If thou wilt be partner of heauenly ioy and chere)
To despise vayne pleasure while thou art liuing here.

Thou art vnwise, if that thou set thy thought
To win heauenly ioy by worldly pleasure,
Or to take that thing which thou neuer bought,
Or alke rewarde where thou did no labour,

And

And surely he which liueth in errour,
Following his folly in vice with all shame,
Shall haue iuste rewardes according to the same. Eccles. 8.

Also the wise that liueth righteously
Shall not depart without rewarde and mede,
But be rewarded right well and worthily
With giftes of heauen, which sothly shall exceede
In valour all the worlde in length and bredth,
This ioy that I of speake so passing in valour,
Is the holy presence of Christ our Sauiour.

So Plato did foolishe company eschewe, Plato. de quo Hiero. in prologo Bibliæ
And all other follies proceding of the same,
Walking in the way of goodnes and vertue,
Wherby he wan laude and immortall fame:
But nowe worldly wisedome hath so corrupt the name,
That none it maketh happy, vertuous nor wise,
But him that with heart and minde doth it despise.

¶ The Lenuoy of Alexander Barclay.

¶ Learne man, learne wisedome to vnderstande,
For trust me, though that the way of viciousnes
And deadly sinne lying on the left hande,
Seme full of pleasure and wanton lustines,
At the ende is dolour, wo and wretchednesse,
Misery, veration and euerlasting payne,
And if sodayne death in this way thee oppresse,
To late shall it be for to retourne agayne:

¶ Auoyde thou therfore this left and frowarde way,
For a short pleasure take not eternall payne,
Go on the right hande as muche as thou may,
And when thou art there returne thou not agayne,
And though the path be not very smoth and playne,
But full of sharpe thornes which shal thee hurt & noy,
Yet at the ende thou shalt come to certayne
A heauenly castle repleate with mirth and ioy.

NEGLECTVS INFORTVNII,

Hic fatuus certè est qui fortunam malè faustam
Sentit, & in manibus fata siniſtra suis:
Attamen in casu multum est improuidus isto,
Negligit & nunquam quod reparare potest.

in auten. de non alie. aut. per. cc. Collat. v.

REbus in humanis quòd sit constantia nulla,
Nec sit certa fides, perstabilis vè gradus:
Hoc monstrant hominum casus, & fata caduca,
Hoc te fortunæ mobilitasq; docet.
Prouerb. xi. Nam res externæ fœlicem reddere nullum
Sapien. iiij. Possunt, cum fragili conditione ruant.
Tullius. Nulla manus tentis cum viribus, atq; labore
Seneca. Format opus, quod non tempore & intereat.
Horatius in arte. Sed quia nunc cupio fatuum componere, cui sors
ff. de dona can. Displicet instabilis, atq; ruina grauis:
mor. l. senatus. Attamen inuigilat sitibundo pectore rebus
C. de reg. ge. li. iiij. Fortunæ, cautus, nec fera fata cauet:
Jeremi. ii. Hic non mirari debet si fluctibus altis,
Ezech. xxvi. Et laceris remis mergitur vncta ratis.
ff. como. l. si. vt. Si tibi principijs fortè infortunia paruis
Contingunt, tamen hæc sunt comitata malis:
Prudentum nobis veterum prouerbia dicunt,
Et sunt hæc digito ritè notanda meo:
Quòd mala sors crescat, crinis quoq; nocte dieq;:
Est fati incertus exitus, estq; grauis:
Adsit in exemplum rerum mutatio, quæ fit
Lapsibus assiduis, sors peritura fluit.
Prouerb. vij. Prouideat tamen hanc qui tutus viuere gliscit,
Irrepit tacito sors metuendo pede.
Eccles. xxij. Æquora qui tumidi sulcat spumantia ponti,
Prouer. xxij. Audet & in fragili tangere naue fretum:
and. xxx. Est opus vt ventos habeat flatusq; secundos,
Luke. viij. Ne puppis vastis fluctibus acta ruat.
Eccles. ij. Nam fatuus, remis rapidas sulcare per vndas
Esaie. xxij. Qui nescit, facilè hic tristia damna capit:
Sopho. v. Sed sapiens, qui non semper confidit iniquis
Job. iij. Sortibus, atq; animo fata futura cauet:
Sapien. xij. Is poterit fœlix rabiem vitare furentis
Æquoris, & portum prendere naue bonum.

Of the despising of misfortune.

He is a fole and greatly reproueable
Which seth and feleth surely in his minde,
That all his dedes are muche vnfortunable,
And where euer he go agaynst him is the winde,
But in his misfortune yet is he so blinde
That he is improuident, abiding willingly
Despising, though he might for to finde remedy.

in auten. de non alie. aut. per. cc. Collat. ii.

THe greuous falles of men from their degree,
The fraple chaunces and aduersities sodayne,
And of vnsure fortune the mutabilitie

Periculum non vitare.

Qui amat periculum, in illo peribit. Iustitia simplicis diriget viam eius, & in impietate sua corruet impius: propter peccata labiorum ruina proximat malo: effugiet autem iustus de angustia, via stulti recta in oculis eius. Iter autem impiorum decipiet eos: in semita iustitiæ vita. Iter autem deuium ducit ad mortem.

Which we see dayly, sheweth vnto vs playne,
That in all thinges that to men appertayne
Is no constance, trust nor confidence,
Nor sure degree or stable permanence.

Proverb. xi. Sapien. iiij.

For these vayne thinges the which we outwarde see,
Since they are so caduke in condition frayle,
Can none make perfite in true felicitie,
But that sometime he may finde cause to wayle,
Nor no man by priuate wisedome or counsayle,
Ne strength or labour can make a worke so fast,
But that it shall perishe and decay at the last.

Tullius Seneca

Horatius in arte

But here I purpose of suche a foole to write,
To whom eche fortune is aduers and contrary,
And yet hath he chiefe pleasour and delite
With all his minde and heart for to apply
To thinges of fortune, that continually
Of cruell chaunces he hath but little hede,
Trusting afterwarde muche better for to spede.

ff. de dona can. mort. l. senatus, C. de reg ges. l. iiij.

Ieremi. li. Ezech. xxvi.

He is not ware but bare without wisedome,

That can not conſider ſurely in his minde,
That when one ill is paſte as bad may after come,
If he him ieoparde to ſuche like ſtorme and winde,
Let ſuche not thinke it thinge agaynſt kinde,
Nor any meruayle if their ſhip without ore,
Maſt and ſayle, be drowned rent and tore.

f. come. l. fi. vi.

If any miſfortune happen on thee to fall
At the beginning of the thing that thou would do,
If thou go farther it may fortune that thou ſhall
Haue after that ſame other illes many mo:
For wiſe men ſayth, and oft it falleth ſo,
As it is written and ſaide of many one,
That one miſhap fortuneth neuer alone.

In ill fortune groweth alway more and more,
The ende ofte is greeuous and euer vncertayne,
And if thou haſt had one miſfortune before,
Another like ſone may after fall agayne.
Thou mayeſt ſee example before thee cleare and playne,
By diuerſe chaunges which playnly thou mayſt ſee,
By falles continuall full of aduerſitie.

Thus fortune floweth oft ſinking at the laſte,
And playne ſhall periſhe if thou the ſpace abide,
Prouerb. vii. Thus happy is he that is of minde ſtedfaſt,
Doing his deuoyr for the ſame ay to prouide,
So muſt he do which hath deſire to abide
In ſuertie and reſt, for dayly thou mayſt ſee,
Howe fearefull fortune ſodaynly crepes on thee.

Eccleſi. xxiij. Prouerb. xxiij. and. xxv. Luke. viij.

Who that dare aduenture or ieoparde for to rowe
Upon the ſea ſwelling by waues great and hye
In a weake veſſell, had nede that winde ſhould blowe
Still, ſoft and calme, leaſt that he finally
And alſo his ſhip ſtande in great ieopardie,
Thrown with the floudes on the ſea depe and wide,
And drowned at the laſte, or rent the ſide fro ſide.

And alſo he which hath no craft nor ſkill,
And dare auenture on the wilde ſea to rowe,
By his raſhe minde, his mad brayne and ſelfe will,
No maruayle is if the waues him ouerflowe,
And if he then eſcape and be not cleane ouerthrowe,
If he after dare ieoparde him ſelfe agayne
To the ſame perill, he is a foole certayne.

But he is wise and so men may him call,
Which hath not alway his trust and confidence
In vnsure fortune and chaunces vnequall,
And of the same can beware by prudence,
That man is happy, and shall flye the violence
And furour of the sea, though it muche roughly moue,
And with his ship enter the heauenly port aboue.

Eccles.ij.
Eccle.xxix.
Sopho.v.
Job.iij.
Sapien.xiij.

¶ The Lenuoy of Alexander Barclay.

¶ Beware of misfortune ye men in that ye may,
And in that thing that commeth vnfortunate
Procede not, but your minde drawe ye away,
And if by good fortune that ye be eleuate
To some hye rowme conuenient for a state,
While ye are there ye ought you euen to beare,
For mishappe prouiding both early and late,
And then if it come ye nede not greatly feare.

¶ We haue late sene some men promoted hye,
For whose sharpnes all men feared their name,
But for they toke on them then their degree
Might not support, they fell downe in great shame,
But well might they haue continued without blame,
If they had kept them within their boundes well
By right and iustice, but oft full ill they frame,
That will be busy with to hye thinges to mell.

DETRACTIO BONORVM.

Detrahit insipiens iustis plerumq; maligno
Ore, ligans nolam gutture murilegi.
Facta sua inde latere cupit, nec nomen habere
Hinc putat, at tactus clamat ab osse canis.

GAudia concipiunt, plausus linguaq; manuq;
Prudentes ædunt, constrepitantq; pede:
Quòd modò tot fatuos libro collegimus vno,
Quòdq; quadriremem struximus arte nouam.
Non ad diffames culpas, conuitia, crimen,
Carbasa nostra volant, per mare, perq; solum:
Nec cupimus calamo vitæ proscindere famam,
Gaudeat at iustus, sed malus intereat:
Inde salutaris dedimus medicamina vitæ,
Et dedimus morum dogmata culta quidem:
Qui leget hæc nostri purus documenta libelli,
Stultitiæ nebulam & retia stricta fugit:
Econtrà plures fatuos mea pagina lædit,

Prouer.i.
Eccles.vij.
Eccles.xxi.

Pingendo noſtræ quos tetigere manus:
Nec tamen audactèr mea ſcripta reuellere poſſunt,
Nec temerè hæc contra verba proterua loqui.
Nec tamen addubito, quin ſint qui verbere duro
Intendant noſtros contaminare iocos:
Si ſunt edocti, iuueni mihi parcere debent,
Cui præceptoris vertere ſcripta placet.
Hos ſi liuor edax trahit, & turbatio mentis,
Saltem operi parcant quod bona multa docet.
Lædere ſi quoſdam nunc pagina noſtra videtur,
Diſcedant taciti, murmura nulla iuuant.
Sentio quorundam criticorum ſibila, ſed me
Solantur gracili carmina facta pede.
Scribimus indocti doctiq; poemata paſſim,
Vtilis hæc ſaltem ſit mea muſa precor:
Nil fatuos curo, reſonant nil cymbala aſello
Dulcia, tum ſtolido non ſapit illa ſeges.
Lectores igitur moneo, deponite frontis
Grande ſupercilium, perlegite illud opus:
Ceſſent & vocis latratus, rancida verba
Ceſſent, & placeat quod modò finit opus.

Præceptorem appellat. S. Brant.

Horatius.

Obloqui benè operantibus.

Non opus eſt cattı pendere in gutture nolam: Bella gerent mures protinus abſq; metu. Tange montes & ſumigabunt: verbum ſapiens quod cunq; audierit ſcius laudabit, & ad ſe adjiciat: audiuit luxurioſus & diſplicuit illi, & projiciet illud poſt dorſum ſuum.

Of backbiters of good men, and of them that shall disprayse this worke.

¶ Oft so it hapneth that he that is vnwise
With his lewde tonge, and mouth full of enuy
Doth wise men and iust slaunder and despise:
About the cattes necke suche men a bell doth tye,
Thinking that their deedes may be kept secretly,
And to haue no name thereof they thinke eche one,
But yet the dog cryeth striken with the bone.

HOwe shall wise men inioy and haue pleasaunce
With inward mirth, and also outwarde sport,
With mery lookes of chere and of countenaunce,
Seing that we haue gathered so great a fort
Of fooles in one booke, to reade to their confort,
The wise men shall enioy, and they that loue vertue,
That we by craft haue forged this nauy newe.

Prouer. i.
Eccles. vij.
Eccles. xxi.

Our ship sayleth not abroade vnto presence,
Vnto the rebuke of vertuous men and wise,
For in such is small fault, sinne, or offence,
Wherefore no man ought them to blame or despise,
We couete not to perishe their fame in any wise,
But pray God in ioy to continue them aliue,
And that ill liuers may mende or neuer thriue.

Amende may they well if they list to take heede,
For here haue we geuen them holsome medicine,
To rule their life also we haue in deede
Vnto them geuen of maners good doctrine,
Who list them to reade, and to them to encline,
If he be wise, he shall auoyde doubtles
The cloudes of sinne, and nettes of foolishnes.

Such I commende as are worthy great honour,
But other be which sore I hurt and blame
By my writing for their misbehauour,
Since that of fooles they well deserue the name,
Yet may they not (without their owne great shame)
Disprayse my writing boldly by any way,
Nor rashly ill wordes against the same to say.

Yet doubt I not, but surely knowe it well,
That some shall be which against my writing
With harde and frowarde wordes shall rebell,
And it continue and hurt in euery thing:
But if that such be wise men and cunning,

They

They shall my youth pardone and vncraftines,
Which onely translate to eschewe ydlenes.

But if some other be troubled by enuy,
As bribours to barke against my busynes,
They ought to cease, for my booke certainly
I haue compiled for vertue and goodnes,
And to reuile foule sinne and viciousnes:
At first beginning like as I tooke the charge,
Requiring pardon if I haue bene to large.

To write playne truth was my chiefe minde and will,
But if any thinke that I hit him to nere,
Let him not grudge but keepe him coy and still,
And clawe where it itcheth, so drawing him arere,
For if he be halty, it plainly shall appere
That he is faultie, giltie and culpable,
So shall men repute him worthy of a bable.

But be they angry, or be they well apayde,
This thing oft proued is by experience,
He that is giltie thinketh all that is sayde
Is spoken of him, and touching his offence:
I feele well the hissing and maliuolence
Of some enuyers, which do my worke disdayne,
But my playne ballade conforteth me agayne.

Such fooles namely against my booke shall barke,
As nought haue in them but sinne and viciousnes,
Leauing all busynes vertuous and good warke,
And geuing them selfe to slouth and ydlenes:
Horatius in arte, Horace the Poet doth in his worke expresse,
That both wise and vnwise diuers workes write,
Some to good and pleasure, and some but small profite.

But if my worke be not much delectable,
Nor gayly paynted with termes of eloquence,
I pray that at the least it may be profitable
To bring men out of their sinne and olde offence
Into the noble way of good intelligence,
I care not for foolish backbiters, let them passe,
The sweete Cimball is no pleasure to an asse.

Melodious mirth to beastes is vncouthe,
And the sweete graffes of wisedome and doctrine
Sauoureth nothing within a fooles mouth,
Which to the same disdayneth to encline,

Cast precious stones or golde among swine,
And they had leuer haue dregges, filth or chaffe,
No meruayle, for they were nourished vp with draffe.

Therfore O Readers I you exhort and pray,
Reade ouer this worke well and intentiuely,
Expell hye minde, put statelynes away,
Barke not thereat, looke not thereon awry,
With countenaunce pale expressing your enuy,
If ought be amisse, of that take ye no heede,
Tend to the best then shall ye haue the meede:

Be pleased withall, and if that ye ought finde
Not ordred well, and as it ought to be,
Which may displease or discontent your minde,
In wantonnes, or in to and grauitie,
Or sharply spoken with to great audacitie,
Unto your correction all whole I do submit,
If ought be amisse, it is for lacke of wit.

¶ The Lenuoy of Barcley.

¶ Ye fooles enuious, detracting eche good deede,
Expell your malice and yre, an vggly sinne,
And to your selfe and your owne worke take heede,
Howe yll infect and foule ye are within,
Correct your selfe, so should ye first begin,
And then teache other to vertue to apply,
And not by malice on them to grudge and grin,
Or behinde their backe them slaunder by euuy.

DE IMMODERATA MENSÆ TVRPITVDINE.

Obscœnos mensæ ritus depingere fas est,
Illius & fatuos connumerare modos:
Non pudor in verbis, non est reuerentia mensæ,
Porcorum ritu gens modó viuit ibi.

SPerabam fatuis satis hunc supplesse libellum,
Et finem Satyris imposuisse meis:
Altera turba sed hanc fatuorum scandere nauem
Aduolat, & mecum poscit inire fretum.
Non sunt fallaces fatui, quos ardor habendi,
Aut aliquis quæstus ad mea vela trahat,
Sunt tamen obscœni fatui, quos impius vsus
In tabula pascit absq; pudore bono.
Irreuerenter agunt, panesq; & fercula mensæ,
More suum bibunt, pocula lata vorant.

Prouer. iiij. and. xiij. Psal. lxviij. Eccles. xxix. i. Corinth. x. Eccles. ij. iiij. dist. deniq. Esay. xxviij. xliiij. dist. c. i.

Castigo

ff.de ori.in l.i.
Math.xv.
Actes.vi.
xliii.dist.pro reuerentia.

Castigo in primis solitos contingere mensam
Illotis manibus,mentibus atq; malis:
Reddere nec grates solitos pro munere Christo,
Votaq; pro tantis sacrificare bonis.
Sordida labra tenent fatui manante saliua,
In manibus crassis stercora spurca gerunt.

De con.dist.v. in omnibus.
Plinius. lib. xiij. circa fi.

Ex naso stillant pluuiæ,nimbiq; madentes,
Ex oculis lippis sordida gutta fluit.
Maxillæ squallent,nigra rubigine dentes
Sordent,mundities corporis omnis abest.
Hic sabuli rex est,porcorum more solutus
Qui vorat & grunnit,qui bibit atq; vomit.

c.a crapula. de vi. & ho.cle.
Horatius in epist
Persius.

Et vocat ad sortem cereris,donumq; lyei
Consocios,quorum pocula plena madent.
Ructant,exhaustum donec spumare falernum
Possint,& vino sordida mensa fluit.
Inq; vicem Bacchi madido certamine sese
Sollicitant,haustus continuantq; meri.

De reli.& ve. san.c.i.
xxxv.dist.luxuriosa.
Eccles.xxxi.
Osee.iiij.
Luke.xxi.
Prouer.xij.
and.xxx.
Curius.
Luke.xiiij.
Prouer.xxv.

Polluit hic animam ritus,corpusq; lacessit,
Assidua est peius æbrietate nihil:
Inducit morbos varios,& corpora soluit,
Et frangit neruos,contaminatq; caput.
O mores turpes quorsum reuerentia mensæ
Peruenit,vbi nunc heu moderatus honor:
Quo curius frugi? quo parsimonia prisca?
Migrauit victus quo decus atq; nitor?
Quorsum mundities mensæ,cultusq; decorus,
Heu ritus tabulæ nunc moderatus abest.

Leui.xix.
Iusti.de iu.na.glo. fi.&.Iusti.de bo. poss.
De off.cus.c.i.
Irreuerentia mensæ.

Est aliud vitium,tabulam quod more siniſtro
Turpat,sinceros contaminatq; gradus:
Sedibus in primis fatui subsellia ponunt,
Sordidulus iuuenis vult prior esse sene.
Amplius haud primas sedes conscendit honestas,
Turpibus vsq; viris pocula prima damus.
Est personarum neq; enim discretio,nullus
Est pudor,& tabulas irreuerenter habent:
Cum manibus peccant,cum gutture,cumq; labellis,
Hic offam glutit,at æbrius ille vomit.
Hic digito primus sordenti fercula mensæ
Attingit,naso conspuit atq; dapes:
Hic calicem siccat labris,vacuatq; lagenæ
Onophorum,rursus quod bibit ipse vomit:
Cantant,& latrant,magno clamore fatigant
Aera,thyrsigeri & sacra nefanda dei:
Hos furor vsq; rapit,confundit pectora Bacchus,
In tabulis partes improbus omnis habet.
Nunc calices frangunt,nunc rumpitur vrceus albus,

Nunc vitrum è menſa cantharus atq; cadunt:
Sæpè manu rapimus, quod geſtat tertia menſa,
Guſtamus ſapidum dulcia fercla ſimul.
Sardanapalus habet comites, quos fœda voluptas
Aſſiduè reficit, immoderata placent.
Sed quia non opus eſt noſtræ depingere cunctas
Illecebras menſæ, ſtultitiasq; graues:
Viuendi ritus non eſt ſapientibus vnus
Omnibus, æqualis mos neq; cuncta regit:
Nempè aliter Graij viuunt, aliterq; latini,
Quàm viuat ritu Theutona terra ſuo:
Sauromataeq; alio celebrant conuiuia more,
Atq; alio Thurcus, Æthiopusq; modo:
Sunt hominum mores varij, diſparq; voluntas,
Sunt varij victus, vita nec vna viget:
Quilibet in menſa deuitet turpia verba,
Porcorum mores pellat ab ore procul:
Atq; agat æterno grates ex pectore patri,
Exoptetq; ſacrum proſperitatis iter.
Nec diuinus enim nos conditor ipſe creauit,
Ad potum atq; cibum, corporeas vè gulas.
Nec ſumus iccircò nati comedamus vt vſq;,
Aſſiduo aut fument corpora noſtra cibo.
Sed potum atq; cibum pro vita ſumimus, atq;
Corporis ad podium, ſanguineoſq; lares.
Spiritus eſt anima noſtra, inde habitare nequibit
In ſicco, ſedem ſanguinis illa tenet.
Sed modus eſt rebus, eſt & menſura decorq;,
Quem citra atq; vltra, vita anima atq; fugit.
Iccircò crapula atq; gula plures moriuntur
Quàm gladio, aut telis, ingenita vè nece.
Curia magnatum, mores quandoq; probatos,
Vrbanos, dignos, tradidit atq; bonos:
Curia nobilium nunc eſt corrupta, maligna,
Æbria, multibiba, garrula, fœdiloqua:
Perdidit atq; vetus nomen, famamq; fidemq;,
Ampliùs in toto nec viget orbe decus.

Sardanapalus. Iuſtinus lib. 1.

De ſepul. certificari. c. quia diuerſitatē de com. præb.

Terentius. Perſius. Quintiliannus. l. ñ. ff ad treb. quia poterat. Prouer. xxx. Colloſſ. iii. Thob. ii. Eſay. li. 1. Theſſa. ii. and. b. Ariſt. ii. de anima. Eccleſ. b. xxxij. q. ij. Moyſes. Horatius. Glo. Iuſti. per quos pro no. as in prin. Eccle. xxxvij.

Curialitas antiqua.

Of immoderate vilenes in maners vſed at the table.

It is thing lawfull and not vncommendable,
To touche the ill maners, the foule and lothſome wayes
Which diuers fooles nowe vſeth at the table,
Which are ſo paſt all ſhame, that nowe a dayes
But fewe or none there honeſt wordes ſayes,
Of pleaſaunt nurture they haue no care nor heede,
But beaſtly intende as ſwine their wombe to feede.

I thought

Facceciæ mensæ.

Nonne melius est comedere & bibere, & ostendere animæ suæ bona de laboribus suis. Fiat mensa eorum coram ipsis in laqueum, & in retributionem, & in scandalum. Comedunt panem impietatis, & vinum iniquitatis bibunt Iustus comedit & replet animam suam, venter autem impiorum insaturabilis.

Prouer.xiiij. and.xij. Psal.lxviij. Ecclesi.xxix. i.Corin.x. Ecclesi.x.

I Thought that I had filled sufficiently
This booke with fooles, and men persuing sinne,
And ended my rebukes, but yet one company
(Of other foles doth) vnto my nauy rin,
Crying with loude voyce, captaine abide, haue in,
I cast an anker, and resting at that worde,
Sent forth a bote, them to receaue aborde.

iiij, dist. deniq̃

But vnderstande ye what company they be,
I you ensure that fewe of all the sort,
Are geuen greatly to disceyt or subtiltie,
In couetise or gayne haue fewe of them comfort,
But they eche one that to this ship resort
Are lothsome fooles, of nurture cleane priuate,
Feeding at their meate euen after swines rate,

Esay.xxviij. lxiiij, dist. c.i.

In shamefull vse, voyde of all shamefastnes,
All their whole deedes are without reuerence,
But like to vnreasonable beastes in vilenes,
Betwene them and swine is litle difference,
They spare no coyne, no cost, nor yet expence,
But breade and meate, daynties, bere, ale and wine,
They drinke and deuour like wise as it were swine.

The

The firſt of this ſort whom I intende to blame,
Are ſuche as intende their lothſome wombe to fede,
Or their face be waſhed or handes, and the ſame
Do they or they ſay their Aue or their Crede,
As for their Pater noſter of it take they no hede,
And for the great giftes that they of God obtayne,
They render no graces nor thankes to him agayne.

ff. de cri. in fi. Math. xv. Actes. vi. xliij. diſ. pro tanto. xxxvi. de con. diſ. v. in omnibus. Plinius li. xxij. circa finem.

Their lippes are foule, driueling on euery ſide,
Within their handes is vile filth and ordure,
Their noſes dropping, in vilenes is their pride,
Their eyne rawky, and all their face vnpure.
By ſuche vilenes diſfigure they nature,
Their cheekes dirtie, their teeth by ruſtines
Blacke, foule and rotten, expreſſeth their vilenes.

No honeſtie, maner, nurture nor clenlynes
Is in theſe wretches, for they the ſame diſdayne,
He is king of dronkardes and of dronkennes
Reputed of them, the which is moſte vilayne,
As grunting and drinking, reboking by agayne,
And that can excite his felowes to glutteny,
Teaching them the bowles and pottes to occupy.

C. a crapula de vi. & ebrie. Horatius in Epiſ. Perſius

Some drinkes, ſome quakes the canikin halfe full,
And ſome all out, charging him in ſuche wiſe,
That the wine ſemeth for to riue his ſkull,
That he hath no power from the borde to riſe,
Then bokes he all by after the common giſe,
So long he drinketh, yet other haue no ſhame,
Seing all the table couered with the ſame.

Then drinke they about euery foole to other
In order, but he that doth forſake the pot,
Shall no more be taken as felowe, frend & brother,
But caſt out of company, called foole and ſot,
The other ſtriue, drinking eche one by let,
It nought auayleth theſe caytiues to reuile,
Shewing howe this vſe their ſoules doth defile.

It wrieth the bodye by anger and ſickenes,
Stiring it to wrath, to fighting and variaunce,
Nought is worſe then continuall dronkennes,
For diuers ſores, great ſickines and greuaunce
Proceedeth therof by longe continuaunce,
It lowſeth the body, troubling eche ioynt and vayne,
The wit it waſteth, blinding the minde and brayne.

De reli. & ve. ſam. c. i xxxv diſ. Incurioſi. Eccle. xxxi. Deu. xxij.

Luke.xxi. Prouerb.xij. and.xxij.

O cursed maners, O vse abhominable,
O beastlynes agaynst nature humayne,
Whither is become the reuerence of the table,
The moderate honour of it is loste agayne,
Where is Curius and abstinence soueraigne?
Where is olde Persimony wont to be so good?
Where is the olde measure of mans life and food?

Curius

Where is the bright worship therof nowe become?
Where is the clenlynes and maners euerychone
Of the borde or table, vsed among some
Of our forefathers that nowe are dead and gone?
But we vse nought but beastlines alone,
In worde and dede corrupt with vilany,
In stede of good talking vse we ribawdry.

Luke.xiiij. Prouerb.xxv. Leuiti.xix.

Gone is the honour and customes moderate,
Measure is despised, right so is honestie,
With hye and lowe, both poore man and estate:
Yet at the table another vse we see,
Which is vnlawfull and ought not vsed be,
That fooles at the borde haue oft the hyest stage,
The boy lookes to sitte before the man of age.

Iusti. de iu. na. glo. in fi. & Iusti. de bo. poss. de off. cus. c. i.

Thus is no order obserued at the table,
Honestie hath the hyest place no more,
But eche man is reputed honorable,
After his riches, his treasure and his store,
The vile Churle shall sitte and drinke before:
Thus at the table is geuen all honour,
Not after vertue but after vayne treasour.

Irreuerentia mensa.

To mans maners no respect they haue,
They take good and ill almoste indifferently,
A gentle man sometime is set beneath a knaue
Without honestie, and muche vnreuerently:
But when these beastes hath set them selues thus hye,
In handling or tasting meate, beare, ale or wine,
Them selues they behaue muche beastlier then swine.

One swaloweth into his throte a suppe or twayne,
Another dronkarde goth to so hastily,
That all together he casteth vp agayne,
Another with fingers foule and vnmanerly
Tosseth vp the meate or lifteth it a hye,
Vnto his foule nose holding it to wete
If it may like him, and if the sent be swete.

Some

Some drinketh the licour on euery side renning,
Of his vile mouth pollute, foule and horrible,
Some when the cuppes are emptie hyely singe,
Some voyde mo cups then man would thinke possible,
And other some galons, so that their ioyntes are feble,
They vomiting agayne, roring vnmanerly,
Troubling the ayre with barking, noyse and cry.

Some singe and reuell as in Bacchus sacrifice,
As rauished with furour, which Bacchus doth blinde
Their mindes, attising them vnto euery vice,
And loke whom this sort moste vngodly can finde,
He shall the borde haue ruled by his minde,
He brasteth a glasse or cuppe at euery worde,
So that the drinke ouercouereth all the borde.

Some pull from their felowes with hande rauishing,
And from that mease that neare to them doth sitte,
They taste the swetest and best of euery thinge:
Thus Sardanapalus which onely did committe
His minde to vile luste, without reason or witte,
Hath nowe many felowes, whom lust corrupt and vile
Fedeth, and whom lacking of measure doth defile,

Sardanapalus Iusti. li. i,

Suche are best pleased with thinges immoderate,
But what man can write all vilenes of the table,
And all the follies vsed in diuers rate,
Since wise men liue not all in way semblable,
Their liuing and maners are greatly variable,
For euery nation at table hath his gyse,
Some we commende, and other some despise.

de sepul certificari. Persius

The Grekes, Latins, and the men of Almayne,
In their behauour many other thinges vse
Agaynst the vse of Englande, Fraunce or Spayne,
The Turkes and Paynims haue also in them misuse,
And men of Inde these wayes afore refuse,
Hauing other maner, yet other them despise,
Thus euery Nation liuing hath his gyse.

Mens maners are muche diuers and variable,
Their will vnlike in pleasure and solace,
Eche realme hath feding diuers at the table,
And diuers is their life almoste in euery place,
Yet ought they all with heart and minde to embrace
Wise talking and maners longing to honestie,
Auoyding foule wordes and bestialitie.

Terentius. Quinlilianus li, ij, ff. ad treb, quia poterat,

Prouerb.xxx. Colloss.iij. Tobie.ij.

The swines liuing we all ought to eschewe,
In worde and dede we ought to auoyde excesse,
With communication of goodnes and vertue,
Folowing the way of honest clenlinesse,
And with all our heart, our minde and lowe mekenes.
Yelde thankes and graces to God omnipotent,
For suche goodes as he vnto vs hath sent.

Esaie.li. Thess.ij.c.v. Aris.ij.de anima, Ecclesi.v.

We are not borne into this worlde here,
Alway to eate as beastes vnreasonable,
And euery houre to vse suche beastly chere,
Ouercharging nature by vse abhominable,
But to refreshe vs by wayes measurable,
Our life and body together to preserue,
And houre of meles by diet to obserue.

That meate and drinke shall do all men most good
That is receyued without superflue excesse,
To comfort the body and to norishe the bloud,
Our soule is a spirite as scripture doth expresse,
Wherfore it may not reste in place of drinesse,
So must we our bloud norishe and mayntayne,
For in the same our spirite doth remayne.

xxxij.q.ij.Moyses

Horatius glo.iusti, per quis per no ac in priu

But in euery thinge is order and measure,
By to great excesse and superfluitie
The soule and life may by no meane endure,
And in like wise by to great scarsitie:
But this we finde, that many one mo dye
By gluttony, excesse, and liuing bestiall,
Then by hunger, knife, or death naturall.

Ecclesi.xxxvij.

Curialitas antiqua,

In Lordes courtes were wont vsed to be
Good maners, worthy, honest and commendable,
Wherby all other might learne honestie,
But nowe are the maners there nothing laudable,
But corrupt and foule, but namely at the table,
In dronken gluttony is their chiefe sport and game,
And ribaude wordes without all feare and shame.

Nurture from them by suche vice is exiled,
Their olde name and fame of honestie
Are vnder foote, so worship is exiled,
Not onely from the court and men of hye degree,
But also from the simple commontie,
Both yong and olde vseth suche excesse
At tables, without maners of honest clenlines.

¶ The

¶ The Lenuoy of Barclay.

¶ Ye men vnmanerde to whom intelligence
And wisedome are geuen by the Prince celestiall,
It is to you shame that no maner difference,
Is betwene your life and maners bestiall,
And that at the table in chiefe and principall,
It is an olde saying that man ought of duetie,
Behaue him on hill like as he would in hall,
Using and accustoming him to honestie.

DE LARVATIS FATVIS.

Risit Democritus stultos, & inania mundi
Gaudia, quòd laruis pergeret omnis homo.
Cynicus econtrà casus defleuit in omnes,
Et quia tot fatuis terra repleta foret.

Viueret in nostro si iam Democritus æuo, Prouerb. xiij.
Rideret toto crimina nostra die. Iuuenalis.
Et crassus pariter rideret ludrica mundi, l. si quis. C. de pe.
Quem risisse semel carmina prisca canunt. Plinius. li. vij.
Præcipuè nostra si tempestate videret Solinus.
Laruatos fatuos, stultiloquosq; viros: Crassus.
His fatuis nullum vitium nunc turpe putatur, De vi & ho. de. cum decorem.
Ad scelus hos etenim vita petulca trahit.
Concita gallorum tanto vix membra furore
Vexantur, cybeles dum fera sacra colunt: Druyde de quibus Lucanus.
Cùm furia tractant vix Menades orgia tanta, Menades.
Cùm recolit lemures, stulta caterua malos. Persius sati. i.
Induit hic laruam, turpes hic sumit amictus, Lemures de quibus Ouidi.
Ille linit faciem, contaminatq; fuco:
Hic gerit in fatua conductus fronte capillos,
Hic dentes emptos, hunc tegit alba toga:
Parthorum ad morem cupit alter sumere vestem,
Hic habitus Geticos Sarmaticosq; petit.
Hic faciem turpat, quo sic deformior ille est
Tartara qui terret murmure cerbereo.
Musica comportant fatui instrumenta canuntq;,
Audiat vt fatuos quæq; puella suos.
Ante domum notæ domine vestigia figunt, Eccles. xxv.
Consumunt totos sicq; boando dies.
Fausta puella quidem fatuis tutatur ab illis.
Quæ se, laruati turpia quæq; petunt.
Seducit castos animos laruata caterua,
In facie dæmon quem gerit ore patet.
Corda puellarum manibus discerpit aduncis:
Vnguibus horrendis dilaceratq; thorum.

C.de epi. & cle.l. minime. in auten.de san. epi. Collat.ii.

Quicquid enim sceleris totus non perficit annus,
Hoc laruatorum tempore conficitur.
Sæpè tuas larua contecta subintrat in ædes,
Quæ tibi gallinas vulpis iniqua voret.
Tu quia nil curas laruatæ crimina gentis,
Contaminas thalami fœdera sæpè tui.
Quid refero mores, quid turpia verba, iocosq́;?
In quibus assiduè stulta caterua furit?
Larua representat nunc saturnalia festa,
Aut salios nudos, mammuriumq́; fabrum.
Quodq́; magis credo, tali sub tempore ditis,
Emissos lemures, terrificasq́; deas:
Lœthiferi quoniam pendent de frontibus hydri
Abscondunt faciem, quam deus ipse dedit.
Naturam turpant, tenebroso pectora cultu
Vera tegunt, vultus commaculantq́; fuco:
Se facit hic claudum, se cæcum clamitat ille,
Larua tegit proceres, magnificosq́; viros.
Id tamen est peius, trahimus ludibria laruæ
Paschatis ad festos, sacrificosq́; dies:
Ducimus & choreas, Veneris certamina mollis
Pessima versamus, nil sacra festa vetant.
Passio quo Christi meditatur tempore, laruam
Accipimus, sceleris pabula quæq́; placent.
Surgimus heu tardè cum christo, crimina mundi
Vana iubent solitam continuare viam.
Fraterno lemures hos nunc sermone precamur,
Vt tandem sapiant destituantq́; nefas.
Esse nefas quis nam dubitat, quòd vertimus ora
Naturamq́; simul, turbidus error abi.
Fama volat quendam occisum quem larua tegebat,
Quem mox cum larua dæmon ad ima tulit:
Iure quidem, nam cuius erat nummisma & imago,
Effigiem & pignus abstulit ille suum.

Saturnalia. Compitalitia. Mammurius Faber.

C.de pe.l. si quis de cri. fal. ad audientiam.

de con.dist.v. fucare.

de con.dist.v. quadragesima.

Of fooles disgised vvith visers and other counterfayte apparell.

Democritus laughed to scorne and did despise
These foolishe games and worldly vanitie,
And suche fooles as ofte them selues disguise,
By counterfayt visers expressing what they be:
But other wise Cynicus a man of grauitie,
Ofte time bewayled the bitter and harde chaunce,
Seing in the worlde of fooles suche abundaunce.

If Democritus should nowe agayne be borne,
Or in our time if he liued, doubtles

De gaudio laruæ.

Risus dolore miscebitur, & extrema gaudii luctus occupat. Stultitia gaudium stulto: & vir prudens dirigit gressus suos. Perpetuo risu pulmonem agitare solebat: Democritus sapiens fleuit contrarius alter. Facies quæ ad similitudinem pulchritudinis cœlestis est figurata minimé maculetur.

He should the men nowe liuing laugh to scorne,
For their diuers sinnes and wilfull foolishnes,
And Crassus also for all his great sadnes
Should laugh to scorne our foolish life and wayes,
Though he neuer laughed but once in all his dayes.

Prouer. xiiij. Iuuenalis l. si quis c. de pe. Plinius li. vij. Solinus, Crassus

But namely should he laugh, if that he might see
The wayes of men in this our time liuing,
Howe they with visers dayly disguised be,
Them selfe deforming almoste in euery thing:
When they are disguised, to them it is seming
That no sinne is great, nor sounding to their shame,
Since their foule visers therof can cloke the same.

De vi, & bo. ele. c. cum decorem.

To euery ill, their lewde life doth them drawe,
They wander raging more madly in their vice,
Then doth suche people as forsake Gods lawe,
When to their idols they make their sacrifice,
Whose names to tell as for nowe I despise:
But as for these fooles arayed in their rage,
They keepe almoste euen suche like vlage.

The one hath a viser vgly set on his face,
Another hath on vile counterfaite vesture,
Or paynteth his visage with fume in suche case,
That what he is him selfe is scantly sure,
Another by pride his wit hath so obscure,
To hyre the bush of one that late is dead,
Therewith to disguise his fooles doting head.

Some counterfaite their teeth in a straunge wise,
Some for a mocke hath on gowne of white,
And other some in straunge landes guise
Aray them selfe, eche after his delite,
And other some beside their vayne habite
Defile their faces, so that playne truth to tell,
They are more foule then the blacke deuill of hell.

Then cary they their instrumentes musicall
About, of their louers willing to be sene,
Ecclesi.xxv. And their wanton heartes for to disceyue withall:
But happy is she that can her selfe keepe clene
From these mad fooles, for all that euer they meane,
Is vnder their deuils cloathing as they go,
The deuils workes for to commit also.

They disceyue mindes chaste and innocent,
With diuers wayes which I will not expres,
Least that while I labour this cursed gise to stint,
I might to them minister example of lewdnes,
And therfore in this part I shall say lesse
Then doth my aucthour, and that in diuers clauses,
Which is not done without sufficient causes.

Many one which hath not done amisse
In auten. de san, Epis. All the whole yere, but kept him from all vice,
Colloss.ix. Falleth vnto sinne, when this disguising is,
C. de Epis. & cle. l. minime. For some in baudy wordes them exercise,
To Venus workes yonge women to attice,
But all their maners if that I should shewe playne,
It were to longe, and labour without gayne.

These fooles that them selfe disguiseth thus,
In their lewde gestes doth outwarde represent
Saturnalia Compitalitia, Mammurius Faber. The frowarde feastes of the Idoll Saturnus,
And other disceytfull gods and fraudulent,
Or els rather forsooth in mine intent,
That they are wicked spirites I beleue,
Sent out of hell (to earth) mankinde to grieue.

With

With diuers fashions they hide the same visage,
Which God hath made vnto his owne likenes,
And geuen to Adam and all his whole linage,
For to remember his excellent goodnes:
But these lewde wretches by their foolishnes
Defileth nature, hauing a chiefe pleasaunce
For to disfigure their shape and countenaunce.

C. de pe. l. si quis de cri. fal. ad audientia

Yet haue they no feare of God, ne drede of shame,
Them selfe to disfigure this wise against kinde,
But beside this, some them selfe fayneth lame,
Some counterfaite them as they were fully blinde,
And yonge gentlemen will not abide behinde,
Some men disguise euen as the other do,
And so go forth as fooles amonge the mo.

De con. dist. 3. fuerat.

Some goeth on four disfourmed as a bere,
Some fayne them croked, and some impotent,
Some with their fingers their eyen abroade blere,
And yet that is worse and worthy punishment,
These fooles disguised most set their intent
On hyest dayes, and most solemne also
In such disfigured maner for to go.

As is Christes feast or his natiuitie,
At Easter, and most speciall at Whitsontide,
When eche creature should best disposed be,
Setting all worldly vanities aside:
Then Venus strikes accompanyed with pride
Are led by daunsing, and other them disguise,
These holy feastes alas thus they despise:

De con. dist. 3. quadragesima

When the bitter passion of Christ our Sauiour
Should be remembred, these wretched fooles rin
To their disguising, vanitie and errour,
To seeke occasion therby of deadly sinne:
Thus litle they couete the heauenly ioy to win
With Christ our Sauiour alas such rise to late,
For worldly sinne them holdeth in one state.

Therefore let these fooles auoyde this mad misuse,
And folowe the right way of vertuous grauitie,
Let them these lewde disguisinges clene refuse,
For nought is therein saue worldly vanitie,
It is vnlawfull, it can none other be,
Where God made man eche creature to excell,
Then man to make him selfe a deuill of hell.

I haue

I haue heard that a certayne man was slayne,
Being disguised as a foole sent horrible,
Which was anone caryed to hell payne,
By such a kende which is not impossible,
It was his right it may be so credible,
For that which he caryed with him away,
Was his visage, and his owne liueray.

¶ The Lenuoy of Alexander Barcley.

¶ Man be content with thy owne nature,
As God hath made thee of shape and countenaunce,
Deforme not thy body, thy visage or figure,
Nor yet in vesture, in play, disguise or daunce,
Art thou not made to Gods owne semblaunce,
Then certainly thou art greatly to blame
By the blinde pride of thy misgouernaunce,
Presumptеously to counterfaite the same.

VIRI PRVDENTIS DESCRIPTIO.

Vir bonus & sapiens reprehendit turpia facta,
Dictaq́ castigans impia, iusta docet.
Conscius ipse sibi, mala cuncta & inania vitat,
Et vitam quærit diligit atq́ bonam.

Prouerb. viij. and. xxvj. Sapien. vi. Eccles. x.

PRudentem cecinére virum documenta Maronis,
Qualem vix hominem sæcula nostra tenent.
Socratis egregij maiestas iudice phœbo,
Dicitur emeritos promeruisse gradus.
Talis erat Sophiæ diuinæ Socrates alter,
Qualem Virgilij carmina docta canunt:
Ex se pendebat totus, perfectus ad vnguem
Constans, & dexter, prouidus atq́; bonus.
Seneca Epist. cv. Vir bonus & sapiens dotes in pectore multas
Continet, & clara nobilitate micat.
Tullius in para. Iudex ipse sui, nec vani murmura vulgi
Curat, securus tempora grata terit.
Rebus ab externis neq́; mercem aut crimina sumit,
Ecclesi. ij. Est frugi semper, & moderata petit.
Sapien. vi. Pectus habet solidum, propellit inania vota,
Eccles. vi. Continet & stabili pectora recta gradu.
Prouer. x. Non priùs a molli rapiuntur membra sopore,
Eccles. xviij. Omnia quàm vitæ sint reputata suæ.
Vtile cum sancto sapiens coniungit honesto,
Omni aliquid laudis & gerit ipse die.
Eccles. xj. O vtinam nostro tam consona turba sophiæ
Eccles. xxxvj. Tempore fulgeret, tam nitidæq́; scholæ:

In qui-

In quibus illustris virtutis semina prudens
Funderet,æthereum concineretq; decus.
Mirandum non est,quòd tam numerosa caterua
Stultorum,totidem seruat in orbe vices:
Est ratio in promptu,quoniam sapientia pulsa
Exulat,& mundum saucia facta fugit.
Qui bonus & sapiens nostro nunc esse laborat
Tempore,vesanus dicitur atq; rudis:
Callidus & vafer qui nunc est atq; dolosus,
Hic titulum sophiæ & nobilitatis habet.
Iustus Aristides quid tempestate valeret
Nostra,quid Curius,Fabriciusq; bonus:
Quid Cato diuinus,celebris quid turba Platonis,
Prudentes rident sæcula nostra viros.
His tituli candor datur & nunc gloria præsens,
In quibus est fraudum stultitiæq; vigor.
Ascendit celebres stultorum turba cathedras,
Stultitia mentes quæ violare solet.
Si modò prudentes aleret Germania pugnax,
Et daret ingenuis præmia digna viris:
Non sic deserta fluerent præconia fama,
Parta quidem,quæ nunc Theutona terra premit.
Si gradus insignis sophiæ cultoribus esset,
Non veheret fatuos tot modò nostra ratis:
Sed censor nunc nemo sui se explorat ad vnguem,
Nemo animum musis imbuit ingenuis.
Stultigeras igitur tunicas fatuosq; cucullos
Imposui multis,quos mea scripta notant:
Ergo prudenter stultus qui viuit,agitq;
Virgilij vt diui pagina sacra canit:
Protinùs æthereas hic celsior vsq; sub auras
Transuolet,& nitidi lactea signa poli:
Carneq; mortali posita,captare quietem
Cœlestem poterit,Ambrosiaq; frui.
Ad sophiam teneros igitur succingite lumbos,
Et datæ conspicuæ thura benigna deæ:
Quapropter doctis optat Philomusus honores,
Et pacem musis poscit adesse suis.
In primisq; suo Ticioni magna precatur
Gaudia,constructa est quo duce nostra ratis.
Sit tibi,mi præstans animi præceptor,amice
Theda,salus ingens,Brant venerande vale.

Ecclesi.i.

Prouer.iiij.

Ecclesi.x.
Esay.v.
Prouer.xvij.
Aristides.
Curius.
Fabricius.
Prouer.ix.
Sapien.v.

Germanie defectus.

Prouer.xij.

Virgilius.

Ecclesi.iij.
Sapien.vi.

Titio & Theda qui & Brant.

The description of a vvise man.

A Man that is good, indued with sapience,
Reprooueth deedes not good ne commendable,

Prouerb.viij. and xxiij.

He

Sapientia.

In ſummis excelſiſq; verticibus ſupra viam in mediis ſemitis, ſtans iuxta portas ciuitatis in ipſis fortibus loquitur ſapientia dicens: O viri, ad vos clamito. Et vox mea ad filios hominum. Intelligite paruuli aſtutiam, & inſipientes animaduertite. Audite quoniã de rebus magnis locutura ſum. Veritatem meditabitur guttur meum, & labia mea deteſtabuntur impium.

Sapien. vi. Eccleſi. x.

He chaſtiſeth wordes, wherof might growe offence,
And that to the eare haue ſounde abhominable,
But vnto the ſoule his wordes are profitable,
He teacheth vertue, hauing inwarde regarde
To his owne deedes, or he proceede forwarde.

He auoydeth all ill and worldly vanitie,
Seeking and louing the harde way of goodnes,
And his whole life in that way ordreth he,
In euery thing auoyding great exceſſe,
The noble Virgill in writing doth expreſſe
A wiſe man, deſcribing his poyntes nere eche one,
What maner man in our time liueth none.

Socrates.

Of Socrates the high maieſtie ſoueraine,
In this part had the higheſt degree,
And went moſte nete the hye name to attayne,
For in his maners and liuing like was he
To ſuch a man, as we may written ſee
In the crafty poeſie of excellent Virgill,
This worthy Socrates was ruler of his will.

Within his bondes keping alway the same,
He wholy of him selfe dependeth stedfastly
So constant and perfite that none could him blame,
Except it were by malice and enuy,
He was prouident, good, and eche thing would apply
Unto the best, not doing to any creature
But that which gladly he would agayne endure.

And euery man that is in suche case, *Seneca epist. Cv.*
Of this goodnes to kepe the godly way,
Within his heart hath many giftes of grace
Shining as bright as is the sunny day, *Tullius in para.*
His owne dedes doth he iudge by righteous way,
Not caring for the grutches of the rude commontie,
Taking euen like wealth and aduersitie.

By his prouision he euer is safe and sure,
From outwarde thinges his minde doth he abstayne,
He hath no bribes of any creature *Eccles. iij.*
To fauour sinne, or ill men to mayntayne,
He euer is free, liberall, true and playne,
With stedfast minde he vayne desire doth hate, *Sapien. vi. Eccles. vi.*
Desiring no thing but that is moderate.

He all is founded in perfite stablenes,
Not geuing him selfe to rest in any wise, *Proner. x. Eccles. xviij.*
Before he can by good prouision dresse
All thing that to his liuing may suffice,
A priuate profite he alway doth despise,
In respect of the weale of a whole commontie,
Conioyning thing honest with his vtilitie.

He euery day doth something great or small
Aparteyning to goodnes, lawde and honestie, *Eccles. xij. Eccles. xxxvij.*
O would God that suche fortune might vs fall,
That in this our time suche men might with vs be,
And that men indued with witte and grauitie,
Might teach the same to magnifie doctrine,
And that the ignoraunt would to their lore encline.

We ought not sothely to meruayle in this case, *Eccles. i.*
That of the foolishe folke a sort innumerable
Multiplieth thus almoste in euery place,
The cause is playne, for certes without fable, *Proner. iiij.*
Wisedome is banished as thing not profitable
Out of the worlde, with woundes on euery side,
We graunt no place to hir with vs to bide.

Who that will labour in this our wretched time,
Ecclesi.x. To liue in wisedome, vertue and goodnes,
Esaie.v. Is cleane despised of them that liue in crime,
Geuen to all sinne and all vnthriftines,
They call him foolishe, rude, and full of madnes:
Proverb.xxiv. But he that can fraude, craft, and gilefull wayes,
Hath name of nobles and wisedome nowe a dayes.

Good Aristides for all his righteousnes,
Aristides. In this our time should not be of great prise,
Curius Fabricius and Curius for all their hye goodnes
Fabricius Should be despised, and Cato sad and wise,
Proner.ix. Should nowe be mocked of suche as liue in vice,
Sapien.v. For it is sayde and proued true and veritable,
That fooles haue no pleasure but only in their bable.

Of noble Plato what should the sect deuine
Do among men that nowe a dayes are borne,
They should for all their wisedome and doctrine
Of suche fooles be laughed vnto scorne,
And if they truth vttred be all to rent and torne:
For the laude and glory of this time nowe present
Is geuen vnto fooles, men false and fraudulent.

The company of men that lacketh witte,
Is best exalted (as nowe) in euery place,
And in the chayre or hyest rowme shall sit,
Promoting none but suche as sue their trace,
They riches thinke moste speciall gift of grace,
But when a foole is thus become a state,
He shall with his folly good mindes violate,

If the noble realme of Englande would aduaunce
Anglie defectus. In our dayes men of vertue and prudence,
Eche man rewarding after his gouernaunce,
As the wise with honour and rowme of excellence,
And the ill with greeuous payne for their offence,
Then should our famous laude of olde obtayned,
Not bene decayed, oppressed and thus distayned.

If men of wisedome were brought out of the scoles,
And after their vertue set in moste hye degree,
My ship should not haue led so many fooles,
Both of men temporall and of the spiritualtie,
Which in the waues of the tempesteous see
Of this wretched worlde, muche payne and wo abide,
For lacke of witte and reason them to gyde,

But none doth iudge him selfe for his offence,
With godly wisedome none doth endue his minde,
None parfitely will search his conscience,
Suche faultes expelling as he therin doth finde,
These worldly pleasures alas mankinde doth blinde
So sore, that if the world whole were sought,
Fewe should be founde that liue right as they ought.

Eccles. iij. Sapien. vi.

And therfore in wordes both of sadnes and sport,
With foolishe cotes and hoodes I haue deuised
Of these fooles a great and marueylous sorte,
Like as my master Brant had first deuised:
But of these fooles though good men be despised
And had as fooles, no mervayle is truely,
For in a fooles sight hye wisedome is folly.

But though these fooles repute men of wisedome
As worse then they, yet let them liue and do
As Virgil teacheth, wisely, and they shall come
To heauen, when that their soule shall hence go,
They nought shall knowe of misery nor wo,
And for their life leading here in righteousnes
Shall be their rewarde the heauenly blessednes.

Prouerb. xiij. *Virgilius*

Though wise men here of fooles be oppressed,
Had in derision, and kept in lowe degree,
For this their trouble eternall ioy and rest
In Gods hye presence to them rewarded shal be,
Wherfore O man I warne and councell thee,
Prepare thy selfe to wisedome and prudence,
Do thou hir honour with loue and reuerence.

Wisedome shall men aduaunce vnto honour,
So Barclay wisheth and still shall till he dye,
Parfitely pray to God our creatour,
That vertuous men and wise may haue degree
As they are worthy, of laude and dignitie,
But namely to his frende Bishop by name,
Before all other desireth he the same.

¶ Which was the first ouersear of this warke
And vnto his frende gaue his aduisement,
It not to suffer to slepe still in the darke,
But to be published abrode and put to print:
To thy monition my Bishop I assent,
Beseching God that I that day may see,
That thy honour may prosper and augment,

Familiarem suum Iohannem Bishop de eo benemeritũ commendat,

So that thy name and office may agree.

¶ Thy name to worship and honour doth accorde,
As borne a Bishop without a benefice,
Thy liuing small, thy name is of a Lorde,
And though thou nowe be stricke with couetise,
That vice shall slake in thee if thou arise,
As I suppose, and liberalitie
Shall suche fortune for thee by grace deuise,
So that thy name and office shall agree.

¶ But if that fortune to thy goodnes enuye,
As though she would thee not honour to attayne,
Yet let hir passe and hir fraylenes defye,
For all hir giftes are fraple and vncertayne,
If she not smile on thee but haue disdayne,
Thee to promote to wealth and dignitie,
To olde acquayntaunce be stedfast true and playne,
Then shall thy goodnes and thy name agree.

¶ Let passe the worlde for nought in it is stable,
The greater Bayliffe the lower is his payne,
Some men that late were called honorable,
Did their promotion after sore complayne,
No wise man is desirous to obtayne
The forked cappe without he worthy be,
As are but fewe, but be thou glad and fayne,
That thy good name and maners may agree.

In this short balade I can not comprehende
All my full purpose that I would to thee write,
But fayne I would that thou should sone attende
To heauenly worship and celestiall delite,
Then should I after my poore wit and respite,
Display thy name and great kindnes to me,
But at this time no farther I endite,
But pray that thy name and worship may agree.

IN COMMENDATIONEM PHILOSOPHIÆ.

In precio non est hodiè doctrina bonorum,
Sed spuit ad doctas stultus vbiq; togas:
Doctiloquos tentat vulgus detrudere sacco,
Sub pede stultorum philosophia iacet.

Psalme.xxix. Ioel.i.

QVisquis ad æthereas sacratæ pallados arces
Tendit, in hac requiem vel cupit esse suam:

Hic

Hic manibus purus veniat linguaq; pudicus,
Vt sophiæ foculis fumida thura ferat:
Philosophia sacris animos collustrat ocellis,
Ingenij dotes, præbet & eloquium:
Luctificas huius solamur dogmate mentes,
Hæc animi motus pellit & illecebras.
Hæc benè viuendi præstat documenta viasq;,
Hæc iter ætherei pandit ad astra poli.
Possumus hac mentis tristes auertere casus,
Possumus hac lapsus exuperare graues.
Hanc deus omnipotens cœlesti misit ab arce,
Vt nobis cœli semina clara daret.
Illius in collo pendent redimicula sacra,
Per genus humanum quæ modò sparsa micant.
Membra tegit peplo, pallaq; induta Minerua,
Sub pede purpureas spargit vbiq; rosas:
Seruiat huic sapiens quisquis, nam nectare diuo
Corda hominis potat, Ambrosiaq; cibat.
Et libertatis veros concedit honores,
Hac duce perpetuo libera corda manent:
Hæc scelus atq; nefas pellit, moresq; profanos,
Explodit vitium, præmia laudis habet.
Hanc propter sapiens nitidum conscendit olympum,
Hæc aperit iustis regna serena poli.
Possumus hac sæuos facilè extirpare tyrannos,
Fida comes vitæ est & benedicta quies.
Hac sine non princeps, non rex sua sceptra gubernat,
Est fidei mater, iusticiæq; parens:
Palladis ad munus iuuenes properatæ senesq;
Ex gremio cuius fons scatet irriguus:
Currite vos docti, vestram obseruate Mineruam,
In saccum trudit dogmata vulgus iners.

Apoca. vi. Sapien. i. Tullius per archia poeta.
Eccles. iiij.
Prouer. ij. Esaie. i.
Sapien. vi. and. ix. Eccles. xxvij.
Prouerb. viij. and. xvi.
Sapien. viij.
Prouerb. vij.
Prouer. iij.

¶ Of fooles that despise vvisedome and Philosophie, and a commendation of the same.

¶ With dolefull dolour it sorowed ought to be,
That nowe a dayes the wisedome and doctrine
Of wise men, iuste, and full of grauitie,
Is nought set by, but falleth to ruine:
But fooles that to wisedome will not encline,
Spitteth for despite on him the which is wise.
And all his dedes doth vtterly despise.

The rude commontie that wit and wisedome lacke,
Laboureth with all the power that they may
Wise men and good to thrist into a sacke,
For vnder foote of fooles without nay,

Psalme. xxix. Joel. i. Apoca. vi. Sapien. i.

Philosophie lieth oppressed night and day,
Fooles it repute nought worthy ne profitable,
They haue delite in men to them semblable.

Bonorum hominum persecutio.

Ne paueas repentino terrore, & irruentes tibi potẽcias impiorum: dominus enim erit in latere tuo, & custodiet pedem tuum ne capiaris. Quoniam non in finem obliuio erit pauperis, patientia pauperum nõ peribit in finem: considisti saccum mecum, & circumdedisti me letitia.

Who soeuer he be that purposeth in minde,
The holy towre of wisedome to attayne,
And coueteth his rest in it to finde,
Despising worldly wealth and ioy mundayne,
He muste both hande and tongue fro sin refrayne,
Obseruing his body in grace by chastitie,
And then of wisedome receaued shall he be.

Tullius pro archia poeta,

Philosophie doth mans minde compace
With sightes and eyne replete with holynes,
To man it geueth right many giftes of grace,
Ecclesi.iiij. As eloquence and waye of righteousnes,
It man comforteth oppressed with sadnes
By holy doctrine, and it doth succour finde,
For all ill mouinges and fantasies of minde.

It teacheth man to all vertues to encline,
It sheweth the way for to liue vertuously,

And

And by such lore and vertuous doctrine
It teacheth them that cruely it apply
The heauenly way vnto the starres a hye,
We sadnes and sorowe may flee by this wisedome,
And grieuous chaunces or falles by it ouercome.

The father of heauen our Lorde omnipotent Prouer.ij.
Of his great grace and infinite goodnes Eccles.i.
Hath sent this science to people innocent,
To shewe them the way of grace and righteousnes,
All her apparayle agreeth to holynes,
Therewith she offreth freely to clothe mankinde,
Sowing her seede of vertue in their minde.

She couereth her head with vale of chastitie,
Her body clothed with pall of the same sort,
The roses purple of faire humilitie,
Spreadeth the grounde where as she doth resort, Sapien.vi.
Wherfore let euery wise man haue comfort and.ix.
Onely in wisedomes presence and seruice,
For where she reygneth subdued is euery vice.

She feedeth man with the delicious drinke
Of perfect wisedome, all vice thereby to flee,
And vnto him that euer on her doth thinke,
She graunteth honour of perfect libertie, Eccles.xxviij.
While she is gide the heart and minde are free:
For she expelleth vice and misgouernaunce, Prouer.vij.
Which are roote of misfortune and mischaunce. and.xvi.

She geueth laudes to all them that her loue,
And by her doctrine and worthy sapience,
The wise ascendeth to the hye heauen aboue,
And to iust liuers and men of innocence,
Heauen gates she opens their deedes to recompence:
Thus wisedome is chiefe guider of our life,
In blessed rest, slaking debate and strife.

None liueth so fierce nor so cruell tirant,
But that noble wisedome by perfect pacience
Shall him ouercome, but he that wit doth want,
For lacke of wisedome oft falleth to offence,
There is no Lord nor Prince of excellence Sapien.viij.
That can well guide his scepter and kingdome,
Without the helpe and councell of wisedome.

Wisedome is mother of fayth and of iustice,

And

And all goodnes doth of it growe and ſpringe,
And yet moſte people nowe inſueth vice,
Fulfilling their foolish luſt in euery thinge,
They foly folowe, but wiſedome and cunning
They clene deſpiſe, hauing ſcorne and enuy
At ſuch good men as them to it apply.

Prouer. vij. But leue this foly, O wretched men alas,
And both yonge and olde fall ſpeede you to obtayne,
The godly giftes of excellent Pallas,
Endeuour your ſelfe to drinke of her fountayne,
Prouer. ix. But O diſciples of wiſedome, ſpare no payne
To helpe your mother, for if ye be to ſlacke,
The rude commontie ſhall thruſt her in a ſacke.

¶ A lamentation of Barclay for the ruine and fall of wiſedome.

¶ O ſinfull ſeaſon ſore drowned in darkenes,
O wilfull foly, O thou proude ignoraunce,
Howe longe ſhall ye mankinde thus wiſe oppres,
That none almoſte in wiſedome hath pleaſaunce,
But men miſliuing in mad miſgouernaunce
Are ſo with ſtates in fauour, loue and grace,
That with them wiſedome can haue none acquaintance,
But clene exiled, and foly in her place.

Alas the time that wiſe men of meekenes
Should be deſpiſed, yet fallen is that chaunce,
Nought is ſet by ſaue treaſure and riches,
Playne truth is foly, and pouertie penaunce,
Boldnes and boaſting leadeth all the daunce,
Venus all teacheth for to inſue her trace,
False flattery the moſte part doth aduaunce,
But gone is wiſedome and foly in her place.

Foule falſhood hath confounded faythfulnes,
The newe diſguiſes hath left Almayne and Fraunce,
And come to England, and eche vnclenlynes
Doth leade vs wretches, we make no purueaunce
Againſt our ende when death ſhall with his launce
Conſume this life, we may bewayle this caſe,
Our wordes are foolish, ſo is our countenaunce,
Thus gone is wiſedome, and foly in her place.

Who can rehearſe eche ſort of foolishnes,
That vs miſguideth through our miſordinaunce,
Luſt is our Lady, and gluttony maiſtres,

Sober.

Sobernes is gone, and stately arrogance
Hath me benes slayne, alas this is grieuaunce
Unto my heart, expelling all solace,
O glorious God, direct this perturbaunce,
That wisedome may agayne obtayne her place.

CONCERTATIO VIRTVTIS CVM VOLVPTATE.

ASpice conflictum virtutis, atq; petulcæ
Deinde voluptatis, gaudia vana vide:
Legimus Alciden somno cùm fortè iaceret
Vidisse ambiguas deficilesq; vias:
Ambarumq; statum, finem, vitamq;, modumq;
Scrutans, virtutis cœpit inire viam.

S. Brant. Argumentum.

Epigramma ad lectorem.

VIrtutis quicunq; colis sacra dogmata lector,
Aspice quos fecimus pollice & ære modos.
Tu tamen in primis frontem depone seueram,
Aut fuge, si nasum rhinocerotis habes.
Nos veniam scriptis dabimus, petimusq; vicissim
Si peccat numeris pagina nostra suis.
Frangitur hic puro dictamine blanda voluptas,
Et spurcæ Veneris marcida castra iacent.
Sed virtus niueo victritia tela triumpho
Suspendit, cœlo seq; suosq; beat.
Hanc amat imberbis iuuenis, vitæq; magistram
Ducat, & æterno munere formet opus.
Illecebras fugiat, quas spondet vana libido,
Hæc animos frangit, pectora casta terit:
Fœdat & ingenij cultus, sensusq; pudicos
Destruit, & semper blanda venena vomit.
O iuuenes spectate probi, quid candida virtus
Possit, quid noceat luxuriosa venus:

Horatius in arte.

Tullius in off.

A concertation or striuing betwene vertue *and voluptuositie or carnall lust.*

BEholde here man direct thy sight to see,
For in this ballade I shall vnto thee shewe
The strife of vice and voluptuositie
Had in contempt of goodnes and vertue:
But do thou so that vertue may subdue
Foule carnall lust, whose pleasure is but payne,
First full of mirth, ending in bitter payne.

While

WHile Hercules laye sleeping (as I reade)
Two wayes he sawe full of difficultie,
The one of pleasure, at ende geuing no mede,
The other of vertue auaunsing eche degree,
But of both these two wayes when that he
Had sought the state, the ende, and the straightnes,
The way he entred of vertue and goodnes.

Therfore O reader that hast will to encline
To soueraine vertue that is incomparable,
Thy minde applying stedfast to her doctrine,
Ouer reade this ballade, for it is profitable,
And though thou thinke it but a fayned fable,
Yet reade it gladly, but if thou be to haut,
Flee from it fast and finde in it no faut.

Errare in arte

We pardon require where as we do offende,
Graunting the same to other vsing to write,
None doeth so well but some may it amende,
But namely if it be done without respite,
None without leysure can voyde of fault endite,
And mans wit as dayly doth appere,
Sometime is dull, sometime perfect and clere.

With

With wordes playne I viciousnes confounde,
Oppressing men with false flattring semblaunt,
And throwing Venus tentes to the grounde,
But vertue I laude as goodnes moste pleasaunt,
Which with her wepon moste stronge and triumphant
Subdueth vice, and all such as her loue,
With her she leadeth to the hye Royalme aboue.

Therfore let euery man, mayde, childe and wife
In their yonge age to vertue them incline,
Learning of her the way to lede their life,
As of maistris moste wholsome in doctrine,
Who her insues assayeth no ruine,
For her rewarde is sure and eternall,
In earth here, and in the Royalme celestiall.

Thus shall he liue in perpetuitie:
But let eche one auoyde the viciousnes
To him promised by voluptuositie,
Her workes are all oppressed with blindnes,
And where as she can wanton youth oppresse,
She him so rooteth in slouth and negligence,
That neede shall cause him to fall to all offence.

Tullius in off.

Lust breaketh the minde, and as we often see,
It blindeth the vnderstanding and the wit,
From mans heart it chaseth chastitie,
All mortall venime hath the chiefe roote in it,
None can be healed that hath her bit:
But noble bloud she moste of all doth blinde,
Which more on her then vertue haue their minde.

Therfore yonge men geue aduertence and heede,
Here shall you see, and so shall feeble age,
What ill of worldly pleasure doth proceede,
And howe she bringeth some men to great damage,
Then shall ye here what good and auauntage,
What wealth, what rest, what honour and riches
Comes to mankinde by vertue and goodnes.

Obiectio voluptatis criminantis virtutem.

EN ego sinceræ virtuti inimica voluptas
Adsum victrici lauro redimita, per orbem
Signa mei fulgent castris suffulta triumphi:
Semper Achemenios spirant mea tempora flores,
Et redolet violas collecti fascia crinis.

Eccles. ij. Sapien. iij.

In niuels

In niueis ſoleo manicas geſtare lacertis,
Et veſtes tyriæ fulgentia brachia velant.
Eſt facies laſciua nimis, ſtant lumina multo
Inuidioſa ioco, petulantes frontis ocellos
Oſtendo, mollem frangunt qui ſæpè iuuentam,
Delitias effundo meas, & mella per orbem,
Vt capiant iuuenum teneras mea retia mentes:
In manibus Cytharam teneo, plectrumq; ſonorum,
Turba ſedet iuxta mollis, blandiq; choraules,
Ante meam ſtatuam dulciſſima carmina pangunt
Pectine facundo mulier ſtat pſaltria iuxta,
Nam ſoror ipſa dei, cui ſacra ſolennia reddunt,
Mænades inſanæ frontem crinemq; rotantes,
Qui mea proſequitur miles vexilla, labores
Nullos, & liber diſcrimina nulla ſubibit:
Cogitur haud ſæuis caput obiectare procellis,
Non ſtrepitus pugnæ, non triſtia claſſica Martis
Audiet, armiſonus lituus nec pectora franget:
Sed qui me comitem ſequitur, non tramite duro
Ambulat, at dulces hic experietur amores.
Qui mea ſpreuerunt quondam monumenta, periclis
Immerſi grauibus, vitam clauſére dolore.
En dea ſum cuius ſpacioſo noſcitur orbe
Imperium, & noſtro manant de pectore molles
Deliciæ, riſus, & cantica plena iocorum,
Et ſub me ſanæ longiſſima fata ſenectæ
Vſq; vigent, albiq; dies, horæq; ſecundæ:
Quondam Piramides quo Troia ceſſit achiuis,
Signa tulit noſtri manibus florentia regni:
Indulſitq; bonis, quorum eſt mea magna poteſtas,
Et mihi ſeruiuit cultu Cleopatra ſuperbo:
Blanditiasq; meas canopea ad mœnia duxi.
Africa me noſcit, me noſſit corniger Nammon,
Me Numidæ infrenes, colit & Mauriſius Atlas.
India delitias noſtras veneratur, & omnes
Educunt rutilo qui candida membra ſub ortu,
Me duce ſobrietas toto pulſatur ab orbe.
Sarmata non tutus, non Parthus, non Geta pugnax,
Non Hiſter, non Trax, ſemper Chriſpusq; ſycamber,
Noſtraq; per varias mittuntur ſpicula gentes.
Noſtra Sophi veteres coluerunt numina, quorum
Scripta manent poſitæ me defendentia ſectæ.
Nam ſine corporeo proſunt bona noſtra labore,
Et gula nobiſcum, feruens quoq; gloria menſæ:
Non mea ſub galeis vita eſt, non ſtramine duro
Corpora noſtra cubant, ſed præbet pluma quietem,
Me niſi deliciæ molles ſequerentur, & omnis

Luxuries,

Pars.

Cleopatra.

Numidæ.
Mauritania.
Iddia.
Sarmatæ.
Parthi.
Gethæ.
Hiſter.
Sycamber.
Epicurei.

Iuuenalis in Satyra: omnibus in terris.

Luxuries, tanti non reges blanda subissent
Castra, quibus toto victrix dominabor in orbe.
Sardanapalus enim regalia facta relinquens,
Corporis illecebras coluit: florentibus annis
Bellica Roma quidem nostro sudauit amore.
Mollibus in plumis dantur sua gaudia multis,
Non frigus diramq́; famem iuuenilia captant
Pectora, sed requies semper blandissima nobis.
Ocia quandoquidem non perturbata fouemus,
Ergo vos iuuenes quorum sunt mollia corda,
Atq́; senes pariter quorum est annosior ætas,
Porrigite huc aures, currit mortalibus æuum,
Et currunt sine fine dies, libate vel æscis
Mellifluis genio, post mortem nulla voluptas.

Iuuenalis in satyra omnibus in terris.
Sardanapalus de quo Diodorus & Iustinus.
Roma.
Ieremi. vj.

Verba Sardanapali.
Sapien. ij.

The obiection of lust blaming vertue.

Voluptatis via.

Nec perhibui cor meum, quin omni voluptate frueretur, & oblectaret se in his quæ præparaueram. Quis ita deuorabit & delicijs affluet vt ego, & fruamur bonis quæ sunt, & vtamur creatura tanquam in iuuentute celeriter.

LO gorgious galantes, lo galantes here am I,
Lo here fayre luste full enemy to vertue,
Clothed in laurer in signe of victorie,
The large worlde I whole to me subdue,
My streaming standardes alaide with sundry hewe

Eccles. ij.
Sapien. v.

In triumphe shineth brighter then the sunne,
I all the worlde to my empire haue wonne,

All fragaunt floures most pleasaunt, gay and swete,
Whose sundry sortes no liuing man can tell,
Unto my pleasour are spred vnder my fete,
That all the ayre enioyeth of the smell,
The violet that in odour doth excell
About in bosome by me alway I beare,
The same ofte time inlased with my heare.

All my vesture is of golde pure,
My gay Chaplet with stones set
With couerture of fine asure,
In siluer net my heare vp knet,
Softe silke betwene least it might fret,
My purple pall ouercouereth all,
Cleare as Christall, no thing egall.

My wanton face, louers to embrace, my wanton eye
In suche a case, shewe them solace, that none are free,
So louers be subiect to me in euery place,
My hye beautie, boyde of bountie, doth them inlace,
To hunt, to chase, to daunce, to trace, what one is he
That beareth face, or hath that grace, on lande or sea,
In like degree him selfe to see: my pleasaunt pace
Is light as flee, thus none that be can me compace.

I cast my pleasures and hony swete
Ouer all the worlde, none can beware
Nor loke so surely vnto his fete,
But that I tangle him in my snare,
When I with youth can mete,
With reason not well replete,
In lust I cause him flete,
Of grace barayne and bare.

What man is he that can beware,
When I my nettes abrode display,
Namely to youth I me repayre,
I blinde their heartes sorest alway,
I take no thought ne care
Howe euer the worlde fare,
No season free I spare,
From pleasour night nor day.

With harpe in hande alway I stande,

Falling

Palling eche houre in swete pleasour,
I wanton bande of euery lande
Are in my towre me to honour,
Some of valour, some bare and poore,
Kinges in their pride sit by my side,
Euery freshe floure of swete odoure
To them I prouide that with me bide.

When the stature of my figure,
With golde shining is hye standing,
They that inure in my pleasure
With hart wandring muche swetely sing,
Garlandes of golde to me offring,
And me beholde with countenaunce
Smiling, laughing, eche wanton thing,
On mirth muling, learning to daunce.

Who men me honour for my pleasaunce,
Then worship the sonne of the hye king,
I shewe them mirth, he harde penaunce,
I pleasaunt luste, he chast liuing.

Who euer they be that folowe me,
And gladly flee to my standarde,
They shall be free, not sicke nor see
Aduersitie, nor paynes harde.

No poynt of payne shall he sustayne,
But ioy souerayne while he is here,
No frost ne rayne there shall distayne
His face by payne, ne hurt his chere.

He shall his head cast to no drede
To get the mede and lawde of warre,
Nor yet haue nede for to take hede
Howe battayles spede, but stande afarre.

Nor yet be bounde to care the sounde
Of man or grounde, or trompet shill,
Strokes that redounde shall not confounde
Nor his minde wounde, but if he will.

Who will subdue him to ensue
My pleasures newe, that I demayne,
I shall him shewe way to eschue
Where hardnes grewe, and to flye payne.

The swetenes of loue he shall assay,
But suche as my pleasures hate and despise
In hardnes liue and bitter payne alway,
In dolour drowned, and that in greeuous wise,
Ending their life after a wretched gise,
By couetise abstayning their pleasour,
Chaunging swetenes for bitter payne and soure.

By pleasaunt lust I called am ouer all,
Princes pereles and glorious goddes,
Of me procedeth pleasour, as is egall
To come of a hye and noble empres,
In me is mirth and songes of gladnes,
And vnder my dayes and houres fortunate,
Age hath first roote to holde by his estate.

Paris

The lustie Paris by whom the riche Troy
Gaue place to Greece, as subiect to the same,
In my seruice had pleasour and great ioy,
So that by me he spred abrode his fame,
Those pleasures folowing of whom I haue the name,
And that remayneth in my aucthorite,
Cleopatra.
And proud Cleopatra was seruitour to me.

There is no lande encloced with the sea,
But that they all haue folowed my counsell,
As Afrike, Numide, the other I let be,
I will not tary their names for to tell,
But fewe or none are betwene heauen and hell,
In Hethenes nor yet in Christentie,
But yong or olde they all obey to me.

My deynteous dartes about full rode I cast
Among all Nations vnto the worldes ende,
Epicurei
The Philosophers that were in times past
As Epicurians to me did condiscende,
All their whole sect my quarell doth defende,
For all their sect to this clause did assent,
That lust and pleasure was good most excellent.

Without corporall labour my goodes shall profite,
Of meate and drinke I haue welth and excesse,
I haue my pleasour, my ioy and my delite
In dayntie dishes and swete deliciousnes,
I leade not life in perill and hardnes
Vnder heauy helme in fielde from any towne,
Not on harde strawe, but soft and costly downe.

If ioy and pleasure did me not ay ensue,
And lustie myrth with corporall pleasaunce,
So mighty kinges would not them subdue
Unto my tentes, whose might shall me aduaunce,
That all the worlde vnder my gouernaunce
Shall it submit, and dwellers of the same
Shall beare about the badges of my name.

Iuuenalis in satyra. Omnibus in terris

It is longe past since that men first did thus
Subdue their mindes and bodies vnto me,
The mightie kinge called Sardanapalus
Left dedes that longed vnto his royaltie,
Folowing my pleasure and voluptuositie,
And Rome victorious at laste by hye courage,
Yelded it selfe mekely to my bondage.

Sardanapalus de quo Diodorus & Iustinus Roma,

Ease, welth and rest to me alway is best,
Unto my seruauntes I geue the same,
And where as nature appeareth goodliest
I am moste busy the heart for to inflame
With fierie brandes to Venus pleasaunt game,
No colde ne hunger to yonge men shall I geue,
But pleasaunt rest while they with me do liue.

Ieremie. vij.

My life I leade in ioyfull idlenes,
Not let nor troubled by any aduersitie,
Therfore O youth that art in lustines,
And age also that of bad maners be,
Tourne hither your faces beholding my beautie,
And you endeuour your eares to incline
To my preceptes, folowing my doctrine.

The time passeth dayly fro mankinde,
Our dayes of life longe while can not endure,
Therfore on pleasure establishe we our minde,
For in my minde no earthly creature
After this life of pleasour shall be sure,
Therfore be we mery the time that we are here,
And passe we our time alway in lustie chere.

Verba Sardanapalli.

Sapien. ij.

RESPONSIO VIRTVTIS CARMINE ELEGIACO.

CArmine nugoso quid me malesana voluptas
Lædis, & imbelli pectore bella paras:
Quid fallax miseros, age perfida, decepis arte,
Illecebris mundus cur ruit vsq; tuis:
Quid sordes, luxusq; tuos, lancesq; voraces

Eccles. xvij. Sapien. vi. Baruch. iij.

Laudas: blanditijs gloria nulla tuis.
Æbrietas tibi fida comes, infamia pennis
Circum te volitat, & tua caſtra premit.
Es (fateor) pulchro ſemper laqueata capiſtro,
Sunt oculi molles, fronſq; petulca nimis.
In capite inſignis fulgor, redimicula, vittæ
Sertaq; dependent: purpureusq; color:
Te chlamydes tyriæ velant, te balteus ornat,
Et te Sidonio purpura tincta fuco.
Non galeas armate geris, ſed corpore nudo,
Allicis imbelles in tua vota viros.
Te iuxta veneris ſtant atq; Cupidinis arcus,
Et pueri cæci dira ſagitta iacet.
Dextra tenet ſpeculum quo ſplendet turba malorum,
Læua tenet luxus, & genus omne mali:
Fronti nullus ineſt candor, ſed ſpurca libido,
Non pudor in verbis, ingenuusq; iocus:
Te duce per mundum gemini tractantur amores,
Te duce langueſcunt fortia membra ducum.
Te duce nobilitas perit, & veneranda iuuentus
Marceſcit votis dedita aduſq; tuis.
Te duce morboſum patimur diſcrimina, mortes,
Ad ſtygiosq; cadunt corpora noſtra lacus:
Tu facis ingenium torpens, tu pectora caſta
Inficis, & ſenſus non ſinis eſſe bonos:
In te decreſcunt animi, ſoluuntur & artus,
Corporis & ſemper eſca doloris eris
Ex te lœthales morbi, genus omne malorum,
Et gula manauit, delitiumq; malum:
Tu facis imbelles iuuenes, petulansq; ſenecta
Te duce concreſcit, bæſtia ſpurca nimis:
Pellicis in fraudes multos, vitæq; tenebras,
Nil caſtum impura conſpicuumq; doces.
In te non ratio, non puræ ſemina mentis,
Ingenium nullum, ſed mala lingua quidem.
Multorum claros egiſſet dextra triumphos,
Et multos caneret fama ſuperba duces:
Si non blanditias, ſi non tua vota ſubiſſent,
Et ſimul impoſitis nigra venena cadis.
Troia. Mœnia Dardanidum, vertiſti & pergama Troiæ:
Parthi. Per te Parthorum regna ſuperba iacent.
Aſia. Regna iacent Aſiæ luxu conſumpta voraci,
Gretia. Luxibus & ſqualent Attica regna tuis.
Obruta ſunt Danaum fortiſſima mœnia per te,
Sodoma. Atq; vrbes Sodamæ morte rigante iacent.
Corinthus. Excidium per te dirum eſt experta Corinthus,
Tarentum. Atq; Tarentinæ ſic periere domus.

Lapſa etiam per te ſordent Nilotica regna,
Aſſirij per te ſic cecidere duces.
Te Sybaris colles,te Rhodos,atq; Miletos,
Et varias gentes contaminaſſe palàm eſt.
Tu Sordos,thracesq; truces,tu blandà Getasq;
Corrumpis,diris inficis atq; malis.
Sors mea nunc melior,quoniam me vita perennis
Spectat,& æterno gloria parta gradu.
Degeneres animos pacienti extollo labore,
Cœli porta patet(me duce)aperta viris:
Amphitroniades metuenda pericula vicit
Me duce,cœleſtis incolit aſtra dei.
Me duce barbaricas gentes proſtrauit in armis
Iulius,& fœlix ſydera clara premit:
Magnus Alexander noſtros comitatus honores,
Ingenij pugnas & fera bella tulit:
Sic Paulus conſul regem qui Perſica vicit,
Me duce Romanis clara trophea dedit.
Me duce facundi fulgent Ciceronis honores,
Et Maro Romanæ gloria magna togæ.
Doctus Ariſtoteles noſtra hæc monumenta ſequutus,
Et Plato,quo nuſquam maior in orbe fuit.
Candida me coluit doctorum turba ſophorum,
Ingenium per me eloquiumq; valet.
Ad laudes genitos,& dulcia munera diuûm,
Fama trahit noſtri nominis atq; decus.
Aſpice(quid multos repetam)ſtat noſtra per orbem
Gloria,fama,ſalus,laus,honor,atq; decus,
In te luxuries,faſtus,commercia fœda,
Et putidum ſemper ſtillat ab ore malum.
In me diuitiæ,iuſtum,rectumq;,piumq;
In me concilium,gloria ſola mea eſt.
Caſta mihi domus eſt,ſtant celſo colle penates,
Hos tamen ingenuus ſcandit vbiq; labor.
In virtute labor,ſed & in ſudore voluptas,
Atq; quies,magnis ſemper amanda viris.
Siuè velis famam ingenio ſectariër almam,
Armiſonæ vè iuuat voluere ſigna deæ.
Seu res Ciuiles merito tractare fauore,
Hæc animo infracto(me duce)cuncta facis.
Me labor & ſudor torquet virtutis amore,
Ætherei tandem ſcandet ad aſtra poli.
Virtus ſola regit terras,dominatur in alto,
Diuidit & nutu dona beata ſuo.
O iuuenes dum fata ſinunt,expellite vanas
Corporis illecebras,lœthiferumq; nefas.
Imbuite aſt animos virtutis dogmate veſtros,
Vt ſapiant rectam pectora veſtra fidem.

Egiptus.
Aſsiria.
Sybaris.
Rhodus.
Miletus.
Thracia.
Getæ.

Hercules.

Iulius Cæſar.
Alexander magnus.

Paulus Emilius.
Cicero.
Virgilius.
Ariſtoteles.
Plato.

Proues. viij.

Sapien. vij.
Prouer. ix.

Prouerb. viij.
Plautus in amph.
Prouer. vij.

The aunſwvere of vertue againſt this obiection of voluptuoſitie.

De via virtutis.

Deus creauit de terra hominem, & ſecundum imaginem ſuam fecit illum: Et iterum conuertit illum in ipſam, & ſecundum ſe veſtiuit illum virtute: numerum dierum & tempus dedit illi, & dedit illi poteſtatem omnium quæ ſunt ſuper terram.

Eccleſi xvij. Sapien. vi. and. i. Baruch. iij.

LOthſome luſt, O mad miſgouernour
Of all mankinde, and roote of euery vice,
With thy barrayne ballade and corporall pleaſure,
Howe dareſt thou grieue me thus in any wiſe?
Thy wordes are vayne, thy might I cleane deſpiſe,
Howe dare thy coward heart me thus aſſayle,
Sithce thou thee boaſteſt vnmete vnto battayle.

Haue done and aunſwere, diſceytfull trarteres,
Howe dareſt thou wretched men this wiſe abuſe,
Or them diſceyue by thy craft of falſenes,
Why doth mankind on thy vayne pleaſures muſe,
Why doth the world goodnes and grace refuſe,
Renning to thy foly, ſubduing them in care,
As fiſh or birde to panter, net or ſnare.

Why laudeſt thou thy luſt and pleaſure vayne,
Thy wandring wayes in ſinne and beaſtlynes,
Who that thee folowes, ſhall at the ende certayne

Finde

Finde no honour, but payne and great distresse,
Thy faythfull felowe is bestiall dronkennes,
Thy purliuaunt is dreadfull worldly shame,
Fleeing about to spreade abroade thy name.

Shame them subdueth that them submit to thee,
Thy beautye blinded is by misgouernaunce,
I say not nay, but sayze thou art to see,
And alway wrapped in halters of pleasaunce,
Thy eyne wanton with wanton countenaunce,
Thy heare glistring or shining as golde bright,
That many thousande destroyed is by thy light.

Thy purple garlandes couched with precious stone,
Pure and resplendaunt is all thy apparayle,
Mayed gayly with pearles many a one,
Of purple colour of Tire is thy mantayle,
With precious stones beset as thicke as hayle,
Thy girdels gay, and ringes pleasaunt to see,
But what is this but worldly vanitie.

Thou art not armed, nor to no warre dost go,
But standest naked, and all thy body bare,
As chiefe champion vnto blinde Cupido:
Such feble men that lacke wit to beware,
Attisest thou fally into thy snare,
The bowe of Venus and dartes lye by thee,
Headed with shame, mishap and pouertie,

In thy one hande is the mischieuous dart
Of fleshly lust and pleasure corporall,
Wherewith thou sharply strikest to the hart
The olde, the yonge, the poore and principall,
Thy other hande beareth in it venim mortall,
Vnto the which if man not well attende,
With all ill shall he be poysoned at the ende.

Of thy fayze forehead the beautie and brightnes,
And all the fashion and shape that is in thee,
Defiled and blinded is by viciousnes,
And fleshly lust cleane voyde of chastitie,
In thy vayne wordes is nought of honestie,
Thou canst not skill of honest sport ne game,
But ribaude wordes sounding all to shame.

Thou art destroyer of all mankinde,
But namely to such as sue thy trayne,

The

The wit thou dullest, troubling thy minde,
The honest name doest thou distayne,
Thou bringest man to infernall payne,
Waking his goodes by wayes prodigall,
But his last ende alas is worst of all.

By thee in the worlde true loue is maculate,
By thee dull slouth doth piteously oppresse
The lusty bodyes of many a great estate,
Thou art destroyer of vertue and nobles,
And youth descended of birth of worthynes.
When they their mindes to thy precept incline,
To nought they vanishe, so falling in ruine.

By thee we grieuous sores oft sustayne,
Infirmities, sore perils and mortall,
By thee the soule is drowned deepe in payne
In hell among the fendes infernall:
Thou makest man slouthfull and dull withall,
To chaste heartes art thou mortall enemy,
The wittes blinding or waking vtterly.

Thou wretched lust dost stint, abate and swage
The strength of man and his audacitie,
Thou bringest lowe the lusty hye courage
Of manly youth in his prosperitie,
Thou art the meat of all aduersitie,
And cursed foode of payne, wo and doloure,
Both to the poore and men of great honoure.

Of thee hath mortall sores oft their roote
And sore sickines, whereto no man mortall,
Can finde no succour, no remedy nor boote:
But for to speake of thee in generall,
Recount all ill, and thou art grounde of all,
Thou art the well of eche disordred thing,
Of whose head vile gluttony doth spring.

Thou makest youth such as thou doest attice
To lese the vertue of manhood and boldenes,
Their heartes dulling with fearefull cowardise:
Thou makest age to growe in viciousnes,
Thou makest many to wander in darknes
Of vicious life attising by thy gile,
Nought chaste thou teachest, but thing vnpure and vile.

Thou hast no reason, ne stedfastnes of minde,

Of wisedome the purest grayne is fro thee gone,
No perfect wit shall man within thee finde,
Of reasons sad thou certainly hast none,
And though at the first thou shewe vnto echone
Pleasure, and hope vnto honour to ascende,
Thou them disceyuest falsly at the ende.

The hande of many great laude should haue obtayned
By worthy triumph, auaunsing so their name,
If thou haddest not their hye purpose distayned
Them by thy gile withdrawing from the same,
So by thy meane obscured is their fame,
And by thy venime thou haste intoxicate
The noble heartes of many a great estate.

Thou haste ouerthrowe the wals of noble Troy,
The Parthians and dwellers of Asye,
By thy deuouring lust haue lost their ioy,
And many a Citie by thee on grounde doth lye,
The Cities of Grece with walles stronge and hye
Lye nowe on grounde, the walles with grasse ouergrowe,
The attike royalmes by thee are nowe full lowe.

Troia voluptate interiit, similiter & Parthi, Grecia, Attica, Sodoma, Corinthus, Egiptus, Tarentum.

By thee was Sodome and other Cities drowned,
And that in number mo then I can name
Haue bene destroyed, and made euen with the grounde,
Corinth by thee was lost with sworde and flame,
And much part of Egipt was the same,
Tarent also, Assiria and eke Trace
Thou hast destroyed, and that in wofull case.

What needeth here to name the royalmes all,
Or all those Cities and places excellent,
Which thou hast made from their honour to fall
By punishment of our Lorde omnipotent,
Some drowned, and some with fire of heauen brent,
But to be playne we dayly see doubtles
That all thy seruauntes ende in wretchednes.

But better is my state, my fortune and degree,
For all my seruauntes that vnto me incline,
Shall haue rewarde of ioy and blisse with me,
Which ioy in heauen abideth me and mine
Unto vs graunted by the grace diuine,
By pacient labour I poore men here aduaunce
To worldly wealth and good in abundaunce.

The

The gates of heauen to man are opened wide,
And he receyued in ioy that neuer shall ceasse,
So that I be his helper and his guide,
To leade him thither by way of righteousnes,
My way is harde, and full of busynes,
But at the ende I haue a resting place,
Wherein is life euerlasting and solace.

Hercules
Iulius Cæsar
Alexander magnus,

Strong Hercules that mightie champion,
And Iulius Cæsar an emperour royall,
And Alexander whose felowe found was none,
Considering well his wit and deedes all,
These haue renowme that neuer can stint nor fall,
For that they euer obeyed vnto me,
And many mo by me brought to degree.

Paulus Emilius,

I haue auaunced to glorious laude and name
Paule that was consull of the empire Romaine,
Which diuers nations wan, encreasing his fame,
To the sayde Romanes triumph and laude soueraine,
And though they suffered perill and great payne,
Yet hath the loue and mede of me vertue,
Not suffred them harde charges to eschewe.

Cicero

By me the honour of the hye eloquence
Of Cicero, and his perfect pollicie

Virgilius

Are spread abroade, shining for excellence,
And noble Virgil the Prince of poetry,
The Romane linage by verse did magnify.

Homerus

He and Homerus with Poetes euerychone
Haue won their glory and laude by me alone.

Aristoteles,

Aristotill ensuing my iust commaundement,
Hath made his name and laudes immortall,

Plato.

And also Plato moste noble and excellent,
The Philosophers all other great or small,
Hauing no name in goodes temporall,
Hath left the world with all his vanitie,
And at the ende great honour had by me.

Honest. vita.

I clere the wit, the speeche I fortifye
With sadnes, reason and pleasaunt eloquence,
I man confirme, augment and edefy
With honour, laude, and knowledge of science,
And to expresse my might in briefe sentence,
None may here win but by my succour,
Laude, fame ne health, riches nor honour.

In thee is pride, and all thy wanton will
Is set on riot and wretched lechery,
All vicious wordes doth from thy mouth distill,
Thy whole delite is in lust and ribawdry:
But as for him that will to me apply,
I shall by vertue bring him to righteousnes,
And then to glory by wisedome and riches.

I shewe my seruauntes true iustice and pitie,
In the hye heauen sure fired is my minde,
My house is kept ay cleane by chastitie,
My God is hye, and who that will him finde,
For to be light his lust muste leaue behinde,
And so by labour and perfite diligence
He may attayne that place of excellence.

Sapien. iiij.

Prouerb. ix.

In vertue is busy and diligent labour,
For no good comes of slouthfull ydlenes,
But swet and payne at ende shall finde pleasour,
And parfite rest is ende of busines,
And he that walkes the way of holynes,
And liues in worship, ought to be glad and fayne
This quiet rest by my helpe to obtayne.

So whether thou lust to win name of honour
By wit or warre, by wisedome or by might,
Or in a Citie for to be councellour,
Or els by lawe to geue eche man his right,
Let me vertue alway be in thy sight,
Then shalt thou by my meane the way prouide,
In euery case howe thou mayst best thee gide.

Who that for loue of vertue speciall,
Endureth labour, swet, payne and busines,
The endles pleasour of ioy celestiall
Shall be rewarde to him for his hardnes,
Vertue alone is of suche worthynes
That gide it ought and gouerne euery thing,
And good giftes parte as is to it liking.

Prouerb. viij.

But thou false lust and pleasour corporall,
All men disceyuest that vnto thee encline,
Thou first art swete, at last more soure then gall,
Thou many thousandes hast brought vnto ruine,
And namely suche as of moste noble line
Descended are, for getting their degree
Defile their birth and auncient name by thee.

Thou art so fierce, so hasty and cruell,
That no wilde beast, no not the mightie beare
Can haue respite within his den to dwell,
Thy cruell clawes so fiersly doth him teare,
That on his skin remayneth scant a heare,
Thou shouldest his skin I trowe rent of also,
Ne had the Lion him succoured in his wo.

Plautus in amphi Prouerb. vij.

Therfore ye men (while ye haue time and space)
Expell vayne lust and pleasour corporall,
Which deadly ill is barrayne of all grace,
And roote or sparkle to kindle sinnes all,
Therfore to Christ for grace see that ye call,
Wherby ye may all carnall lust subdue,
And plant in your mindes goodnes and vertue.

So shall your hartes sauour the true doctrine
And blessed fayth of Christ our sauiour,
Which fayth shal bring you to the sight deuine
Of Gods presence and celestiall pleasour,
But worldly wealth as riches and honour,
Shall in this life be part of your rewarde,
Where as vayne lust endeth in paynes harde.

LATINA NAVIS SEV BARCA SOCIALIS,

Innumeros classes fatuos sine fine furentes,
Hactenus in nostra ducere classe iuuat:
Si quis fortè locum potuit minus accomodatum
Nancisci, huc veniat cum socijsq; vehat.

ij.q.i multi. Eccles.iij.c.vij. Job.xxx. i.Esdras.v. Sapien.iiij. Eccles.i.

CVrrite sulcamus festinis æquora remis,
Et premit immensum carbasa nostra fretum.
En socialis adest classis, properate sodales,
Et fatui pariter nunc properate meri:
Nam nostræ numerus sectæ est immensus, & aures
Ad varias gentes tendit, & ad populos.
Nostra cohors equidem totum complectitur orbem,
Pauci sunt quos non fædera nostra premunt.

In omnem terrã exiuit sonus eorum.

Ex Asia veniunt rutilo sub sole creati
Stulti, nobiscum qui cita vela trahunt.
Finibus è Lybiæ veniunt terraq; calenti
Mausirij imbelles, æthiopesq; nigri:
Migrant Hesperij, migrat quoq; Gallia tota,
Prorsus & a Bactris sedula turba ruit.
Ad nauem veniunt gentes quas vltima Thyle
Finibus extremis quasq; Britannus habet.
Et veniunt Cymbri torui, flauiq; Sycambri,

Et venit

Et venit ex latio turba procéra quidem.
Arctophylax gentes rigido sub sydere natus
Transmittit, præbet subsidiumq; rati:
Sauromatæ veniunt, pugnax quoq; turba Getarum,
Atq; Thraces veniunt, Argoliciq; viri:
Et veniunt omnes gentes, quas conspicit orbis,
Quasq; fouent nitidi sydera clara poli:
Cum senibus iuuenes, fatua cum matre puella,
Intactus nullus hic gradus esse potest.
Ad classem celerem fatui properate sodales,
Currite, nauiculæ nam mora cuncta nocet.
Tempus adest sulcare fretum, & nunc pandere velum
Currite, iam pergit fluctibus acta ratis.
Maxima nunc regio superest penetranda, sodales
O fatui, pedibus currite quæso citis.
Narragonum ad patriam & promissas tendimus oras,
Cogimur & stolidum spontè subire solum.
Nos tamen in tumido iactant discrimina ponto
Plurima, sollicitas & quatit vnda trabes.
Veliferiq; maris sæuo clamore ciëmus
Fortunam, nil nos impia vota iuuant.
Per varios casus, per sæua pericula ponti
Currimus, & vitæ non modus vllus adest:
Et patimur lapsus tempestatesq; sonoras,
Et patimur medio naufraga fata mari:
Scillæam rabiem siculis spectamus in vndis,
Atq; charybdeo gurgite transtra volant.
Per syrtes lybicas remo sulcamus inerti,
Spectamus tumidi tristia monstra maris:
Delphinos, Phocas, syrenes, atq; videmus
Tritonas, inuisum piodigijq; genus:
Torpemus cantu, quo nostras inficit aures
Syren, languenti nosq; sopore premit:
Et Cyclopem grandem siculo spectamus in antro,
Dulychius princeps quem timuisse potest.
Quis locus est tutus, quo nunc considere stulti
Possunt, & certos ædificare lares:
Vsq; adeò tumidis prostrati mergimur vndis,
Et portus tutus carbasa nostra fugit:
Ha meritò, quoniam nullo sapientia cultu
Nos fouet, & stolida figimus arma manu.
Heu dea stultitiæ nobis nunc pocula Circæ
Præbuit, & cantu pectora lassa ferit.
Eheu quid miseri prodest errare sodales,
Quærite sed stabili littora tuta pede:
Ne rapiant fragiles Neptunia monstra carinas,
Sorbeat & nostras æquoris vnda rates.

De hac materia Virgilius in. ij. & iij. eiusdem.

Scylla. Charibdis. Cyrtes.

Syrenes. Triton.

Cyclops. Vlysses.

Circe.

Neptunia.

The vniuerſall Ship and generall Barke or Barge, wherin they rowe that yet haue had no charge.

Within my ſhippes are fooles innumerable,
My ſhippes diuerſe forged here before,
With furious fooles in folly perdurable,
But nethelesſe yet here I forge more:
And if peraduenture ſome one hath had no ore,
For place before condigne for his degrée,
In this great Carake nowe ſhall he rowe with mée.

Societas fatuorum.

Gaudium eſt miſeris ſocios habere pœnarum: Sed non minus ardebũt, qui cum multis ardent. Qui inter huiuſcemodi letantur, & eſſe ſubſentius delicias computant, filij ſunt ſtultorum & ignobilium, p preſsi quaſi fluctibus ſemitis ſuis: fratres ſunt draconum & ſocij ſtructionum. Sic fuit, eſt & erit, ſimilis ſimilem ſibi querit.

q.q i. multi. Eccleſi. ig. c. bij. Iob. xxv. i. Eſdras. b. Sapien. iiij.

Here ſhall Jacke Charde, my brother Robin Hill,
With millers & bakers that weight & meaſure hate
All ſtealing Taylers, as Soper and Manchil,
Receaue their rowme becauſe they come to late,
The fouleſt place is mete for their eſtate,
A rowme for raſcoldes harde by the pompe ſhall be,
That ſtinking places and knaues may agree.

Come away companions for time it is to rowe,
Our Carake fletes, the ſea is large and wide,
And depe inough, a pleaſaunt winde doth blowe,

Prolonge

Prolonge no time our Carake doth you bide,
Our felowes tary for you on euery side,
Haste hither I say ye fooles naturall,
Howe ofte shall I you vnto my Nauy call.

Ye haue one comfort ye shall not be alone,
Your company almoste is infinite,
For nowe aliue are men but fewe or none,
That of my ship can rid him selfe out quite,
A foole in felowes hath pleasour and delite,
Here can none want, for our proclamation
Extendeth farre and to many a straunge nation.

But to be playne and speake as I intende,
All men are fooles that can not them selfe gide,
Thus all the worlde may I well comprehende,
Except a fewe whom I may set aside,
All whole Asia though it be longe and wide
And farre from vs, and all not of our lawe,
Yet are they ready our sayles vp to drawe.

From the farre costes and hote of Lybia,
The Mawrians and eke the men of Inde,
And all the dwellers almoste of Africa,
The Lumbarde nation vntrue of dede and minde,
All these within our ship will places finde,
So may the dwellers of Cecyle and Almayne,
Of Italy, Fraunce, Flaunders, Grece and Spayne.

The Pycardes, Normans, and Neapolitanes,
Come in great clusters our Nauy to augment,
So doth Venetians, Gascones and Romanes,
And little Britayne is all of life assent,
And also the great by riches excellent,
Whiche nowe is called plentifull Englande,
Commeth to our ship, with Wales and Scotlande.

The out Iles all dispersed here and there
In the mayne sea also come in one bonde,
So many comes that certaynly I feare
Within my ship they all can not well stande,
Hither comes also the dwellers of Irelande,
Denis and Moris, Patrike and Mackmurre,
In mantles pricked for lacke of precious furre.

In Englande is no Citie nor shire towne,

Ecclesi. 1.

In omnem terram exiuit sonus eorum.

Nor noble palace of suche a great renowme,
But some mariners sende muste they vnto me,
But to be shorte and flee proliritie,
There is no nation nor region vnder sunne,
But all or some to this my ship doth runne.

Both yonge and olde, poore man and estate,
The foolishe mother hir daughter by hir side
Runne to our Nauy fearing to come to late,
No maner of degree is in the worlde wide
But that for all their statelines and pride,
As many as from the way of wisedome trip,
Shall haue a rowme and place within my ship.

My foolishe felowes therfore I you erhorte,
Haste to our Nany for time it is to rowe,
Nowe muste we leaue eche simple hauen and porte,
And sayle to that lande where fooles abound & flowe,
For whether we ariue at London or Bristowe,
Or any other hauen within this our lande,
We fooles ynowe shall finde alway at hande.

No speciall place will I chose for our rode,
But at auenture where the winde shall vs driue,
But while we wretches thus sayle and rowe abrode
On this depe see, our folly doth depriue
Our soule from health and lande of men alriue,
So that in the waues of this tempestious see,
Ofte time we liue in doubtfull ieopardie.

De hac materia Virgilius in. j. & .ij. eccl.

Our frayle bodies wandreth in care and payne,
And like to botes troubled with tempest sore,
From rocke to roche cast in this see mundayne,
Before our eyes beholde we euer more
The death of them that passed are before,
Alas misfortune vs causeth oft to rue,
When to vayne thoughtes our bodies we subdue.

By diuers chaunces runne we to ieopardie,
And of our life God wot we are vnsure,
Oft of our chaunces we seke no remedy,
But wander forth our reason muche obscure,
Tempest we suffer, sore falles we endure,
And to our iourney so simple heede we take,
That in the sea and rockes our shippes breake.

Scilla.

Afarre of Scilla the roring we may heare,

Yet

Yet by our foly, our mindes are so cruell,
That to the perils (alas) we drawe vs nere,
And some so wander without gide or counsell,
That in the hurling pittes of fearefull hell
Their shippes breake, and there alwaye remayne
Within that gulfe in endlesse wo and payne.

Caribdis

We wander in more doubt then mortall man can thinke,
And oft by our foly and wilfull negligence
Our ship is in great perill for to sinke,
So sore are we ouercharged with offence:
We see the daunger before our owne presence
Of straytes, rockes, and bankes of sande full hye,
Yet we proceede to wilfull ieopardy.

We diuers monsters within the sea beholde
Ready to abuse or to deuour mankinde,
As Dolphins, Whales, and wonders manifolde,
And oft the Maremaydes songe dulleth our minde,
That to all goodnes we are made dull and blinde,
The wolues of these oft do vs muche care,
Yet we of them can neuer well beware.

We see Poliphemus that foule and great giant,
In his dreadfull den mankinde also to dere,
Whom great Vlisses both bolde and valeant
Might for his lookes drede, and quake for feare:
A thousande monsters are no mankinde to teare
And to deuour and bring vnto hell pit,
Yet we (alas) our selfe to them submit.

About we wander in tempest and torment,
What place is sure, where fooles may remayne
And fixe their dwelling sure and permanent,
None certainly, the cause thereof is playne,
We wander in the sea, for pleasure biding payne,
And though the hauen of health be in our sight,
Alas we flee from it with all our might.

Alas, therefore dayly we must endure
Great payne and wo, and well we it deserue,
For he that of rest (when he list) may be sure
And will none haue, he worthy is to sterue:
We loue no wisedome, ne tende not to obserue
Her lore and lawes, ne way of righteousnes,
But arme our selfe with foly and falsenes.

Alas

Alas, alas the vile and vayne goddes
Of foolishnes and worldly vanitie
Hath made vs drinke so of her cup doubtlesse,
That all our wittes and reasons blinded be:
O wisedome, wisedome, great pitie it is to see,
Howe fewe to thy preceptes nowe incline,
Thy name decayes and falles to ruine,

Alas dere brethren, alas thou wretched man,
O frowarde flocke to thy creatour vnkinde,
Expell thy foly, apply all that thou can
To folowe wisedome with all thy might and minde,
What ioy haste thou to wander in the winde,
In vice and errour without good will to stent,
Ceasse man, and seeke the place ay permanent.

Set foly, errour and vanitie aside,
Flee from the wayes of suche as sue offence,
Labour to obtayne a place, ay to abide
Without ende before Gods hye presence,
Least that hell monsters by furious violence
Swalowe vp thy soule to payne from ioy and blisse,
While in this life thou erreſt or goest amisse.

SOCIALIS NAVIS MECHANICORVM.

STultorum trahitur collecta caterua virorum,
Qui manibus quærunt sæpè alimenta suis:
Artificis quisquis signum prætendit, & effert
Quid sciat, & foueat qua ratione domum:
Adsunt mæchanici, quorum vela ampla leuata,
Cum celeri remo per freta vasta volant.
Cur tamen hi fatui sint ad mea laxa vocati
Carbasa, iam causas cum ratione canam.
Cunctorum veluti status immutatur in omni
Tempore, nec stabili conditione manet:
Artificum pariter sic fit mutatio semper,
Hos fatuos meritò nostra carina vehit.
Hoc vitium primum est, quòd seruus quisq; magister
Esse cupit, callet & tamen ipse nihil.
Artifices multi fatuiq; sine arte vagantur,
Stultitia merces diminuuntq; sua.
Alter in alterius damnum sudore laborat,
Se tamen in primis decipit expolians.
Vendit opus magna forsan mercede paratum,
Incitat & vexat hunc quia liuor edax:
Attamen artificum deformis abusio sectæ

Pauper-

Proverb. xi.

De elec cum in magistrum. lxi. dist. miserum. xlix. dist. sacerdos.

Ezech. xiv.

Paupertate graui corpora multa premit.
Hi res mox vendunt positas præ merce minuta,
Hi precio vendunt pro leuiore suas: Leuit. xxv.
Alter in alterius damnum contemnere lucrum
Assolet, & vendit tunc malè sarta palam.
Qui modico vendunt precio, res non benè sartas Eccles. xxvij.
Vendunt, artifices hæc mala culpa notat.
Omnes qui cupiunt emptores fallere blandis
Fraudibus, hi certè se quoq; decipiunt.
Mæchanici culpas & stigmata nigra merentur,
Turpantes operas, artificesq; manus:
Decrescunt omnes mercatus, nemo fidelis
Mercator, quiuis ditior esse cupit.
Rebus in humanis mutatio tanta lacessit,
Multos atq; inopes reddit vbiq; viros.
Non opus est multis facinus componere verbis
Artificum, liuor pectora cuncta trahit.
Temporibus nostris qui constans esse laborat,
Hunc stultum vulgus insipidumq; vocat.

The vniuersall Ship of crafty men or labourers.

A com-

A Company gathered together in a route
Of foolishe men, and blinde by ignorannce,
Rowe nowe in botes my shippes all about,
Suche men are they that get their sustinaunce
With labour of hande, and lewde of gouernaunce,
But such as labour truely for their foode
I will not blame, but them repute as good.

Hacke hither labourers, our sayles are a loft,
Our ship flyes swiftly by might of ore,
But first of all ye fooles that labour soft,
And lese the time making your maisters poore,
In this ship present shall ye be set afore,
And then such as spende their wage in dronkennes,
For dronken workmen come neuer to riches.

Operarius ebrios non locupletabitur.

For why these fooles vnto my ship I call,
For to be short, this is the reason why,
For as the state of all men mortall,
And eche other thing chaungeth continually
Without condition stable, certaynly,
So is the state of labourers disceyuable,
And much vnsure, and also chaungeable.

Prouer. xi.

The speciall vice common among them all,
Is that eche seruaunt fayne would a maister be,
Yet in his craft he knoweth nought at all,
But is a foole therein, and so shall dye,
And many workmen, as we may dayly see
Wander as fooles in slouth and ydlenes,
Hurting their wages by their foolishnes.

De elec. cum in magistrum. lxi. dist. miserum. xix. dist. sacerdos.

One laboureth fast for litle or for nought,
His felowe to put to losse or hurt thereby,
Yet he him selfe to pouertie is brought
By his ill will, his hatred and enuy,
And for that this vice his heart continually
Vexeth and troubleth, for nought he offreth forth
That worke or thing that is great treasure worth.

Ezech. vij.

Yet this foule abuse and malice enuious
Of laboring men oft time doth them oppresse
With pouertie, to all mankinde odious,
If one sell for litle, another selles for lesse,
Till both be oppresst with pouerties hardnes,
Eche one despiseth his priuate aduauntage,
To do another displeasure and damage.

Leuiti. xxv.

Some

Some make their ware iniuſt and diſceyuable,
Selling it forth for ſmall and litle price,
The truth appereth playne and veritable,
For in good ware the price doth ay ariſe:
But contrary if thou the truth aduiſe,
Where a great thing for litle price is bought,
It ſignifyeth that it is ſtollen or nought.

All ſuch as couete the byers to begile
With flattering wordes falſe and diſceyuable,
Diſceyuing other, diſceyue them ſelfe the while,
And all other are greatly reprouable,
Which make their worke not true and profitable,
But counterfayte and pleaſaunt to the eye,
And nought in proufe men to abuſe thereby.

The price of eche ware decayeth euery day,
And yet the ware is ſcantly worth the price,
Amonge all marchauntes ſcant and vneth we may
Finde one or two that truth do exerciſe,
But all are blinded ſo by couetiſe,
That nought they force of falſe diſceytfulnes,
So that they may thereby obtayne riches.

Thus ſo great chaunges and mutabilitie
Stirreth the heartes of labouring men to ire,
That the moſte part abide in pouertie,
And to be ſhort, eche one of them conſpire
Againſt other by malice hote as fire,
In all their heartes none other thing doth rayne
Saue enuy, malice, hatred and diſdayne.

What nede is it in wordes to be large,
Or all the vice of crafty men to write,
The payne were longe, and great ſhould be the charge,
And to the ſame I haue to ſmall reſpite,
For if that any haue pleaſure and delite
In this our time to be conſtant and wiſe,
The commontie ſhall him hate and deſpiſe.

Therefore I leaue them in their fooliſhnes,
Yet praying God that they may once amende,
And ſo increaſe in truth and righteouſnes,
That I may haue cauſe their goodnes to commende,
Who iuſtly liueth, iuſtly alſo ſhall ende,
And who that in his craft is iuſt and true,
Shall proue in riches, and proſper in vertue.

DE FATVIS MVNDANIS.

Scribitur in fatuum nimis mundo confidentem. Et est carmen domini Roberti Gaguini.

DVm me cura tenet sublimia fortè petendi,
Et vigil expecto det mihi digna labor.
Destituit fortuna pedem, nixumq́, fefellit,
Nec potuit lapsus pes retinere gradum.
Et qui prensus erat non paruo robore ramus:
Præcipitem effractus retulit ecce solo.
Cura, fides, probitas (fueris nisi præditus astu
Et vafro ingenio) parui putata iacent.

Of fooles that are ouer vvorldly.

Dyft while man labours for to ascende
By fortune frayle alway forwarde,
And while alway he doth intende
For his fore labour to haue rewarde,
Then is his fortune so sharpe and harde
To leaue his foote at his moste neede,
And let him slip in mortall feare and drede.

Who that leaneth on braunches frayle,

Or taketh his holde by leaues light,
Can finde thereby but small anayle,
But to the grounde descende downe right,
And though the braunches be strong and wight,
When thou beginnest to slip or slide,
In thy degree harde is to abide.

And though the braunches be whole and sound,
And be to weake thee to sustayne,
Yet shalt thou downe come to the grounde:
So if a man take care and payne
To liue in vertue and good soueraine,
Yet all this shall be nought set by,
But if they be gyded wittely.

The strongest braunch or bough shall fayle
Without good wisedome, if man ascende,
But vnto the top if thou preuayle,
Yet ought thou to thy fete intende,
Eche thing is proued at the ende,
Therfore man ought him euen to beare,
In hyest rowmes is greatest feare.

In climbing vp man hath great payne,
But when he at the hyest is,
Hauing great hope there to remayne
In wealth and pleasure, ioy and blis,
Yet of the fruite small part is his,
For by one blast of winde sodayne,
In one instant he falles agayne.

If one be in a rowme a hye,
Men that are lowe seme to him small,
But to say truth and veritie,
Yet may their stature be egall,
In like wise though a man royall
Despise them liuing in pouertie,
Of one metall yet both they be.

This worlde all whole goeth vp and downe,
It ebbes and flowes like to the sea,
Waxing and waning like the moone,
Nowe in wealth and in prosperitie,
Eft in aduers and frowarde pouertie,
But that man folowes hye wisedome,
Which take all thinges like as they come.

Though some in treasour and welth abounde,
Thinking them selues wise men alone,
Yet when that they are brought to grounde,
They and the poore is all but one,
And though thou surely marke the bone
Of begger and him that king hath bene,
Small difference shalt thou find them betwene.

After the day commeth the night,
So after pleasure ofte commeth payne,
He is in prudence but poorely pight
That can not both in like sustayne,
But if I shall be true and playne,
No earthly thing makes more debate,
Then a vile churle to become a state.

When suche a bilayne rude of his minde
A hye is set on a mightie tree,
To gentle bloud can he not be kinde,
Yet he forgettes his owne degree,
But though the thicke leaues let none see
Howe muche mischiefe suche go about,
Yet at the last it will come out.

If deathes are the tree downe throwe,
And if their riches as leaues light,
Away fro them on grounde do flowe,
Then all their falshode is out in sight,
But while the tree may stande vpright,
The leaues of riches hanging about,
To lozels often the lorde muste lout.

The noble faucons are ofte oppress,
The Egle blinded and birdes small
Are spoyled and driuen from their nest
When the greedy kite will rule all,
But if the kite then after fall
By aduers fortune or his iniquitie,
The faucons may well haue ioy to see.

Thus well is him that can attende
To take his holde by braunches strong,
When he purposeth vp to ascende,
And in the top to bide there longe
Without wisedome, it shall be wronge,
For who that climbes by stately pride,
For greeuous windes can not abide.

Therfore

Therfore man whosoeuer thou be,
That haste minde and concupiscence
To bring thee into hye degree,
Or in the seruice of king or prince,
If thou be brought to excellence,
Kepe pitie still before thine eyne,
Use iustice, mekenes and prudence,
Remembring euer what thou hast bene.

To get loue do thy diligence,
And if thou wilt haue amitie
To auncient bloud do reuerence,
Though it be but of lowe degree,
Prouide thee in prosperitie
For missfortune, for it is sene
That fortune hath no certayntie,
So thinke thou euer what thou hast bene.

Serue God thy maker aboue all thing,
And next that with thy heart and minde,
Be true and loyall vnto thy kinge,
And to his subiectes iust and kinde,
Let auarice by no way thee blinde,
Then might thou fall or thou would wene,
So that no fault in thee men finde,
Care not to be as thou hast bene.

¶ *De singularitate quorundam nouorum fatuorum additio Seb. Brant.*

TE nostram accepi vertisse Iacobe carinam,
Atq; illam latium nunc sapere eloquium:
Gaudeo, Lolhardos quos prætermisimus olim,
Beguinasq; iuuat his nec abesse suas.
Est operæ precium non ignorare Beguttas,
Bægardosq; suos, hiprocritumq; genus.
Quos nimis arta prius complexa est cymba, liburnum
Nunc proprium, & laxis transtra parabo foris.
Currite lolhardi, beguinæ siuè beguttæ,
Currite begardi, spiritus ire iubet.
Vos hominem ex toto præsenti in carne putatis
Perfectum & summum tangere posse gradum:
Vsq; adeò vt nunquam deinceps mortale patrare
Crimen, & vt nequeat proficere vlteriùs.
Perfectus igitur tantos quoq; classis abacta
Expectat comites, stultiuagosq; viros.
Currite nauis eat, fatuosq; sequamur euntes,

Psalm. lerit. xl. dis. quisquis.

Cauendum est a begninis. de frig. fraternitatis plus prin. glo. in cle. i. de reli. do.

in cle. ad nostrum. de here.

Ne sine beguinis tanta caterua ruat.
Cernitis vt stulti totum mare & æquora complent,
Nec modus aut numerus nauibus atq; viris.
Sæpè oculos hominum morientum clauditis, antè
Quàm mortis tempus vel necis hora venit.
Claudite præsentis perituræ lumina turbæ,
Atq; operi nostro ponite quæso modum
Sit satis hunc fecisse priùs vobis vel honorem,
Quòd non vulgari vos rate composui.
Ne populus si vestra notet mala crimina, forsan
Non prauos modò sed pellat ab orbe bonos:
Nec vos de populo vultis neq; plæbe videri,
Nec cleri in sortem vos deus ipse vocat.
Iccirco dignam vobis sedem ipse nequiui,
Theutonica in nostra ponere naue priùs.
Cùm tamen in patria Germana, & theutonico orbe
Pullulet, & vigeat vestra ea secta nimis.
Colligere attempto turbam duntaxat iniquam,
Este procul fratres quos bona vita tenet.
Qui norman vitæq; modum sanccitaq; patrum
Seruatis, non vos lædere pergo bonos:
Sed turbam indoctam, quæ cum nil discere possit,
Nec voluit, longam quærit habere togam.
Ne si vulgus erit, cogatur ferre laborem
Artificum, & manibus querere fortè cibum.
Inde est quòd quærunt tranquillam habuisse quietem,
Atq; vacare graui posse labore tamen.
Non is est animus non mens fuit vt Madalenæ,
Verùm vt bufonem læna suum inueniat:
Ocia sæctantur, torporem & desidiamq;,
Hinc hosti antiquo nequitiæ arma parant.
Proinde sibi reputant, credunt quoq; cuncta licere,
Humano neq; sub viuere & esse iugo.
Libertas (aiunt) vbi spiritus esse probatur,
Spiritus at spirat, liberiora, licent.
Inde putant nulli capiti se subdere posse,
Acephali cupiunt viuere & esse palàm.
In grege conueniunt, viuunt sine rege locustæ,
Puniat vt nemo corrigat atq; nephas.
Quin etiam interdum laico sua crimina fratres
Confitentur, agunt alterutrumq; vices.
Oscula mortali dicunt damnanda reatu,
Officium carnis sed veniale ferunt.
Hinc passim fratres per compita cuncta sorores
Quærunt, solantur, concrepitantq; fores.
Signaq; dant dygitis pulsantibus, atq; recepto
Responso, admittit ianua quæq; suum.

cle.i.de.re.do.

hic.cle. ad nostũ. Protestatio nihil dicere volen. contra bonos aut approbatos.

ij. Thessalo.iij.

vt dicere possint in Eccl.li.de cele. miss cum marthe c.nisi cum pridẽ. de renun.
hic.cle.ad nostum

ij. Corinth.iij.
xciij.dis.nulla.

Prouer.xxx.

glo.xxv.dis. vnũ
glo. de of. ordi. pastoralis.
glo.de fur.c.ii.
dic.de ad nostrum

Tum procul abiectis mantellis, atq́, cucullis
Lolhardi in turpi veste, breuiq́; patent.
Grandibus exutis sotularibus atq́; cothurnis,
Beguinæ incedunt, calceolosq́; mouent.
Tunc opera incipiunt communia, tunc labiorum
Hos operit labor, & facta sororia agunt.
Si qua casta soror velit atq́; pudica videri,
Et quæ fraternos abnuit accubitus,
Carpitur, & normæ violatrix dicitur, extra
Sit numerum, & careat funditus alloquio:
Illi communes neq́; enim veniæ vè preces vè
Subueniunt, vrnam, hæc fregit & vrceolum.
Quin etiam arguitur maiori crimine pœnam
Quo ferat, & subeat fratris ad arbitrium.
Hunc ego peruersum Lolhardum seu goliardum
Dicam, qui ventri viuit & vmbilico.
Nequitiam illorum carpunt mea carmina, sanctos
Atq́; bonos fratres carpere nemo volet.
Quos vel apostolicæ sedis mandata probarunt,
Vel quos commendat vita laborq́; bonus.
Ast quidam bullas producunt sæpè, quibus sint
Absq́; opere, humanis delitijsq́; vacent:
Et quibus impunè possint quæcunq́; patrare
Non bona, & a nullo vindice habere metum:
Seq́; pares faciunt monachis, Testeq́; sacratis
Virginibus, quibus est regula grata deo:
Canonicos habitus, nomen, vestemq́; pudicam
Vsurpant, sed enim sub cute vulpis inest.
Sic habitus simulant multi sanctosq́; bonosq́;,
Intus qui rapida tygre lupoq́; scatent.
Nomine diuorum subiére cubilia multi
Casta, sed incæsto mox rediére gradu.
Quis rogo summe pater, valet explicare nefanda
Crimina, quæ fiunt sub specie vsq́, bona:
Liberiùs poterit nemoq́; licentiùs vsquam
Fallere credentes, quàm genus hippocritum.
Introitu Curios simulant, sed Clodius exit,
Sub Christi specie dæmon inique lates.
Væ tibi væ maledicta cohors, quæ nomen inane
Religionis habes, quod tua facta negant.
Nempe opera effingis sathanæ, quibus esse probaris
Progenitus sathanæ, luciferiq; puer.
Quisquis enim est genitus summo a genitore deoq́;,
Hic mandata dei seruat & efficiet.
Qui verò è terra genitus, terraq́; sepultus
Semper erit, quæuis terrea sola placent.
Quem semel arripuit fatuorum claua, cucullus,

Glo in. de. i de re li do. quæ c. diffi. xvii q ij. & c. perfutiosam.
Actes. x.
Psal. cxxxiij.
cle. i. de vi. & ho. cle.
Protestatio.
Prouerb. xi.
C. de epis. & cle. de amabilea.
Ezech. xiij.
Math. vij.
Ouidius.
Iuuenalis in satyra vltima.
Sauromatas.
Esaie. ix.
Math. xxiij.
i. Timo. iiij.
Prouer. xx.
John. viij.
John ij. iij & v.
Colloss. iij.
Luke. vi.
John. iij.
ij. Petri. iij.

Apostropha ad Philomusum.

Mitraq;,vix veterem deijcit ille togam:
Hinc precor,exortor,moneo,rogo,flagito cunctos,
Præuideant,linquunt qua statione ratem.
Nostri etenim portum quærunt lyntresq;,faseli,
Cædo libens,meritum docte Iacobe feres.
Qui mea vertisti vulgaria plaustra,reuidi
Illa ego,perlegi,sat placet atq;,labor.

Quare Seb. Braut concordantias huic operi apposuerit.

Nota magis fuerat nobis inuentio nostra,
Quo quæq;,excerpsi dicta decora loco:
Iccirco ascripsi loca concordantia,lector
Noscere quo valeat,singula quæq;,citò.

Parcendum impressoribus.

Qui tamen & veniam dabit impressoribus oro,
His quia festinum nil satis esse protest.
Nempè manu propria semel atq;,iterum illa reuidi,
Signaui,inuersa multa sub inde manu:
Sed tamen illorum præceps labor,atra reliquit
Plurima,quæ nollem,quæ mihi displiceant.
Quæ si fortè videt lector bonus atq;,peritus,
Dat veniam,erratum nec putet esse tuum.
Criticus at si quis (cui sueta calumnia cordi)
Perleget,in sannas incidet ille,scio.

Eccles.viij.

Sufficiet sed enim doctis feciisse laborem
Complacitum,stultis nil satis esse potest.
Nec mihi principio mens subfuit,atq;,voluntas
Scribere,vel stultis complacuisse viris.

Eccles.xxxvij.

Nec tibi propositum fuit,vt satis esse putarem
Prudenti,& fatuo tam bona scripta viro.

Prouerb.xviij. Eccles.x.

Iccirco stultis linguam linquamus inanem,
In cuius manibus vitaq;,morsq;,sedet.

Psalm.xxix.

Singula qui carpunt,cupiunt doctiq;,videri,
Nec quicquam norunt,sed sua sola placent.
Ille ferus multos agros depastus amœnos,
Huncq;,Ioseph patri surripuisse ferunt.

Eccles.xx. Sapien.ix. Iohn.xv. Galath.i. xlvij.di. quod ad.

Hos operis nostri statui mihi sistere finem,
Omnia qui carpunt,cùm nihil efficiant.
Nil satis egregium,dignum,præstansq;,bonumq;,
Quod cunctis possit (crede) placere viris.

Conclusio operis

Vicisti precibus (fateor) suauissime frater
Me,tua quo videam,carmina peruidecm:
Quod potui,effeci,gaudet tuus ille magister,
Discipuli ingenium tam valuisse sui.
Perge bonis cœptis,rogat id tuus atq;,Iohannes
Olpigena,fausto fine,diuq;,Vale.

Olpe.

A briefe addition of the singularitie of some newe fooles.

There

Singularitas.

Singularis ferus depastus est eam. Quisquis rebus prætereuntibus restrictius vtitur quàm se habent mores eorum cũ quibus viuit, aut intemperans aut superstitiosus est. Quisquis verò sic eis vtitur, vt metas consuetudinis bonorum inter quos versatur, excedat, aut aliquid significat, aut flagitiosus est. In omnibus enim talibus non vsus rerum, sed libido in culpa est.

HEre maketh mine authour a speciall mencion
Of ypocrites not perfect of beleue,
And suche as abuseth their religion,
But I shall not so sharply them repreue,
I am full lothe religious men to greue
Or discontent, for if I so do would,
A mighty volume could not their vices holde.

I leaue their pride, I leaue their couetise,
I will not touche their malice nor enuy,
Nor them that Venus toyes exercise,
I will not blame nor touche openly,
It were but foly sith is no remedy,
But if I should vpon me take the payne,
A newe labour I should begin agayne.

I them not touche that cunning men disdayne,
There were none ende in blaming all the fooles,
The maners rude, vngodly and vilayne,
And asses eares cloaked vnder coules,
Knowing nothing, contemning yet the scooles,
All these to touche and sundry vices mo,

It

It were to lose a charge and payne to do.

I will not say that they vse any sinne,
Yet oft forsooth they folowe not the way
Of the religion that they haue entred in,
Though they the name and habite not denay,
Yet of their life full harde it is to say,
But often at ende it proueth euident,
That vnder floures lurketh the serpent.

The wolfe or fore is hid within the skin,
Of the simple sheepe poore and innocent,
Meekenes without, but pride is hid within,
The wordes faire, but false is their intent,
No sort by falshood or wayes fraudulent,
May sooner disceyue good folke by any way,
Then the wicked sort of ypocrites may.

Hange by the scapler, the ames coule and frocke,
Or other habite of eche religion,
Vpon a tree cleane dede or rotten stocke,
Such are those fooles that haue profession,
Leauing their right rule in eche condition,
They bere the habite, the vesture or the wede,
And eke the name without the thing in deede.

And if that one liue well and vertuously
In way of grace like as he ought to go,
The remanent assaile him with enuy,
And him oppresse with grieuous payne and wo,
Vntill he folowe like as the other do,
And leue his way of godly righteousnes,
Folowing their life full of all viciousnes.

The good are good and worthy reuerence,
And when the Shepherde is ware and diligent,
Ruling him selfe by vertue and prudence,
Then grace and goodnes sooner shall augment
Among the flocke by example euident:
But if the Shepherde by foly hurt his name,
Moste commonly the flocke shall do the same.

When that the head hath no disease nor payne,
Then all the members greatly the sounder be,
But if the head be sicke or sore certayne,
Then ouer the body goeth that infirmitie,
But to be playne we dayly here and see,

That

That the commontie in their behauour
Are such as is their lorde and gouernour.

Alas what lewde religion do they take,
Or of what sort is their profession,
That of their wombes vile their goddes make,
As witlesse beastes voyde of discretion,
Thus it appereth that their ingression
Into religion, is more for wealth and ease,
Then by harde penaunce our Sauiour to please.

Though men religious be counted in the lawe,
As dead and gone out of this life actiue,
That saying surely is scantly worth a strawe:
For suche deedes oft times they contriue,
That it appereth playne that they are aliue,
But as for that, a part it shalbe layde,
At ethe season truth ought not to be sayde.

Heauenly life is to be monke or freer,
Yet is it not ynough to bere the name,
Such must they be in life as they appere
In outwarde habite according to the same,
Then should none haue occasion them to blame,
For certainly no vertuous man there is,
That will him blame that hath not done amisse.

For he that is of God without all doubt,
Will be full ready and busy night and day,
The workes of God almight to go about,
The deuils seruaunt keepeth another way,
In lust and pleasure walking while he may,
Seruing his master, and yet in euery place
He fayneth vertue outwarde in his face.

Of such a vile and wretched hipocrite,
And of his maners playnly as they be,
At this conclusion briefly shall I write,
As it is founde in good authoritie,
Leauing my authour for his prolixitie,
And to playne speeche and eke to liberall
For to be drawen in language maternall.

Note Bernardum contra hipocritas super cantica. Volunt esse humiles sine despectu, pauperes sine defectu.

By these poyntes the which I shall expresse,
Those ypocrites shall openly appere,
Which outwarde fayne vertue and holynes,
In worde and deede, where men may see and here,

But

Bene vestire sine sollicitudine, delicatè pasci sine labore. Aliis adulantes, aliis detrahentes, aliis invidentes, mordaces vt canes, dolosi vt vulpes, superbi vt leones, exteriùs vt oues, interiùs vt lupi rapaces sine authoritate indices, sine visu testes sine processu doctores, postremò falsi accusatores, & omni virtute carentes, hoc ille.

But when that they haue brought them selfe arere,
And out of sight and others audience,
They are much worse then other in offence.

They outwarde in face pretent humilitie,
As if they were holy and perfect of liuing,
Yet would they not of men despised be:
They fayne them poore, yet will they lacke nothing,
Touching their habite, vesture or cloathing,
They will the same in costly maner dresse,
Without all care, thought, trouble or busynes.

They looke to be fed well and deliciously,
Without labour, therein is no delite,
Some men they flatter, but other they enuy,
And other some they cruelly backbite,
Some men to malice by falshoode they excite,
As dogges they bite some in playne audience
For sinne, though they commit the same offence.

As foxes full of falshood and of gile,
By subtiltie they all their workes gide,
They boldly other for statelynes reuile,
Yet as proude Lions are they accloyed with pride,
And while that they in company abide,
They shewe them outwarde as Lambes innocent,
Like rauishing wolues yet are they of intent.

They will be Iudges without auctho*r*itie,
And witnesses without knowledge or sight,
They will be doctours of palling grauitie,
Without processe in study day and night,
And to be short, by iudgement vnright
They oft accuse good men, them to oppresse,
Their selfe yet bare of vertue and goodnes.

These are the tokens and signes euident,
Which in ypocrites men may note and see,
Also the religious should be obedient,
And euer perseuer in fayre humilitie,
Being content with wilfull pouertie,
Inclining euer with all his diligence,
His chastitie to keepe by abstinence.

But nowe hath entred into religion,
In stede of meknes and obedience,
Pride and disdayne, and false rebellion,

All will,

Ill will, enuy, and other like offence,
Wilfull pouertie expelled haue they thence,
And all are geuen vnto worldly riches,
Which they out waste about vnthriftines.

But of their chastitie for to be playne,
It for to keepe is great difficultie,
Where gluttony and dronkennes do reygne:
But where as is abstinence and scarsitie
It may be kept and best continued be,
The flesshe against the reason doth rebell,
But well is him that the ardent heate may quell.

But these wretches haue much greater heede
Their wombe to feede till they be full as swine,
As for their soule they labour not to feede
With godly wordes or wholsome discipline,
The greatest part to gluttony incline,
Which is the roote of Venus insolence,
Nowe iudge ye where is their continence.

By flattery fayre I looke to haue no meede,
Their life is godly that keepe their order true,
And of their right profession taketh heede,
Passing their life in goodnes and vertue:
And that the fendes workes will subdue,
And eke the fende father of all iniquitie,
By sobernes subduing their sensualitie.

Here purpose I no farther to procede,
Let euery man chose for him selfe a place,
As he shall in this booke ouersee or rede
For him moste meete, man knoweth best his case,
And here shall I by Gods helpe and grace,
Drawe all my nauy to hauens for to rest,
For feare of winter stormes and tempest.

Wisedome hath geuen me this commaundement,
My wit is wery, my hande and heade also,
Wherfore I gladly with all my heart assent,
And leape aborde amonge the other mo,
But in my iourney if that I haue misgo
By biting wordes or scarcenes of science,
I yelde me vnto men of more prudence.

It is no meruayle (the truth playnly to say)
Sith I a master without experience

Of worldly thinges haue erred from the way
By ignorance or slouthfull negligence,
Let none be wrath for blaming his offence:
For if his life fro sinne be pure and clere,
No maner hurt is layde against him here.

Within a mirrour if thou beholde thy chere
Or shape of face, if thy colour be pure,
Within the mirrour to thee it shall appere:
But if that thou be foule of thy figure,
The glasse shall shew thee the same I thee insure:
Yet blame thou not the mirrour for the same,
But thy owne shape thou ought rebuke and blame.

The mirrour showes eche man like as they be,
So doth my booke, for who that is in sinne,
Shall of his life the figure in it see,
If he with good aduertence looke therein:
But certaynly his reason is but thin,
For his ill life if he my booke despise,
For them I laude that vertue exercise.

Let not the reader be discontent with this,
Nor any blame agayne me to obiect,
Though that some wordes be in my booke amis:
For though that I my selfe did it correct,
Yet with some faultes I knowe it is infect,
Part by my owne ouersight and negligence,
And part by the Printers not perfect in science.

And other some escaped are and past,
For that the Printers in their busynes
Do all their workes speedely and in haste:
Wherfore if that the reader be witlesse,
He shall it scorne anone by frowardnes:
But if the Reader wise, sad and discrete be,
He shall it mende, layng no fault to me.

It is ynough if my labour may be seene
Of learned men, and their minde to content,
For nought is pleasaunt before a fooles eyen,
And to be playne it was not mine intent,
At my beginning to fooles to assent,
Ne please their mindes by sparing of their vice,
But it to shewe, and that in playnest wise.

Therfore let fooles haue their wordes vayne,

Whiche nought can do but without reason chat,
All others dedes by lewde tonge to distayne,
And if their bellies be full and cheekes fat,
Let Clarkes speake and they haue scorne therat,
They know no thing, yet would they fayne haue prayse,
And their owne deedes onely doth them please.

With suche fooles I ende my businesse
Which all thing blame and vtterly despise,
Yet all their life they passe in ydlenesse,
Or in their belly feeding in beastly wise:
But this I finde that no man can deuise
A thing so witty, so good and excellent,
Or yet so sure that may eche man content.

What worke is that that may eche man content,
No worldly thing, forsoth I trowe the same,
Though Virgill were a Poet excellent
Afore all other, shining in laude and fame,
Yet some there were which did his workes blame:
Hierome with other Doctours certaynly,
Coulde not their workes defende well from enuy.

Holde me excused, for why my will is good,
Wen to induce vnto vertue and goodnes,
I write no iest ne tale of Robin Hood,
Nor sowe no sparkles ne sede of viciousnes,
Wise men loue vertue, wilde people wantonnes,
It longeth not to my science nor cunning,
For Philip the Sparow the Dirige to singe.

¶ *Thus endeth the Ship of Fooles, Translated out of Latin, French and Duch, into Englishe, by* Alexander Barclay *Priest, at that time Chaplen in the Colledge of S. Mary Otery in the Countie of Deuon.*

ANNO DOMINI. 1508.

Excusatio Iacobi Locher Philomusi.

VErtimus naues fatuas latinis
Versibus,plectro siquidē strepenti,
Cudimus normas modo perbenignas,
Plaudite musæ.

Gratias docto dabitis magistro,
Atq; doctori titulos merenti
Candidos,nostros legitis modos qui:
Plaudite musæ.

Ad salutares quoq; disciplinas,
Atq; sinceræ documenta vitæ,
Vertimus stultos numeris iocosis:
Plaudite musæ.

Non decus mundi,titulusq; clari
Nominis traxit,volucrisq; fama,
Ad salutares philomusa cantus:
Plaudite musæ.

Non honos, laudes, precium vè molle,
Nec fames auri philomusa traxit
Ad sacri fontes nemoris beatos:
Plaudite musæ.

Nil superborum cupimus virorum
Stemma,nec claros capitis corymbos,
Nec sacræ lauri cupimus corollam:
Plaudite musæ.

Qui leget nostri titulum libelli,
Gratias nullas referat libello,
Eleuet sed Brant rogo perdisertum:
Plaudite musæ.

Præbuit nostris alimenta nymphis
Brant,& heroos tribuit beatos,
Est q; scriptorum venerandus auctor:
Plaudite musæ.

Gratiæ dulces,lepidæq; voces,
Et lepos blandus,lyricusq; neruus
Ex sinu illius fluitant scatentq;:
Plaudite musæ.

Sermo facundus,locuplesq; vena,
Structilis candor,calamus latinus,
Nil sonat quod sit latio indecorum:
Plaudite musæ.

Sed modò diuos superos precamur,
Præbeant nobis veniam benignam,
Pinximus quòd sic fatuos inertes:
Plaudite musæ.

Me locus nauis,fateor,requirit,
Calceos nondum fatuos remoui,
Stultus & non dum posui cucullum:
Plaudite musæ.

Sunt quibus nostræ placuere curæ,
Sunt quibus nostræ satyræ grauedo
Displicet,dextram veniam precamur:
Plaudite musæ.

Nostra sic fari didicit iuuentus,
Peruigil sudor neq; me disertum
Fecit,haud magnos capio labores:
Plaudite musæ.

Scriberem formas potius pedestras,
Sponte sed manant numeri canori,
Barbarum qui me faciunt poetam:
Plaudite musæ.

Gratulor nostræ siquidem iuuentæ,
Gratulor docto pariter magistro,
Qui mihi suaues tribuit camœnas:
Plaudite musæ.

Seculo nostro siquidem diserto
Gratulor,docte sileant Athenæ,
Et chorus vatum sileat latinus:
Plaudite musæ.

Iam fouet passim celebres poetas
Theutonum sydus gelidusq; Rhenus,
Laudibus quorum monimēta fulgent:
Plaudite musæ.

Quid magis fingit latialis orbis
Ritibus cultis,colimus platona,
Atq; sublimem colimus Maronem:
Plaudite musæ.

Ergo certatim teneris camœnis,
Nauis & pictæ rudibus figuris,
Et iuuentuti foueas precamur,
Lector amice.

FINIS.

Alexander Barclay excusing the *rudenes of his Translation.*

GO Booke, abasshe thee thy rudenes to present
To men aduaunced to worship and honour
By byrth or fortune, or to men eloquent,
By thy submission excuse thy Translatour:
But when I remember the common behauour
Of men, I thinke thou ought to quake for feare
Of tonges enuious, whose venime may thee deare.

Tremble, feare and quake thou ought I say agayne,
For to the Reader thou shewest by euidence
Thy selfe of Rethorike priuate and barayne,
In speche superfluous and fruitles of sentence,
Thou playnly blamest without all difference
Both hye and lowe, sparing eche mans name,
Therfore no maruayle though many do thee blame.

But if thou fortune to lye before a State,
As King or Prince, or Lordes great or small,
Or Doctour diuine, or other Graduate,
Be this thy excuse to content their minde withall,
My speche is rude, my tearmes common and rurall,
And I for rude people muche more conuenient,
Then for Estates, learned men and eloquent.

But of this one poynt thou nedest not to feare,
That any good man, vertuous and iust,
With his ill speche shall thee hurt or deare,
But thee defende as I suppose and trust:
But suche vnthriftes as sue their carnall lust,
Whom thou for vice doest sharply rebuke and blame,
Shall thee disprayse, emperishing thy name.

¶ An exhortation of Alexander Barclay.

¶ But ye that shall read this Booke I you exhorte,
And you that are hearers therof also I you pray,
Where as ye knowe that ye be of this sorte,
Amende your life, and expell that vice away,
Slomber not in sin, amende you while ye may,
And if ye so do and ensue vertue and grace,
Within my Shyp ye get no rowme ne place.

FINIS.

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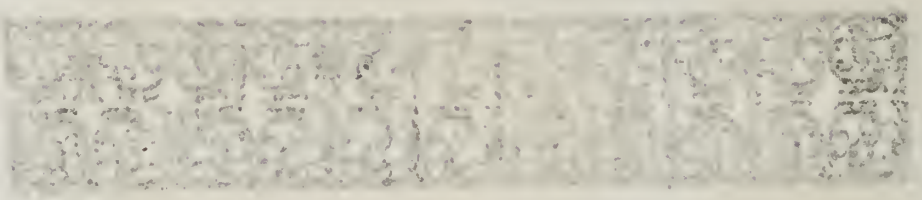

Conteining the foure Cardinal Vertues, compiled in Latin by Dominike Mancin, and translated into English by Alexander Barclay prieſt, and Monke of Ely.

At the deſire of the righte worſhipfull ſyr Giles Alington Knight.

Prologus ad Lectorem.

QVatuor aſtringit virtutes iſte libellus
Perplacido ductu, perfaciliq; pede.
Peruius eſt rudibus pueris tenerisq; puellis,

Quos etiam mater fomite lactis alit.
Peruius eſt ſenibus, quos olim craſſa vetuſtas
Eduxit, quando barbara lingua fuit.

Hunc matrona ſuas ancillas caſta docere,
Hunc poſſit ſponſæ vir recitare ſuæ.

Hic nullum fugiat, non tædia conferat vlli,
Si quocunq; modo prima elementa ſciat.

Noſcere Pariſij librū properate recentem,

¶ The Prologe to the Reader.

THis playne litle treatiſe in ſtile compendious,
Much briefly conteyneth foure vertues cardinall,
In right pleaſaunt proceſſe, plaine and commodious,
With light note of meter, and ſtile heroicall,
Rude people to inſourme in language maternall,
To whoſe vnderſtanding maydens of tender age,
And rude litle children ſhall finde eaſy paſſage.

Yea, ſuch as the mother doth cheriſh on her lap
With ſweete blandiment of wordes amiable,
Cheriſhing with milke and noriſhing with pap,
Shall finde this ſmall doctrine both playne and profitable,
Olde men which haue vſed in time paſſed to bable
In barbarike language and wordes courſe and vile,
May learne here their maners and tonges newe to file.

To file not with vices nor language inornate,
But to raſe their rudenes and ruſtes auncient,
The chaſte and wiſe matrone after like maner rate
May reade this ſame treatice hir maydens all preſent,
Geuing none attiſement to life inſolent,
The ſad and wiſe huſbande this treatice may retite
Vnto his wife, not hurting hir courage with delite.

This booke none excludeth, but euery man doth fede,
For none will it eſchewe nor greue with preſomnes,
Who that can vnderſtande, harken, heare or reade,
Shall finde here ſome pleaſure mingled with fruitfulnes,
To no man diſpleaſour, to no man tediouſnes,
But in open language, fruitfull and playne doctrine,
Who liſteth their eares and mindes to it encline.

But where as mine Auctour Dominike Mancin
In his Latin treatice them prayeth of Pariſe
To haſte to the knowledge of this his newe doctrine,
I make proclamation here vnder other wiſe,
To our native Nation, diſwading them from vice,
Exhorting and praying the dwellers of Englande,
This new and ſmall treatiſe to reade and vnderſtande.

Wherfore tender Virgins delityng in doctrine,
And children disposed to vertue and godnes,
Hatke hither and receaue right holesome discipline,
Drawe neare chatke Matrons, take flame of parfitnes,
Drawe nere croked age, and youth whom wantonnes
By frée will, lust, riot, and wilfull ignorannce
Pilgideth from maners, good life and gouernaunce.

Drawe nere parfite liuers, take comfort to your minde
In this little Treatise, to kepe perseueraunce,
Approche men disordred, here shall ye doctrine finde
To reformne your liuing and sue good gouernaunce,
Hatke of this newe treatise to purchase acquayntaunce,
For no maner treatise can be more profitable,
No doctrine more holy, holsome nor commendable.

It teacheth no trifles, it vices teacheth none,
But vertue and maners to man conuenient,
It teacheth what thinges besemeth to be done
Enduring mans life, as moste expedient,
Thing passed to consider, to order thing present,
And prudently to purnay all thinges for to come,
All ordering in season according to wisedome.

It teacheth to temper disorder and malice,
To mitigate rancour and parcialitie,
Without feare or fauour to execute iustice,
It teacheth in troubles stronge magnanimitie,
And temperaunce herein described mayst thou see:
So Prudence, Fortitude, Justice and Temperaunce
This Booke to thée profereth with humble countenaunce.

But certes deare (Reader) it asketh nought agayne,
No coyne it requireth as price sufficient,
But reade it, it prayeth, then is it glad and fayne,
And note when thou readest, then is it well content:
But if any purpose of minde benuolent
With a little money to bye this small Treatice,
He surely possesseth no thing of greater price,

For his house conteyneth no thing more profitable,
So may he well beleue with parfite assuraunce:
But suche as indeuour with study firme and stable
Both wordes and sentence to close in remembraunce,
Then hath he a iewell which much shall him aduaunce,
And closed in his heart a singuler treasure,
All transitorie treasure surmounting in valure.

No marchaundise better in Partes mayst thou finde
Then this little Booke within it doth conteyne,
No better thinge bringeth the marchaunt out of Inde,
From Damas or Turkie, from Damiate or Spayne,
From costes of Italy, from Naples or Almayne,
In all other Nations most forayne, far and straunge,
Can man finde no better marchandise nor chaunge.

Sanctius, vtilius hoc nihil esse potest.

Quid fieri deceat docet hic, per tempora vitæ,
Et fieri vt possit, hic quoq; ritè docet.

Nec rogitat pro se lector te tradere nummos,
Sed rogat vt videas, tunc habet ipse satis:
Sponte tamen si quis modico sibi comparet ære,
Nil quicquam vtilius credat habeti domi.
Sin verba & sensus memori sub pectore condat,
Thesauros magnos intus haberi putet.

Nil melius latijs portat mercator ab oris,

Nil quicquam melius bibliopola tenet.

No shop in riche Citie hath better Marchaundise,
No Grocer, no Mercer, nor other Marchauntes all,
Can satisfie the mindes with ware of suche price,
As this Booke, which profereth the vertues Cardinall,
The booke Printer selleth no better thing at all,
Who this worke compriseth sure in his minde & thought,
Let him thinke for certayne no better can be bought.

Dominici Mancini in *Librum de quatuor Virtutibus, ad Fredericum Seuerinatem Episcopum maleacensium Prefatio incipit.*

Alexander Barclay vnto the right Worshipfull and his singuler good Master, Syr Giles Alington knight, translating the Preface of Mancine.

Non mea fert ætas iuueniles ædere lusus,
Quosq; solet vulgus cõmemorare iocos:
Non etenim salibus cani sunt mollibus apti,

Nec deceat iuuenum tela mouere senem.
Quàm turpe est cano surgunt cui vellera mento,
Si pueris mixtus iactet & ipse nuces?

Quàm malè conueniat, teneros si ludat amores

Vel Cato, vel Curius, Fabriciusue grauis?
Non homini ceruix aliter concrescit equina,
Quàm si non proprium sumpserit officium.

Right honorable Master ye me required late,
A Louers confession abridging to amende,
And from corrupte Englishe in better to translate,
To your request would I right gladly condiscende,
Were not that some readers my worke would reprehende,
As to my age and order muche inconuenient,
To write of thing wanton, not sad but insolent.

And though many passages therin be commendable,
Some processes appeare replete with wantonnes,
And also the labour great, longe and importable,
Unto my weake wittes, my mindes might oppresse
For age, it is folly and ieopardie doubtlesse,
And able for to rapse bad name contagious,
To write, reade or commen of thing venerious.

Mine age will not suffer to write of sporte or game,
Wherto wanton Iuuent moste willingly intende,
To scoffes and gestes mine age will not frame,
Nor dissolute bourdes which commons most commend,
Hoare age to yong bourdes should not it selfe extende,
A man with hoare heres vncomely doth incline
To misframed fables or gesture feminine.

An olde man decrepite laded with lockes gray,
And with bearde like bristles depending on his chin,
With yong mens weapon beseemeth not to play,
To gambaulde nor sporte, small prayse so shall he win:
And certes me semeth his wit is very thin,
Which mingling with children and he a man of age,
Would play with cherystones or nuttes by dotage.

To Gato or Curius howe ill would it agree,
Or to sad Fabricius the Romane moste famous,
Forgetting their honour, wisedome and grauitie,
To write of thinge wanton, vayne or venerious:
To man reasonable is as contrarious
To take on him labour or busines not mete,
As to be a monster with Asses head and fete.

Not well presenteth he the lowder in a dance,
But very ill he playeth the lolage amorous,
Which fetered in a gine would gambalde trape & prannce,
Attached to a chayne of linkes ponderous:
So faynt croked age fraple and oblinious;
Agranate with yeres as linke iopned to linke,
Of loue venerious should neyther speake nor thinke.

Non benè saltantis personam sustinet ille,
Compede qui longa, cõ primiturq; graui.

If the Crowe or Cuckowe priuate of melody,
With Swan or Nightingale in singing would compare,
All birdes might them scorne, and not vnworthily:
What should a Irenmonger meddle with a Grocers ware,
Or Salter with Silkes full simply coulde fare:
As youth sheweth sportes, fraple lust and vanitie,
So meddle should aged men with thing of grauitie.

Quàm meritò volucres cornici illudere certent,
Si cantat cygno, vel philomena tibi?

Furthermore, the order holy and commendable
To which God of his mercy hath me associate,
My fayth and profession should be inuiolable,
Commaunding my writing to be intemerate,
These three will none other, but after mine estate
My stile and my writing ensuingly to sounde,
On thing that on goodnes and vertue doth grounde.

Non etiam sanctus, quo ascribor, postulat ordo,
Et votum fidei, religioq; sacra
Me, nisi res sanctas per scribere tum meditari,

And vtterly to write of thing of holinesse,
And on the same to muse with pure and cleane intent,
To speake of holy fayth, of vertue and goodnesse:
What should a man sacred to God omnipotent,
By God hauing power of euery Sacrament,
Sith God by suche giftes so greatly doth him binde,
What should he from goodnes turne or withdraw his minde.

Deq; fide sancta catholicaq; loqui.
Cur etenim quisquam sacris cæloq; dicatus,
A sacris mentem dimouet vsq; suam?

A warriour or captayne disposed for to fight,
Thinketh on his weapon, his harnes and armour,
Horse, harnes, and speares are musing of a knight,
The couetous Marchaunt in minde turneth eche houre
His marchaundise, chaunges, and fraudelent treasour,
But the Prieستes musing, labour and exercise,
Should be in proclayming playne war agaynst vice,

Militiæ ascriptus vir, semper cogitat arma:
Mercator cupidus mente volutat opes.
Presbiter at debet vitijs indicere bellum,
Et populum summo conciliare deo.

And in abiding battayle dayly agaynst sinne,
Deuising and musing with all labour and payne
To reconcile sinners, and people for to winne,
By worde and example he ought him selfe constrayne,
Men falling and erring to lifte and call agayne:
And briefly thus ought he to comfort ignorannce,
Exhorting good liuers vnto perseuerannce.

Debet & exemplis reuocacare & voce tuentes,
Inq; suo stantes consolidare gradu.
A caulisq; lupos vigilans arcere rapaces,
Et circum semper aduigilare gregem.

And busely to watche about our Lordes folde,
The wilde wolues chasing from poore & simple shepe,
And ready at all season to succour yonge and olde,
Them cheefly attending whom he hath cure to kepe:
But nothing is viler, nor moning more to wepe,
Then a Priest a rayler, disdayning his honour,
Or clothed as a Courtier or cruell Souldiour.

Fœdius haud quicq̃ quàm si sit scurra sacerdos,
Aut si præduri militis arma gerat.

Wilde

Sed non fœda minus res
est, si moribus ipsis
Fabula sit vulgi ridicu-
lumq; caput.

With weapon or armour as one ready to fight,
Usurping wrong honour, to living repugnaunt,
And where he by order is called Christes knight,
To be a worldly ribaude the name is dissonant,
And thing not lesse viler is to be ignoraunt,
Of maners vncomely agaynst all honestie,
As fable or laughing stocke of lewdest commontie.

Aut si continuæ rixæ, vio-
lentia, lites,
Iurgia, via, fraudes, furta
rapina placent.

Contemned, disdayned, and without reuerence,
Of dissolute maners, or wanting of cunning,
Or yf his chiefe pleasure be set in violence,
In discorde, theft, surfet, fraude, malice or brauling,
To rapine disposed, or lustes ensuing,
And with all these vices haue wordes ribaudious,
What is more vncomely or more contagious.

Sed neq; te quicquã mul-
cet Frederice legentem,
Quod procul a sanctis
moribus esse vides.
Nil etiam docta iucundius
aure capescis,
Quam tibi quod sancta
charta ministrat opus.
Sic etenim mitis tua fert
natura, benigno
Sydera coniuncta, sydera
si qua valent.
Sic studia exposcunt, iuue-
nis quæ semper amasti,
Et quæ nunc doctus vel
vehementer amas.
Sic etiam comitas docto-
rum iuncta virorum
Admonuit lateri, nocte
dieq; tuo.
Hortantur veterum sic te
monumenta virorum
Ædidit innumeros quos
seuerina domus.
Deniq; res gestæ quondã
laudesq; paternæ,
Semina virtuti sunt quoq;
magna tuæ.
Sed modò quæ gessit dux
belli & pacis amator,
Virtutem faciunt illa vire-
re magis.

Wherefore it not semeth a Priest onely to kepe
His fame and his liuing from vices free and quite,
But also him semeth for hurting of his chepe
Nought sounding to folly to commen nor to write,
Though worde be tollerable, what thing one doth vnite,
If it be infected by foule contagion,
By long time trad ouer, it hurteth many one.

And certaynly I knowe while ye are wont to reade,
Nothing count ye pleasaunt to vertue repugnaunt,
Or that to bad maners ministreth any sede,
And while I consider your minde is so constant,
That to your prudent eares nought soundeth more pleasaunt
Then Treatice conteyning in euident processe
The fourme of good liuing and grounde of holinesse.

To this be ye moued of your nature benigne,
Helped by milde Planet and constellation,
If planets haue power or may helpe any thing,
So in tender age your conuersation
In vertue and learning, and like occupation
Beseming your nature, your blood and your linage,
Causeth you loue vertue more feruently in age.

Also conuersation of wise men and cunning,
With whom ye ioy dayly to be in company,
Exciteth your spirite aboue all other thing
To the loue of vertue and of the philosophie,
The fame and remembraunce of your auncestrie,
By manifolde vertues exciteth you also
From vertue to vertue (as they haue done) to go.

For certes, the laudes, renowme and worthy fame,
And noble enterprises of your olde progenitours,
Are left as bright sparkles yong mindes to inflame,
And as sede prouoking their mindes to honours,
Not by ambition nor by heaping of treasures,
Nor rentes augmented without lawe or measure,
But by goodly vertue and maners cleare and pure.

So as in Aer feruent when Phebus is shining,
Swete showres descending with droppes Christaline,
Enoueth the dry ground, causing the plantes spring:
Right so ye regarding the bye vertues diuine
Of your olde forefathers, shall leaue vnto your line
Example of good maners, as fruitfull nutriment
To dewe them in vertue, as plantes to augment.

But if I would purpose here seriatly to write
The actes auncient of your Progenitours,
My reason repugneth for wanting of respite,
For thinges lately done by your Predecessours,
Exciting noble heartes to shewe them in honours,
To write were longe processe, and not expedient
Unto this my purpose, but inconuenient.

But agayne to purpose, nowe to reuoke my stile
Where as I first began, this playne is mine intent,
Wherfore I not purpose vayne trifles to compile,
For to mine age and order it is not congruent,
Nor to your prudent cares any thing conuenient:
Wherfore me besemeth to write of grauitie,
Which to both our states more comely may agree.

Which a Priest may write not hurting his estate,
Nor of honest name obumbring at all his light,
And that a knight may reade after like maner rate,
To this I prepare me after my simple might,
For longe haue I mused and studied day and night,
What matter I might write to your authoritie,
To testifie my loue and my fidelitie.

In which two I knowledge my selfe vnto you bound,
Wherfore to recompence your dedes liberall,
At laste (long time musing) mete matter haue I found,
That is, the foure Vertues surnamed Cardinall,
Which comely to be vsed are vnto men mortall,
For them and their suers God doth alway commende,
Wherfore to my power to write them I intende.

To you these accorde, these vnto you are due,
Of you late proceding as of their head fountayne,
Your life as example in writing I ensue,
For more then my writing within it can conteyne
Your maners perfourmeth and doth therto attayne:
So touching these vertues, ye haue in your liuing
More then this my meter conteyneth in writing.

My ditties indited may counsell many one,
But not you, your maners surmounteth my doctrine,
Wherfore I regarde you and your maners all one,
After whose liuing my processe I combine:
So other men instructing, I must to you encline,
Conforming my processe as muche as I am able,
To your sad behauour and maners commendable.

Incrementa velut præstant plantaribus imbres,
Aëre cum verno sole tepente cadunt:
Sic tu dum spectas virtutes ipse paternas,
Fomentum magnum das Federice tuis.
Si quis gesta velit nunc scire recentia patris,
Hæc ego dicturum me ratione negem.
Non etenim possim paucis concludere verbis,
Tum neq; narrandi commodus iste locus.
Nam propero primos quos cœpi intendere cursus,
Vt dicam, quare non ego scribo iocos.
Silicet hæc causa est, sumeris quòd sarcina nostris,
Nec digna est sanctis auribus illa tuis.
Propterea quantum potui, grauiora petiui,
Quæq; tuo possint aptiùs ore legi.
Quippe q ardebam nostrã te noscere mentem,
Præstare & fidei in te monumenta meæ:
Quatuor en scripsi virtutum munera versu,
Quæ deceat homines, quæ probit ipse deus.
Hæc tibi conueniunt, hæc sunt tibi debita, tanquàm
Nuper de sancto fonte profecta tuo.
Tu velut exemplar scriptorum & forma meorum,
Quod benè conscripsi, plenius ipse facis.
Hæc alios, non te proterũt mea scripta monere,
Scripta monet alios, tu mea scripta mones.

Et maiora licèt ſacra ſub pectore verſes,
Noſtra tamẽ legito, cùm datur ipſa quies.
Non aquila aërias ſemper petit ardua nubes,
Proxima ſed terris illa ali quando volat.
Sic tu, cùm ceſſant grauiores pectore curæ,
Præſta aliquid muſis, carminibuſq; meis.
Lætabor, tanto ſi noſtra legantur ab ore,
Et fiant lima ſi meliora tua.
Prima canenda venit mater prudentia rerum,
Iuſticia hinc lumen mox trahit alma ſuum.
Pòſt animus magnus, dura omnia ferre paratus,
Scribitur in fine mens moderata mihi.
Quatuor eſſe currum totidem fecere rotarum,
Quem ſi quis ſcandat, magnus & altus erit.
Nec minus a cunctis ſpectabitur ille triumphans,
Quàm toto ſi quis victor in orbe foret.
Hunc currum rari reges egere ducesq;,
Rara etenim virtus eſſe quaterna ſolet.
Ergo recognoſcas tete, mea ſcripta legendo,
Te tanquam in ſpeculo, dum legis ipſe, vide.
Cenſor ades, nunquid pro pero dum fingere formã,
Mens benè quod vidit, eſt imitata manus.
Sed iam virtutum ſeriem narremus ab ortu,
Principiis notis omnia clara magis.

But through your hye courage belonging to a knight,
Muſe on greater matters then I intende to write:
Yet all thinges ended at morning or at night,
Reade this my rude meter at leaſure and reſpite.
The Egle at all ſeaſons hath not her moſte delite
To flée to the cloudes nor hyer in the ayre,
Sometime nere lowe fieldes her pleaſeth to repayre,

And oft hath ſhe pleaſure in flying nere the grounde:
So when greater cures will graunt to you reſpite,
And when your minde from them for ſeaſon is vnbounde,
Graunt then to our muſes ſome pleaſure and delite,
That gladly for to reade, which gladly I indite:
My ſpirite ſhall reioyce to heare that in effect,
My workes ye ſhall reade, and them mende and correct.

For though in rude meter my matter I compile,
Yet ſhall count it ornate, when ye it liſt to reade,
Your tonge ſhall it poliſhe, garniſhe, adorne and file,
But this thing omitting, I purpoſe me to ſpæde,
To ſhewe in what order I purpoſe to proceede:
Firſt of all in meter intende I for to ſhewe
Of fayre lady prudence mother of all vertue.

Of whom lady Juſtice draweth her holy light,
Of whom next enſuing I write with breuitie:
Then thirdly I purpoſe for to deſcribe the might
Of a valiaunt courage or magnanimitie,
Ready for to ſuffer all harde aduerſitie,
And then laſt intende I by the diuine ſuffraunce,
To deſcribe the maner of lady temperaunce.

Theſe foure are foure wheeles to charet of vertue,
To which who aſcendeth is great and glorious,
And as a conquerour him ſelfe playne ſhall be ſhewe
To all maner people triumphant and famous,
And ſhalbe reputed much more victorious,
More eurouſe or happy, more ſtronge or fortunate,
Then if the whole world by him were ſubiugate.

Fewe kinges, fewe Princes, or worldly gouernours
Haue into this charet aſcended perfectly,
For many in the world haue bene great conquerours,
And them ſelfe haue ſuffered ſubdued of foly:
But agayne to purpoſe my matter to apply,
Conſider ye your ſelfe in reading my writing,
And as in a mirrour contemplate your liuing.

Nowe be ye my Judge, in writing if my hande
Shall theſe foure images forge as they ought to be,
Or if the hande fulfill that minde doth vnderſtande,
This thing to determine haue ye authoritie,
Nowe will I here begin to write with breuitie,
Wherof theſe foure vertues haue their originall:
For when the grounde is clere, the worke is clere all.

Here folowe the foure Fountaynes or vvelles of honestie, vvhich of *naturall reason haue their beginning or* originall, and of whom the foure *Cardinall Vertues spring,*

De quatuor fontibus honestatis, *qui a ratione habent* originem.

AT the first beginning our Lorde omnipotent
Fourmed heauen and earth, as witnesseth Scripture,
And in their proper places set euery element,
Then garnished the heauen with starres bright and pure,
And the grounde with trées, and grasse of fresh verdure,
And beastes in their kinde: then filled he the ayre
With manifolde birdes of fethers bright and fayre.

Then stored he the sea with fishes in their kinde,
All thinges thus ordred and pleasauntly ornate,
Like him selfe he fourmed man of moste noble minde,
And all liuely thinges to him made subiugate,
At his will obeying while he kept his estate:
Thus made were all beastes to man obedient,
And man onely subiect to God omnipotent.

Then God him exalted to haue dominion
Ouer the broade world, and thereto did him able,
Of his goodnes making him partner of reason,
Whereby he differeth from beast vnreasonable:
When man had this treasure and gift incomparable,
By reason he began to compasse in his mind,
And searche the secretes of thing of euery kinde.

¶ Of the originall of Prudence.

So mankinde aduerting and pondring by wisedome,
Thinges gone and passed, and also thinges present,
He seeth for certayne what séemeth for to come,
And againste it happen is not improuident,
But maketh prouision for all impediment,
Of thinges necessary wanting nothing at all,
But him selfe preparing to chaunces or they fall.

Him selfe so despoling by reason president,
Thing passed to consider, thing present well to frame,
And for thinges comming well to be prouident:
Thus of a prudent man deserueth he the name,
These thinges considered, then reason is the same
Which ioyneth man to man for loue of company,
For commoning, comfort and succour necessary.

¶ Of the originall of Iustice.

And so when much people coniopned is in one,
Reason hath them moued to be obedient
To suche as excell in wisedome and reason,
Whereby the common wealth of Citie excellent
Hath first chiefe beginning and greatly doth augment,
Then reason requireth to ordeyne rightwise lawe
Transgressours to chastise and to kéepe vnder awe.

PRincipio omnipotens cœlũ terrãq; creauit,
Et statuit propriis cuncta elementa locis.
Hinc cœlum ornauit stellis, & gramine terras,
Aëra pennatis, pisce repleuit aquas.
Inde hominem faciens similem sibi subdidit illi
Omne animans, terris im periumq; dedit.
Hunc & participem rationis fecit, vt illa
Differat a reliquis dissociante feris.
Hic igitur tanto rationis munere fretus,
Scrutari incœpit omnia mente sua.
At dum præteritis, quæ sunt præsentia, nectit,
Qualia sint certò mente futura videt.
Proptereàq; parans illis quodcunq; necesse est,
Prudentis meruit nomen habere viri.
Atq; eadem ratio multos coniunxit in vnum,
Colloquij causa, præsidij q; simul.
Impulit & cœtus cogi parere iubenti,
Vrbibus & positis viuere lege viros.

To succour and defende the weake and innocent,
And proude rathe rebellers with reason to chastice,
Thus eche state them bindeth to be obedient,
By instinct of reason to lawes of Justice,
And eche in his order himselfe to exercise,
For drede of correction not presuming to do,
But like as he him selfe would gladly be done to.

Præcipuum in sobolem patribus generauit amorem,

This same lawe of nature ingendred hath of kinde,
In fathers and mothers a loue moste principall
Anenst their dere children, and after that doth binde
Them to their progeny, in loue moste speciall
To such as of their blood they knowe nerest of all:
Thus loue in degrées by nature should agrée
After the degrées of consanguinitie.

Inq; alios, sicut sanguinis ordo iubet.

Hinc patres curant natos omni arte tueri,

And therefore the parentes endeuour with all arte,
Their children to defende, to comfort and maynsayne,
The children in like wise of nature do their parte,
For pitie to worship their dere parentes agayne,
This Justice commaundeth, this nature doth constrayne
So reason ioyneth man, as brother vnto brother,
To contende in kindnes and doing one for other.

Hinc nati patres pro pietate colunt.

Hæc iubet officiis homines certare vicissim,

Eche other to comfort when is necessitie,
Thus reason conioyneth the bondes of concorde,
It peace reconcileth, loue, fayth and charitie
Betwixt king and kinge, and betwene lorde and Lorde,
Thus reason by Justice excludeth all discorde:
For while euery person by Justice hath his right,
It is a brutall fury in battayle for to fight.

Inque vicem aduersis rebus adesse iubet.

Hæc inter populos & Reges fœdera nectit,

But such as in riches and reason doth habounde
By the gift of God, to them graunted of grace,
With riches and reason these striue as they are bounde
Moste, the powre to succour in euery nedefull case,
Thus gentlenes of man augmenteth with solace:
Thus maners augment, thus chastised is vice,
And vertue auaunced by reason and Justice.

Hæc inter raros iungit amicitias.

Plus tamẽ officiis certant, opibusq; ferendis,

Empires thus augment by Justices reward,
And moste souerayne guiding: thus is benignitie
From man to man shewed. Thus maners go forward,
And braunches dilateth of peace and vnitie:
Thus chastised is sinne and all enormitie,
And all thing reduced to right direction,
By mocion of Justice or procéding of reason.

Qui donante Deo plus rationis habent.

Sic hominum comitas firmata, & viribus aucta est,

¶ Of the originall of magnanimitie or strength of minde.

Furthermore, by reason groweth in mans minde
A naturall desire allway with busy cure,
Thinges hid and secrete to searche, knowe and finde,
Of true and perfect good the knowledge to procure,
Which knowledge obteyned, when they therof be sure,
Of naturall instinct this reason doth man moue,
Suche treasure obteyned muche feruently to loue.

Sic aucta imperia munere iustitiæ.

Prætereà innata est ex hac ratione cupido

Reason

Mentibus, vt semper abdita nosse velint:
Vt verum, simplexq; bonum deprendere curent,
Et postquam norint, id vehementer ament.

Reason also moueth man greatly to labour,
To searche and haue knowledge of truth and veritie,
For certainly to man can be no more pleasure,
No more iocunde pastime, ioy nor felicitie,
Then dayly for to learne and more prudent to be,
To sauour and perceyue by reason what is right,
Then clered is his minde with perfect inward light.

Wherfore oft it happeneth, when man truth hath founde,
His minde is so feruent for to defende the same,
That for the loue thereof he careth for no wounde,
No hard thing nor grieuous can him subdue nor tame,
No chaunce nor no labour can mitigate this flame,
No tiraunt by torment, by death nor other payne
From maintenaunce of truth can him moue or constrain.

Thus is his bolde spirite in maner inuincible,
In harde chaunce he counteth no great difficultie,
No labour nor trauayle he counteth impossible,
In the truth defending: Thus clerely may we see,
Howe of reason springeth hye magnanimitie,
And boldnes of spirite, which truth for to defende,
Both bloud, life and goodes refuseth not to spende.

This thirde noble vertue of magnanimitie
Thus rising of reason, some men call fortitude,
Protectour of the truth, and for simplicitie
Renouncing no rigour nor no sollicitude:
Called is it strength of common people rude,
Or boldnes of spirite, but nowe let vs auaunce
Our life, to describing the grounde of temperaunce.

¶ Of the beginning of Temperance.

Yet Reason hath one might not to be counted small,
Whereby it exciteth man to felicitie,
For to beholde thinges fayre, pleasaunt and formall,
And to take great pleasure aduising their beautye,
Man onely by reason perceyueth and doth see,
Howe goodly an order, and what beautye ornate
Is in worldly thinges of God almight create.

Therfore when the wise man this beautie doth beholde,
Considering this shape and pleasaunt fourme mundayne,
He prayseth the fayrenes with laudes manifolde,
And knoweth by this fourme the fourme soueraine:
Then Reason reduceth vnto his minde certayne,
That then is thing decent and singuler beautie,
When all thing procedeth in order and degree.

When man this reuolueth, delityng in his minde,
Then sayth he to him selfe, O Lorde eternall king,
If so goodly order in maners of mankinde
Were duely obserued, it were more pleasaunt thing,
Wherfore he contendeth by reason him guiding
After such example of outward thing mundayne,
His owne life and maners in order to constrayne.

Quippe, quòd est homini maior non vlla voluptas
Illa, qua discit, continuè q; sapit.

Sæpè igitur veri sic feruet amore reperti
Mens, nihil vt duri respuat illa pati.
Casibus haud vllis non vllo victa labore,
Pro vero est morti nescia terga dare.

Tertia sic virtus mens alta & magna vocata est,

Quæ semper custos simplicitatis adest.

Nec parua illa quidem vis est rationis habenda,
Per quam nos nimiùm cernere pulchra iuuat.
Quantus ineſt ordo rebus, vel quanta venustas,
Solus homo solers percipit atq; videt.

Hanc igitur faciem mundi formamq; decoram
Cùm sapiens spectat, diligit atq; probat.

Tum secũ loquitur, quanto res pulchrior esset,
Si tantus nostris moribus ordo foret.
Propterea exemplo rerum componere mores

Nititur, atq; animo tradere tale decus.
Ergo nihil sordis, nil & cõmittere inepti
Prouidet, & nullam prorsus habere notam:

And suche inwarde beauty to geue vnto his minde,
As in outward thinges he doth beholde expresse,
Wherfore he prouideth as reason doth him binde,
To conforme his maners to so fayre comlynes,
Suffering in him selfe no foule vncleanlynes,
No vice nor disorder, nor other spot at all,
In wordes dissolute, nor workes speciall.

Ne quid vel nimium faciat, vel pondere mancum,
Sitq; decus rebus tempo ris atq; loci.

So that no maner fault nor blame in him be founde,
By passing in his dedes due order or measure,
In doing ouer much or lesse then he is bounde,
Or not in due season repugning to nature:
Therfore doth he study and muse with busy cure,
His dedes to redresse, and do in euery case,
According as requireth the season, time and place.

Deniq; sic animo virtus moderatio surgit,
Ordine quæ quarto com memoranda loco est.
Quatuor has igitur partes comprendit honestum,
Quas omnes ratio confi cit ipsa tibi.

Thus riseth in the minde the fourth noble vertue
Called Moderation, or els Temperaunce,
Which vertue auaunceth, and vices doth subdue,
Conducting mankind in godly gouernaunce:
So these foure conioyned shall their hauour aduaunce,
To the sure possession of perfect honestie,
And first vpon reason all foure grounded they be.

Sed deus hanc homini rationem contulit auctor,
Naturam vulgus dicitat esse deum.

Which reason is graunted by God vnto mankinde,
As moste soueryne auctoure, and gouernour most sure,
A life, commonpeople, dull, ignorant and blinde,
Ascribeth this hye gift sometimes to nature,
It taking as God, against iust Scripture,
And simple creature exalting with honour,
Which onely belongeth to God our Creatour.

Siuè igitur placeat naturæ munera dici,
Siuè Dei, arbitrium, lector, habeto tuum.
Hoc ego præstabo, distinctè vt singula tractem,

But fauourable Reader take thine election,
Whether thou wilt call these vertues cardinall,
The giftes of nature, procéding of reason,
Or rather the giftes of hye God immortall,
As touching my duetye, this thing performe I shall
Of these foure distinctly to finishe this treatise,
Vnto the laude of vertue and reprouing of vice.

Primum & prudentis ordine munus erit.

And first shall I begin at vertue of prudence,
First grounded on reason of whom the other thrée
Procéde as braunches of hye preeminence,
But fauourable Reader, where thou shalt here or sée,
Ought sounding in my worke against grauitie,
Or not comly ordred in meter or substaunce,
Correct I require thée my simple ignorannce.

¶ OF THE first Cardinall vertue named Prudence.

The first place and partie longing to honestie
Is the noble vertue which called is Prudence,
This teacheth for to searche the clere diuersitie
Betwene good and euill, or vertue and offence,
Betwene truth and falshod it searcheth difference,
And this inquisition to man is naturall,
And more conuenient then other thinges all.

Nothing is more proper nor apter to mankinde,
Then to haue clere knowledge of thinges naturall,
For of euery man this is the will and minde,
To loue to haue knowledge, and perceyue thinges all,
Except some blinde wretches not humane but brutall,
Onely in the wombe as beastes deliting,
Man would haue vnknowen to him playne liue thing.

All thinges he searcheth, all thing considereth he,
In minde them reuoluing with perfect diligence,
For he counteth it foule, euill and dishonest,
To erre, as ouersene, in wronge by negligence:
But that man is called a man of true prudence,
Which tryeth forth the truth, discerning good from ill,
Honest from dishonest, and doth the best fulfill.

But no man is able this perfectly to trye,
Nor discerne thing honest from bad and dishonest,
Except he it measure and ponder perfectly
By naturall reason iudging with him his brest,
For the perfect wise man alloweth not that best,
Which moste is commended of people imprudent,
Or vnstable commons of wilfull iudgement.

But that thing he demeth honest and commendable,
Which he him selfe iudgeth in his intention,
But this same iudgement may not be discrepuable,
Nor wandring at pleasure, but subiect to reason,
To whom the appetite in like condition,
Must be obedient, and will as seruitour,
Reason alway regent, chiefe gide and gouernour.

As the childe obeyeth, his master him teaching,
And as pilgrims folowe their guide to flee daunger,
So will and apetite to reason in all thing
Must obey and folowe, then iudgement is dere:
But that this same vertue more playnly may appere,
And lighter to knowledge, here (Reader) thou shalt finde
Eche partie described distinctly in his kinde.

¶ Two faultes to be eschewed in Prudence.

Therfore who requireth to purchase honestie,
And laudable life by vertue of prudence,
Ware of two thinges in liuing must he be,
One is, that he count not him selfe to haue science
Of thing wherof he hath playne none experience
Nor knowledge, as cleauing to his owne fantasy,
And priuate opinion mayntayning hardyly.

Him

DE Prudentia,

PRimus honestatis locus est disquærere quid sit
Verũ vel falsum, quæ mala, quiduè bonum.
Hoc adeò in hominis naturæ, & viribus aptum,

Nil magis vt proprium, nil deceatq; magis.
Ducitur omnis enim mortalis amore sciendi,
Prorsus vt ignotum nil velit esse sibi.
Omnia vestigat solers, & mente volutat:
Nam labi, & falli turpe, malumq; putat.
Est autem prudens, quisquis disquirit honestum
A turpi, vt tantùm possit honesta sequi.
Hoc non discernet, nisi qui metitur idipsum.
Vt natura sua iudicat & ratio.
Non quæ quisque probat, prudens ea recta probabit,

Sed quæ iudicio compro bat ipse suo.
Hoc sed iudiciũ ratio dominata gubernet,

Pareat & sensus, vt puer atq; comes.
Verùm quò leuius rectum dignoscere possis.
Hìc quasi per species singula, lector, habes.
Imprimis igitur quisquis perquirit honestum,
In vita agnoscat esse cauenda duo.
Est vnũ, ne scire putet, quæ nescit, & illis
Hęreat, vt certis, credulus ipse sibi.

Plurima namq; latent cæcis abstrusa latebris,
Quæ neq; de facili quisq; videre potest.
Ergo illis temerè tu consentire caueto:
Ne capiat facti te citò pœna tui.
Hic opus est studio, hic cura, & tempore longo,
Hic quoq; præceptor forte vocandus erit.

Him selfe counting certayne of thinges vncertayne,
And lightly beleuing what falleth to his minde,
For many thinges be hid and not cleare nor playne,
But with obscure knowledge obumbred of their kinde,
Which of a wise person are not easy to finde,
Wherfore beware rashely to these sone to consent,
Least thy hastie dedes sone cause thee to repent.

Proderit in multis simul experientia rerum,
Proderit & fide pectus amicitiæ.
Rebus in ambiguis partes scrutaberis ambas,
Vt quæcunq; venit res, tibi tuta cadat.
Non satis est istam partem munire, vel illam,
Altera si restat debilis, atque vacans.

In suche obscure thinges requireth great study,
Great cure and compasing, longe time and diligence,
And here peraduenture man muste him nede apply
To call for a master experter in science,
Of suche secret thinges hauing experience,
And in suche hye thinges doth profite furthermore,
Experience, and profe of thinges done before,

And the faythfull heartes of frendes sure counsell,
In suche doubtfull thinges, if thou to them resort,
Shall greatly thee profite, and truth vnto thee tell:
But in suche thinges doubtfull, it is to man comfort
To searche both parties, to reason to resort,
Both wisely discussing by search diligent,
That what soeuer fall come not vnprouident.

Non benè prouidit, tantùm qui à dente colubri
Cauit: nam pariter cauda cauenda fuit.
Sic age, quòd nunquam dicas non ista putaram:
Non sine dedecore fertur id ore viri.
Nec te decipiat, quosdam quod decipit, illud,
Dum quæcunq; sua recta & honesta putant.
Iudicio addicti proprio, seruiq; suorum
Errorum, creduut se nihil esse supra.
Auelli nequeunt vlla ratione, vel arte,
Iudiciumq; omni plus ratione valet.

Aswell as for the good prouide thou for the ill,
Aswell one as the other may fortune for to fall,
To prouide one partie it is not parfite still,
Thou muste before daunger imagine daungers all,
And then for them puruay by wit substanciall,
One partie prouided, an other negligent,
And lame, this not semeth a wise man and prudent.

It is not full inough when serpentes men assayle,
All onely for their mouthes to make prouision,
Man must in like beware both of toth and tayle,
For though the toth trencheth the tayle beareth poyson:
Wherfore so behaue thee in euery season,
That thou say not after, I thought this should not fall,
For without diswordship thus sayth no man at all.

Nor suffer not this thing also thée to disceaue,
Which many hath disceaued debating from honour,
In their owne conceytes while they chiefe pleasure haue,
Led blindly as beastes in bridle of errour,
All thing counting honest which is to them pleasour,
Whose lust is their lawe: from suche thou must decline,
Least thou them ensuing fall headlong to ruine.

Suche onely ensuing their priuate iudgement,
To their owne errours as vile seruauntes subiect,
Beleue nought aboue them can be more excellent,
And nought can them alter nor moue to good effect.
No counsell nor reason their mindes can correct,
Aboue all good reason reigneth their iudgement
And obstinate purpose as Alles imprudent.

As fathers haue custome ofte times to commende
The vice of their children product in errour blinde,
Ready in all crimes their faultes to defende,
As Paynters and Grauers or Poets, hauing minde
In paynting or grauing or freshe meter to finde,
Commende their workes and thinke them pleasaunt
So ioyeth in folly blinde fooles ignoraunt.

An ouersene poet dare great Maro despise,
His owne arte deliting inuited foolishely,
The paynter despiseth Apelles in like wise,
And Phedias despiseth the grauer semblably:
So some doting fooles in errour led blindly,
Commende their owne maners and prayse aboue all thing,
All other mens workes extremely deprauing.

What causeth suche folly, what moueth this errour?
Forsoth this is chiefly the grounde originall,
In their owne conceyptes moste resteth their pleasour,
And saue their owne mindes they loue nothing at all,
Their owne wisedome count they much clerer then christal,
Aboue precious stones, and prayse it aboue golde,
As able for to teach and gouerne ponge and olde.

But other mens reason they count as filthy clay,
This namely doth Asses set in authoritie,
From suche is all reason and truth driuen away,
And prudence subdued and brought in captiuitie:
Suche wretches in liuing muche different not be
From vile brutall beastes, which liuing in their den
Contemne vertue, maners, and cunning of all men.

What man of thing common belonging to nature
Despiseth to departe, as reason doth require,
Of his proper goodes, bolde can a man be sure
To haue some small parcell, if none of nede desire?
But if like blinde errour do set thy minde of fire,
To thine owne opinion to gene to sore credence,
Yet leaue this, and leane thou to men of more prudence.

And in minde indeuor to consider and se,
What wise man obserueth whom vertue doth inflame,
And what man obserueth of wit and grauitie,
Then thinke it necessary for thee to do the same:
Thus mayst thou win wisedome, laud, honor & good name,
For diuers eyes seeth more clerely by day light,
Then an one eyed blinearde darke wandering by night.

Thus first in all dedes required is counsell,
But when all thing standeth determined certayne,
Then all faynt delaying thou must from thee repell,
And sone do thy purpose and dede with hast sodayn,
When counsell is taken delaying is but vayne,
For oft man abideth tyme more conuenient
While chaunces and causes fall lesse expedient.

For

Vt soliti patres natorum crimina sæpè
Laudare, & donis credere digna suis:
Vt qui fecit opus, sculptor, carmenq; poëta,

Sæpè is phidiacum spernit, & arma virum.
Sic isti proprios mores venerantur, adornant,
Quæq; alij faciunt, vt viciosa, premunt.

Quippe quod à rerum falluntur amore suarum,
Nec nisi seipsos prorsus amare queunt.
Quicquid habent ipsi, gẽmas, aurumq; licenter:

Tanquam vile lutum cuncta aliena ferunt.
Is ratio explosa est, atq; omnis quæstio viri,
Ii minimè distant à pecore, atq; feris.

Quisquis naturæ quæ sunt communia, non vult,
An partem è proprijs prębeat ille bonis?
At si te talis casu subrepserit error,
Vt nimiùm tribuas partibus ipse tuis,
Tunc videas, quæcunq; tenent sanctiq;, boniq;,
Atq; ea tu credas esse tenenda tibi.
Plus oculi cernunt multi sub luce serena,
Quam videt in tenebris vnus ocellus iners.
At cùm consilio constabũt omnia certo,
Tunc age maturè, sit procul ipsa mora.

Sunt multi ſegnes, & lenti pondere facti,
Conſultent quàmuis optima quæq; priùs,
Ii neq; cencendi prudentes, namq; relinquunt
Partem, quæ prima eſt, officijq; caput.
Non aliter virides floreſcunt arbore rami,
Si nequeant proprio tempore poma legit.

For many be which counſell before with perfite hede,
Prouiding for all chaunces which may by fortune fall,
And when they at ending ſhould come vnto the dede,
Then by ſluggiſhe ſlouth they do nothing at all:
Such count I not prudent, none wiſe ſo will them call,
For that part omit they wherto they ſhould proceede,
As chiefe and principall, that is the very dede.

Nec ſecus in medijs ſe iactant agmina campis,
Si conſerta manus nulla tropæia refert.
Sic etiam cultis mandantur ſemina ſulcis,
Ni ſegetes toſtas falce ſonante metas.
Omnis enim ſua laus virtutis facta requirit,
Nam ſine te prodeſt conſuluiſſe parùm.
Non tamen ille caret virtutis laude perenni
Qui bona conſultat, ſi gerere illa nequit.
Nã prohibet multos morbus, nam ſæpè facultas
Conſilijs rectis non ſinit eſſe locum.
Philoſophi pariter laudem famamq; merentur,
Qui benè ſcribendo ſecula longa monent.

If nought be reduced to purpoſe and effecte,
Without dede concluded what valour hath counſell:
When to fayne cowardiſe wiſe counſell is ſubiecte,
Then feare from effect doth all prudence expell:
What ſhould the gardener with impe or grafting mell,
Or grene bowes burgin with leaues and bloſſome,
If no fruite in ſeaſon ſhall on the trées come:

What ſhould a man of warre or ſubtill captayne
Aſſemble a great army, ſhewing his pompe and glory,
And muſter in the fielde, craking all day in vayne,
Without wiſe intreaty, or fighting for victory:
What ſhould the huſbandeman in lande or territory
Commit ſæde, or labour his fieldes euen and morne,
Except he in ſeaſon may of the ſame reape corne:

Est aliud vitium longum conſumere tempus,
Et nimijs ſtudijs ardua quæq; ſequi.
Difficiles etenim res quædam indaginis altæ,
Quæ tamen haud aliquid vilitatis habent:

All thinges are vſed for profite at the ende,
The fruite and aduauntage is comfort to labour,
And in worke all wiſe men vſe vertue to commende,
Thus counſell without dede is of ſmall valour:
But this notwithſtanding he deſerueth honour,
Whom vertue by counſell to good dede doth inflame,
Although he want power for to perfourme the ſame.

For many haue wiſe counſell, diſcret and prouident,
But their will is letted by fayne infirmitie,
Other ſome haue counſell, and finde impediment
By want of riches and waight of pouertie:
But all ſuche are worthy commended for to be,
For although their power may not their dede fulfill,
Yet ought we them to laude for their good minde & will.

Philoſophers alſo and other of wiſedome,
Which haue by wiſe writing and endles memory
Infourmed and cleared longe time for to come,
And taught vs blinde wretches from troubles tranſitory:
Theſe alſo deſerue not a little laude and glory,
But cleare fame immortall, ſith by their good doctrine
Right many to good order are called from ruine.

¶ The ſecond fault to be excluded from Prudence.

There is yet in prudence another fault and crime,
And that is, when people againſt good reaſon
Waſteth and ſpendeth in vayne ſtudy longe time,
Searching thing exceading their dull diſcretion,
For ſome thinges harde be in inquiſition,
Requiring great ſtudy, long time and reſpite,
Yet graunt they no profite, no pleaſure nor delite,

For although they trouble the mindes day and night
Of suche as them study, yet this one thing is true,
Their ending is fruitles, they knowen geue no light
Their studentes to gide to maners nor vertue,
Or if they could do profite ill maners to subdue,
Or to purchase vertue, yet lesse is their anayle,
Then they geue in searching of sorowe and trauayle.

And pleasure more they geue in searching them onely,
Then profite or pleasure procedeth consequent:
What profiteth it man to search busily
The courses of starres hye in the firmament,
What helpeth this study, here is the time mispent,
Unwise man, what wilt thou bestowe thy dayly cure
Superfluously to knowe the secretes of nature?

Or causes of thinges aboue reason humayne,
Which are more laborious and hard then profitable:
Wherto doest thou studie to purchase and obtayne
The science of artes or craftes innumerable,
Or to recount the countries and landes variable
Ouer all the worlde, where both the lande and nation
Had their first beginning and situation?

Wherto dost thou reioyce thy wittes to apply,
To resolue or argue with wordes superflue
The knottes intricate of babbling sophistry,
In subtill conclusions the wisest to subdue:
All these if thou wise be are scantly worth a rue.
What profiteth to study in gloing of the lawe?
Sith lawe without good life is scantly worth a strawe.

If thou be wise of these nought longeth vnto thée,
That thing which to learne to man is more comely,
Is greatly more easie and of more simplicitie,
That is, well to liue, and to dye rightfully:
These longeth to mankinde, we liue, and we shall dye,
These two well to order to Gods hye pleasour,
And health of our soules, we namely should labour.

It is a playne study, pleasaunt and profitable,
In both these our studie to exercise and vse,
And light is that learning, iocunde and delectable,
Which signeth to vertue, and vices to refuse:
Wherfore we should chiefly both study, thinke and muse,
What may make vs happy and to good ending bring,
And certaynly this study is but an easy thing.

Then on this poynt ground thée, hereon prestre thine heart,
And learne the playne passage and way to this wisedome,
But when thou art entred agayne do not depart,
But kepe it vntill thou to parfite, vertue come,
Folowe not the maner of many whose customs
Is all their life dayes continually to spende,
In learning of this way vnto their latter ende:

Namq; nihil fini prosunt, nec moribus ipsis,
Solicitent animos nocte dieq; licèt.
Aut si vel recto possunt cõducere fini,
Hæc plus, quàm finis sola petita iuuant.
Quid prodest varios stellarum inquirere cursus?
Quid res & causas noscere inepte petis?

Quid cupis innumeras discendo amplectiër artes?
Et toto veros orbe referre situs?

Quid gaudes nobis cunctos vicisse sophistas?
Aut verbis totum detinuisse forum?

Si sapis, istorum nil quicq; pertinet ad te,
Simplicibus multò est, quod didicisse decet.
Vt rectè viuas discas, moriareq; rectè,
Hæc duò sunt nostra, viuimus & morimur.
Est simplex studium, vt rectè versemur vtroq;,
Et facile est, quod nos munere vtroq; beet.
Ergo priùs discas, quid te præstare beatum
Possit, & id toto pectore fige tuo.
Disce viam pariter, qua perueniatur ad illud,
Quam simul ingredere, perpetuòq; tene.

Nempe viam multi perdiſcunt tempore toto,
Non tamen amentes ingrediuntur iter.
Quid didiciſſe viam prodeſt, quam pergere nolis?
Turpior ignaro factus es ipſe ſciens.

But as mindles wretches neuer enter they the fame,
Vſing barayne labour and fruitles ſore trauayle:
Alas man abuſed howe muche art thou to blame?
In learning of this way what profite or anayle
Findeſt thou, of pleaſure, but great cauſe to bewayle?
To learne well, and liue ill, of reaſon thou muſt graunt,
Thou for all thy cunning art worſe then ignoraunt.

An ne viam monſtres alijs, tu deuius erres:
Et moneas alios, quòd minus ipſe facis?

Some fooles offending are ſomewhat excuſable,
By reaſon not parfite and ſimple ignoraunce,
But thou hauing ſcience thine errour is dampnable:
What learneſt thou ſcience by longe continuaunce,
Still blindly perſeuering in thy miſgouernaunce?
Art thou called maſter, goeſt thou ſo long to ſchole,
To be in thy liuing muche lewder then a fole?

Quàm ſtultum eſt totas noctes vigilare, dieſq;,
Nullius vt fructus ſit pater ipſe labor.
Sumimus incaſſum tempus diſcendo profectò,
Actio ni ſequitur mento recepta priùs.
Actio cùm finis diſcendi debeat eſſe,
Plus pete quàm diſcas, vt ſapienter agas.

What profite is it to learne that way ſo buſely,
Wherin thy lewde cuſtome not ſuffereth thee to go:
Doeſt thou to teach other the path and way playnly,
And thy ſelfe in errour ſtill wandring to and fro:
Say, is it not a folly and blinde furour alſo,
The fayre way to heauen to men to preach and tell,
Thy ſelfe wandring headlong and wilfully to hell?

Iure igitur miles reprehendit philoſophantem,
Gymnaſio clamat dum nimis ille ſenex.
Inquit enim miles, dic ô venerande magiſter,
Quid ſibi clamores, verbaq; veſtra volunt?
A mane ad noctem miſcetis iurgia: nullus
Eſt alij concors: hic ait, ille negat.
Reſpondit ſapiens, ô fili quærimus illam
Virtutem: hanc potuit quærere nemo ſatis.

What warneſt thou other that thou wilt neuer do,
Alas howe great folly is it to take ſuche payne,
Both night and day watching, from ſtudy not to go,
And at the laſte thy labour be fruitles and barayne:
Certaynly in learning we ſpende the time in vayne,
Except the dede folowe all perfitely to binde,
Which we at beginning conceyued in our minde.

Sith doing is the fruite and learning but the ſede,
And many ioy the fruite which haue no ſede at all,
And alſo ſith the ende of learning is the dede,
Then ſeke to do wiſely moſte chiefe and principall,
Rather then the ſcience of Artes liberall:
Better an Idiote vntaught and well liuing,
Then a vicious doctour ill manered and cunning.

Wherfore with good reaſon and according to right
The Philoſopher olde loude in the ſchole crying,
Was vnder this maner reproued of the knight:
Sayde he, worthy maſter aſſure me of this thing,
What meaneth this clamour, what meaneth this braulyng,
What meane all theſe wordes, all this diſcorde & ſtrife,
As betwene an huſbande and a fell frowarde wife?

Ye braule and ye bable from morning vnto night,
Diſcording, one affirmeth, another doth deny.
The ſage Philoſopher then anſwered to the knight:
O ſonne we indeuer and dayly vs apply,
In ſeking of vertue and trueth thus buſely,
No man hath bene able in times without minde
Inough theſe to ſearch, nor parfitely to finde.

The knight in scorne smiled and to the sage thus saide:
Nowe art thou gray hered and tourning to the grounde,
And ready for to dye, and as a man dismayde,
Haste thou not yet vertue with all thy study founde?
What time shalt thou vse it to liue as thou art bounde?
What time shall thy studie thee with the same indue,
Sith nowe in latter age thou seekest for vertue?

What thing is thy purpose, what thinkest in thy mind,
In another worlde this vertue for to vse?
A strawe for thy study, thy reason is but blinde,
To waste time in wordes, and on no dede to muse.
But agayne to purpose: Therfore reader refuse
Superfluous study and care superfluous,
And tourne thy chiefe study to dedes vertuous.

This learning belonging to getting of vertue
Is not obscure, secret, diffuse nor palliate,
But cleare, playne and open, it selfe ready to shewe
To suche as it searcheth, or will inuestigate.
The tree of this science with braunches deaurate
Extendeth not it selfe in altitude so hye,
But that man may gather the fruite right easily.

¶ The order of thinges requisite in Prudence.

Furthermore this longeth vnto the man prudent,
To ponder all his dedes and workes in balaunce
Of reason, with due order mete and conuenient:
Endeuer first thy selfe to make chiefe purueaunce
For most weightie thinges and greatest of substaunce,
And then lighter matters of lesse difficultie
Prouide in due order as they are in degree.

It is not a thing lawfull from minde to set aside
Thy deare wife and children, without ayde & comfortles,
And for thy fremde folke and seruauntes to prouide:
And certayne that person well may we call witles,
Which with to muche study fast seking vayne riches,
As a couetous wretche committeth wilfully
His soule, life and body to mortall ieopardie.

For man should not commit vnto perdition
His soule, while he seketh with minde voluptuous
To please his fraple body with delectation,
For more then the body the soule is precious:
What thing should man repute so deare or sumptuous,
For loue therof to lose his soule, whose great valour
Surmounteth and passeth all temporall treasour.

What profite is to man the worlde whole to winne,
And to suffer in soule sore deadly detriment,
To hell payne adiudged for vile pleasure of sinne,
What man should be so mad for this short life here present
Eternally to dye and bide endles torment,
For nought but one moment is thy short life vnstable,
If thou haue respect to time interminable.

Subrisit miles: iam canus, iam moriturus
Es, neq; dum virtus ipsa reperta tibi est?
Quando ergo vteris? quando tu præditus illa?
An tibi apud Mancis illius vsus erit?
Disce igitur quantum possis præstare gerendo,
Et quantum discis, perfice, req; gere.
Non latet id, potiùs se offert querentibus vltro,
Id poterit facili prendere quisq; manu.
Prætereà officium prudentis noscitur illud,
Ordinis vt serues inter agenda modum.
Prouideas primùm, quæ sunt grauiora: subinde
Constituas digno, quæ leuiora, loco.
Non decet vt spretis chara cum coniuge natis,
De pueris cures, mancipijsq; tuis.
Nec licet vt vitam, simul aspernere salutem,
Dum nimio studio quæris auarus opes.
Non animam perdas, dum vis te reddere saluum
Corpore, plus anima nam preciosa tua est.
Quid tanti facias, animam quo perdere spernas?
Quæ merces animæ per queat esse tuæ?
Quis sibi præponat momento viuere paruo?
Æternum demens vt velit ille mori?
Nec nisi momentum dici tua vita meretur,
Secula si spectes, & sine fine dies,

A sone

Fac,cui plus debes, cures plus reddere ſemper,
Ante tamen gratus omnia pone deum:
Non, licèt officij memor vt videaris ab omni;
Immemor in Chriſtum ſis tamen ipſe tuum.
Non ſolùm aſpicias præſentis gaudia vitæ,
Sed videas,qualis vita futura tibi eſt.
Quid magis eſt hominis, quã voluere mente futura,
Ne quid contingat, quod grauitate premat?
At ventura quidem mors eſt,atq; altera vita,
Quæ premet, aut nobis præmia grata dabit:
Quæ veniet nullas habitura eſt tempore metas;
Sic mala perpetua,vel dabit illa bona.
Aſt velut hæc vmbræ,celeriq; ſimilima vento eſt.
Sic bona ſiuè mala dat, peritura breui.
Hic locus eſt venię tantùm dum veſcimur aura,
Ius ſummum nobis altera vita feret.
Eſt ſatius placidos ad tempus ferre labores,
Supplicia æternis quàm tollerare rogis:
Molle iugum collo eſt, ſi quod ſuſcipimus vltro,
Inuiti grauius ſed patiemur onus.

A ſwne fading ſhadowe is this life temporall,
Conſumed as a cloude chaſed before the winde,
But after commeth life or death perpetuall,
After thy deſeruing thy merite ſhalt thou finde,
Wherfore prudence warneth man this to call to minde,
And duely him to guide in order and meaſure,
Of ſoule then of body hauing more perfect cure.

Another poynt belonging to vertue of prudence,
The ſtraightly commaundeth and chargeth this to do,
Him chiefly to regarde with meekeſt diligence,
And for him moſte to do,whom thou art bound to
And chiefly beholding,reaſon commaundeth ſo,
But if thou be gentle and kinde of thy dealing,
Then moſte thou thy maker preferre aboue all thing.

It is not ſufficient to call vnto thy minde,
To do thy full duetie to euery man on grounde,
And to Chriſt thy maker for to be founde vnkinde,
To whom thou by reaſon moſte ſpecially art bounde,
For theſe caduke pleaſures not onely ſhould be founde
Prouiſion in life,but this chargeth wiſedome,
To make prouiſion for life after to come.

What longeth more to man then wiſe and ware to be,
And to reuolue in minde,or oft before to caſt
All thinges for to come,that no perplexitie
Inuolue him in troubles,or his wit ouercaſt:
We knowe thinges comming by thinges gone and paſt,
And men vs preceding abiden haue no care,
But ſuch may we ſuffer,then ought we to beware.

As other haue dyed,in like maner ſhall we,
And eyther life or death vs after doth remayne,
To rewarde good liuers with great felicitie,
Or ſinners to rewarde with wo and endleſſe payne,
This life is tranſitory,but life comming certayne
Hath none ende nor meaſure,but is interminable,
Geuing endleſſe pleaſure,or paynes perdurable.

But this ſhort life preſent as ſhadowe fugitiue,
And varying as fanes erect into the winde,
Hath no ſtable pleaſure,ioy nor prerogatiue,
Nor permanent ſorowe,but ſone paſſing mankinde,
Here may man(of treſpaſſe)both grace and mercy finde,
And of ſinne remiſſion,if he be penitent,
But after is nought els but rightwiſe iudgement.

Here is it much better,more light and tollerable,
For ſhort time to ſuffer light labour of penaunce,
Then after to bide payne of fyre interminable,
And torment eternall for our miſgouernaunce,
A light wilfull burden is no payne,but pleaſaunce,
Where a weyghty burthen to mans minde contrary,
Is grieuous,ſad,heuy,and tedious to cary.

Here

Here Christ is a leche mēke and beneuolent,
Ready for to comfort all suche as them amende,
Here is he Christian to sicke and pacient,
Ready salue of grace and mercy for to sende,
But in another world when this life shall haue ende,
As a rightwise Judge he shall to man appere
Of sentence inflexible and reuerende of chere.

Hic medicus Christus medicatur tristibus ægris:
Illic vt Iudex fronte ferendus erit.

Terrible to sinners, and dreadfull of sentence,
To rightwise men ioyfull, all daunger set aside:
Wherfore man aduertise, this councelleth prudence,
For this day moste dreadfull discretly to prouide,
Then of thy disorder nought can thou close nor hide,
But thy selfe, heauen, earth, and hell shall thee accuse,
Wherfore on this countes man specially should muse.

Count thou nothing caduke, vayne, fraple and temporall,
To be great in valour, or lifting man to glory,
But seke that thing namely moste chiefe and principall,
Which dureth eternall, not vayne nor transitory,
And prudence thee chargeth to haue in thy memory,
On transitory treasure not much to set thy minde,
Which thou without profite at last shall leue behinde.

Non tu magna putes, quæcunq; caduca videbis.
Id pete quod durat, perpetuumq; manet.
Nō etiam serues quæ sunt tibi mox peritura,
Ne tibi non prosint, si qua superfuerint.

Vse temporall treasure while thou art liuing here,
In charitable dedes on pore people that fayle,
Least after thy parting when thou art layde on bere,
Thy good superfluous may litle thee auayle,
Prouide for harde chaunces which after may assayle,
And make sure prouision in moste pleasure and rest,
For after fayre season oft falleth sore tempest.

Fac iustè semper viuas, & iunctus iniquis,
Non te commutes, quin magis aptus eris.

Loke alway that thou liue constant and rightwisely,
Chaunge not thy liuing from vertue to offence,
All if thou be tangled with wretched company,
But rede thee to suffer all payne with pacience:
For time forbeare fooles, this councelleth prudence,
When obstinate wretches by doctrine will not amende,
Against them is folly with wordes to contende.

Tunc verò aptus eris, cùm iustum tendis ad illud
Semper, & ad tempus scis variare vias.

But euermore beware, and see thou namely feare,
That their corrupt maners not alter thy liuing,
Dispose thee them rather to suffer and forbeare,
And part to conforme thee as asketh their dealing,
As nowe full of sadnes, nowe mery commoning,
Varying thy maners to place, person and time,
But alway concluding on vertue and not crime.

Sæpè via est duplex, quæ ad metas ducit easdem,
Altera nunc clausa est, altera aperta patet.
Vt manus in palmam modò se distendit, & aptat
In pugnum rursus, & tamen vna manet.

Thou seest diuers wayes oft leading to one place,
Thone something open, thother close and shit,
The hande is extended sometime vnder like case,
And sometime together agayne closed is it,
But one maner of hande still it remayneth yet,
And many other thinges oft vary of figure,
Not chaunging in matter, in substaunce nor nature.

Right

Sic prudens ſemper iuſtus permanſerit idem,
Sed ſumet vultus, quos monet ipſa dies.
Non leuis vt ventus, ſed pro re mobilis adſis,

Right vnder like maner vſeth the prudent man,
Perſeuer in his goodnes, right and ſimplicitie,
But as time requireth his chére vary he can,
In layre moderate wiſe to mirth and grauitie,
A wiſe man not ſéemeth light as the winde to be,
Nowe in and nowe out, incertayne and vnſtable,
But as the caſe requireth at certayne time mouable.

Conſtans, non durus, pro poſitiq; tenax.
Nec citò credideris, fuerint quæcunq; relata,
Diſcutias omne, quod ſecus eſſe poteſt.

Be conſtant and ſtable, not harde and obſtinate,
No wiſe man him sheweth ſelfwilled intreatable,
Nor in his opinion all ſeaſon indurate,
A man of ſuch maners vneth is tollerable,
Thinke not that all tales are iuſt and veritable,
But wiſely diſcuſſe thou ſuche thinges as may vary,
And from the firſt repoyt proue afterwarde contrary.

Fallitur & fallit, faciles qui commodat aures,
Eſſe à prudente debet vtrumq; procul.

Oftis he diſceyued, and oft diſceyueth he,
Which to lying tales to light is of credence,
The wiſe man not ſéemeth a diſceyuer to be,
And to be diſceyued is ſigne of negligence,
Excluded ſhould be both from man of clere prudence:
O howe many princes haue fallen to ruine,
Which would to vayne tales to light eares incline.

Sæpè fuit verum, quod res confícta videtur,
Viſaq; res vera, ficta reperta fuit.

Oft thing ſéemed layned hath bene certayne and true,
And thing true and certayne ſéemed vntrue and layned,
Whoſe colour hath cauſed right many ſore to rue,
For their honour waſted, their name and fame diſtayned,
Let ſuche halty credence therefore be reſtrayned,
And or thou geue credence, all thing wiſely diſcuſſe,
Prudence for thy profite thée ſtraygbtly chargeth thus.

Delituit verũ quoties ſub imagine falſi,
Et falſum viri imagine delituit.
Non proprios vultus ſemper mendacia geſtant,
Sæpè & ſimplicitas creditur eſſe dolus.

O howe oft hath hid truth and ſimple veritie
Lurked vnder ymage of falſhod nubilate,
And howe oft hath falſhod ſéming ſimplicitie
Lurked vnder ymage of truth ſo palliate,
Whereby ſimplicitie oft time is violate,
Oft lyes are cloaked, appering truth ſomewhile,
And oft ſimplicitie beleued fraude and gile.

Vtq; aſſentator frontem ſibi ſumit amici,
Sic qui recta monet, ſæpiùs hoſtis habet.

As layning flatterer preſenteth outwardly
In worde and in viſage a frendes countenaunce,
So ſometime a true frende ſéemeth an enemy,
While he charply blameth thée for miſgouernaunce,
Yet would he by councell to honour thée aduaunce,
Be circumſpect and ware, for much better it is,
To bide a frendes anger then a foes kiſſe.

Non tibi de dubiis ſententia certa feratur,
Sed ſuſpenſa quidem red dere verba potes.

In hid thinges doubtfull geue not ſodayne ſentence,
And certayne iudgement in thinges incertayne,
To callers importune, of wordes be ſuſpence,
Redoubling delayes till truth be tryed playne,
Better ſo, then iudge, and then reuoke agayne,
In ſentence remiſe is leſſer iniury,
Then in headling ſentence pronounced haſtely.

When thou shalt ought do of vnexpert or newe,
First ponder in thy minde revoluing busyly,
What maner and howe great thing may therof ensue,
Attempt nothing weighty in haste nor sodaynly,
If thinges may bide, tary, begin thou not rashly,
For enterprises rashe, hastie and repentine,
Are chiefe thinges bringing great workes to ruine.

Therfore in all doubtes vse moderate delay,
And that is to be done best is a while refrayne,
Inquiring and searching with wisedome day by day,
Till by continuaunce at last thou be certayne,
And thing not well begon leaue off lightly agayne,
For better is be counted somewhat presumptuous,
Then negligent, obstinate, wilfull iniurious.

Be not to suspicious in all thing misdeming,
And if this fonde errour within thine heart arise,
Constrayne it for to cease for to misdeeme all thing,
Thou causest the faultlesse oft fraudes to deuise,
And after thy sore damage also thee to despise:
Thus flee thou suspection, yet guide thee by wisedome
To beware and puruay all thinges for to come.

Vse in thy commoning other men to tell
What thinges be right wise, what way is most laudable,
Them warning and moouing to good by thy councell,
Or to thine owne person see thou be profitable,
Seeking the way of truth as much as thou art able,
Which often time is hid, and not light to discerne,
Thus alway employ thee to teache or els to learne.

To rude and vnlearned endeuour thee to shewe
With all maner meekenes loue and benignitie,
Suche thinges most honest as they before not knewe,
Commaund to the good maners suche as belonge to thee,
Committed to thy cure, but if thou list to be
A conforter to mourners and wretches miserable,
It is a great vertue and labour commendable.

Commende thou in measure him whom thou doest beleue
Worthy to be praysed, and of liuing laudable,
But much more in measure, and scarsly do repreue
Him whom thou reputest by misliuing culpable,
Who laudeth ouer much though man be commendable,
He seemeth a flatterer, mayntayner of errour,
And to sore a blamer is like a detractour.

Preferre thou veritie and truth before thy frende,
Set more by supporting of truth then amitie,
Keepe truth inuiolate as well in deede as minde,
Thy dere frende forsake thou rather then veritie,
Discusse or thou promise, if thou mayst able be
To performe thy promise, when once made is it,
Endeuour to fulfill more then thou did promit.

Take

Cùm quicquam facies, imprimis mente voluta,
Quantum est, & quale, quod queat inde sequi.
Nil tibi sit subitum, nil aggrediare repentè,
Si res est durans, est patiensq; moræ.
Quod dubitas, differ, melius suspende parumper
Quod geritur, donec tempore certus eris.
Præterea quicquid noscis non iure fuisse
Inceptum, debes deseruisse citò.
Si tibi suspicia fuerit sub pectore nata,
Illa quidem cesset, sed tamen omne caue.
In sermone tuo, vel quæ sunt recta mouebis,
Aut rectum quæres, quod latuisse solet.
Ignotũ rudibus mitis monstrabis honestum,
Præcipies illis, quos tua cura regit.
At si solatus fueris sua damna dolentes,
Non tibi virtutis pars mediocris erit.
Laudabis parcè, quem curas iure probari,
Parciùs & damnes quem neq; iure probes.
Qui nimium laudat, blandiri nempe videtur,
Qui nimium damnat, credita lingua mala est.
Quod verũ est, charo præferri debet amico,
Sit veri species inuiolata tibi.
Discute quid possis, cùm vis promittere quicquam,
Postquam promissum est, pleniùs ipse dabis.

Præteritum ſpecta tempus, prænoſce futurum,
Vt prudens peragas, non ſine laude quod eſt.
Commoda præuideas, ſimul & quæ damna ſequantur,
Vt leuius quicquid venerit inde feras.
Non tu ſemper opus facies, ſed certa laboris
Sit requies, animi pars erit illa tui.
Non tamen in requie ludat tua dextra fritillo:

Sed ſtudij cures te ſaciare cibis.
Segniciem fugias, quando tu cunq; quieſcis,
Verſa aliquod mente tunc pietatis opus.
Aut animo tractes, quæcunq; negotia reſtant,
Plus etenim ſemper mens requiëta videt.

Accelerat tardum, perplexum digerit omne,
Et durum mollit, aſpera plana facit.

Nunquam prudentis mentem decet eſſe ſolutam,
A geſtis quamuis dextera feſſa vacet.
Quid peccent alij, non ſit tibi maxima curæ
Diſcere, quid preces, ſit tibi cura magis.
Diſcere ſemper ama, dimittas quærere quis ſit,
A quo perdiſcas, ſit didiciſſe ſatis.
Conſilium alterius de rebus concipe geſtis,
Ex minimis etenim noſcere magna potes.

Take hede to time paſſed, conſider time to come,
That thou mayſt well order thing preſent as is beſt,
To thy laude and honour, according to wiſedome,
With due aduiſement conſider in thy breſt,
That all thy buſynelles conclude on one thing honeſt,
And what hurt may folowe, or thinges profitable,
So what euer folowe ſhall be more tollerable.

Be not alway buſy in workes corporall,
But ſometime releaſe thé of worldly buſynes,
Then occupy thy minde muſing on thing morall:
While thy body reſteth and is at quietnes,
Some paſtime of body is worſe then ydelnes,
As tables continuall, the cardes and the diſe,
But leaue theſe, and ſtudy frequent and exerciſe.

While the body pauſeth in ſtudy and paſtime,
Conuenient for mindes as very ghoſtly fode,
From minde is expulſed blinde motion to crime,
While the minde is muſing on thing honeſt and good,
Beware ſlouth, though labour hath ſore chaſed thy blond,
Though thou reſort to reſt, beware of ydelnes,
In minde alway muſe thou on goodly buſynes.

Or caſt in remembraunce what labour doth remayne,
What buſynes reſteth or remayneth behinde,
For as mans ſhadowe sheweth more clere and playne,
In ſtreames not troubled by mud, grauell or wynde,
So moſte clere perceyueth a calme and quiet minde,
It lacketh a dullarde, him moning to deſyre
To do ſome labour, which vertue doth require.

A quiet minde ſeeth all dull perpleritie,
Determining doubtes by wit and reaſon clere,
To light worke it turneth all harde difficultie,
And maketh harde labours pleaſaunt and playne appere,
Mollifying hardnes, lightning the minde and chere:
And briefly, who thinketh all troubles to oppreſſe,
Let him his minde reduce to reſt and quietneſſe.

At no time it ſéemeth the minde of man prudent
Unoccupyed to be, ſolute in ydelnes,
For from meditation remiſſe or negligent,
Though handes be vacant from worldly buſynes,
Let others offence not muche thy minde oppreſſe,
And greatly regarde not anothers negligence,
But ponder and repent thine owne fault and defence.

Loue thou alway to learne, and ponder thou nothing,
Of what man thou learneſt, do not the perſon ſpare,
Demaund not his maners, ſo thou mayſt haue cunning,
Enſue his doctrine, where ought doth ſwarue beware:
Of other mens workes to take councell haue care,
And by their miſfortune take wiſedome and doctrine,
By ſmall thing knowen great doth eſcape ruine.

Learne

Learne by ſmall thinges greater to prouide,
For often by the ſmall the greater ſhalt thou knowe,
But if thou liſt intende youth prudently to gide,
Conſider firſt in age howe nature doth vp growe,
For after though maners oft alter, ebbe and flowe,
Oft ende and beginning accordeth without fayle,
None maketh twohande ſworde of plyant colwes tayle.

Ætas prima monet, qualis ſit quiſq; futurus,
Et reliquam vitam iudicat vna dies.

To make a ſtreyght Janelin of a crabbed tree,
Theron muſt great labour trauayle and arte be layde,
Sone croketh the ſame tree that good camoke wilbe,
As a common prouerbe in youth I heard this ſayde,
Wherfore ought our iuuent be prudently conuayde,
With ſharpe bit of reaſon refrayned from wilde rage,
For ſoner breake then bowe great trees of longe age.

When cuſtome and vſe is tourned to nature,
And when yonge mindes longe time roted in vice,
It is no ſmall labour to leaue I thee inſure,
Wherfore begin timely vertue to exerciſe,
And ſo ſtill perſeuer excluding all malice,
And to ſouerayne good and life perfect contende,
Remember that all thinges are prayſed at good ende.

Regarde not the doer nor authour of the deede,
To ſay or do like him for his authoritie,
But to the thing it ſelfe with good reaſon geue hede,
If it be laudable and ſounde to honeſtie,
Then folowe thou the ſame, or els ſee thou it flee,
Better lue a begger in good thing laudable,
Then Baron or Burgeſſe in thinges reprouable.

Non dicti, aut facti quiſquam te mouerit auctor:
Sed tantùm motus ſis ratione rei.

All if thou pleaſe many, though many thee commende,
Stande in thine owne concepte therfore nothing the more,
But what men thou pleaſeſt aduert and well intende,
If they be laudable then mayeſt thou ioy therefore,
That good men count thee good be they riche or poore,
If ill men commende thee it is nothing laudable,
But euident token thou art to them ſemblable.

Nec tibi plus placeas, quia multis fortè placebis,
Id ſpecta potiùs, qualibus ipſe places.

Of ill men it is prayſe diſprayſed for to be,
For playne it appereth by their malice and eye,
Their life and thy liuing in one doth not agree,
But are playne repugnaunt as water againſt fire,
Require thou that cunning, and that knowledge deſire,
Which is not denyed to knowledge of mankinde,
And learne that is lawfull and profite for mankinde.

Illud fac quæras, quod nō reperire negatum eſt,
Et tenta vt diſcas, quod modò ſcire licet.

Illa etiam exoptes, quę coràm optare licebit,
Turpe eſt, quòd nequeas concupiiſſe palàm.
Alta nimis cauęas, vbi ſit te ſtante tremendum,
Aut ſi deſcendas, multa timenda putes.

Nor couet nought in minde in wiſhing ſecretly,
But that thou with reaſon might openly deſyre,
It is thing diſhoneſt and folliſhe certainly,
Thinges impoſſible to couet or require:
And then if they come not to paſſe in wrath and yre,
Of thinges ouer hye ſee thou alway beware,
Where vnſtable ſtanding oft troubleth with great care.

The

The toppes of mountaynes with lightning are brent
More ofte then lowe valleys, small stremes are most pure:
So hyest degrées haue troubles and torment,
And mindes vnquiet, vered with diuers care,
Where simple pouertie is glad, quiet and sure:
Then couet not to hye, and to minde sée thou call,
Muche is to be feared if thou by fortune fall.

He slepeth moste surely which is nearest the grounde,
But namely in tempest when stormy windes blowe,
The formost in battayle is nerest deadly wounde,
The grounde is in quiet while seas ebbe and flowe,
Some troubled with tempest, with waues bye and lowe:
But playnly for to speake, who would attende to hye,
Is wery of welfare, and seketh misery.

Who wadeth to power, or climeth to honour,
He climeth to daunger, as blinde, led by a line
Of errour, vnto thought, dread, enuy and dolour,
Hauing for one pleasure displeasures eight or nine:
Honour is a castle still manaūg ruine,
With smoke, sound and perill, hauing more greuous fall,
Then a simple lodge, or cottage pastorall.

Illuc intendas neruos cunctosq; labores,
Quo si peruenias, sit tibi parta quies.
Sunt quædam, meritò quæ perquisisse probêre:
Sed cùm sat fuerit, est retinenda manus.
Cùm tibi pro vita fuerit quæsita facultas,
Id quæras, pro quo vita tributa tibi est.

Wherfore on suffisaunce set thy pleasour and ioy,
And couet not to climbe, sith lowe rowmes are best,
But all thy chiefe studie, labour and thought employ,
To come to suche rowme where thou maiest finde sure rest,
Some rowmes to purchase may be counted honest:
For honour is duetie of wise men and prudent,
But measure is meane, which ought thée to content.

When thou hast suffisaunce ceasse and withdraw thy hand,
A man may ouerlode a mightie strong camell,
That vnder suche burden he shall not go nor stande,
Wherfore in this matter do thou by my counsell,
When thou hast sure substaunce, for life prouide well,
By prudence, in measure, and nothing excessiue,
Then seke that for whose sake God gaue to thée life.

Non opibus mutis fueris famulatus auarus,
Sed vitæ famulas semper habebis opes.

God gaue thée not thy life to gather vayne riches,
To winne nor yet to waste this treasure transitory,
But to purchase vertue, fayre maners and gwdnes,
And by suche merite to come to ioy and glory:
Then serue not dome riches which blindeth the memory,
By couetise to riches sée thou not subiect be,
But vse it in thy life as subiect vnto thée.

Quicquid non faceres, si præsens arbiter esset,
Non magis id facias, hoc quia teste cares.

Liue thou vpon hill as thou would liue in hall,
What thou wouldest not do in open company,
That do thou not alone, note that God seth all,
He sitteth and seeth when that thou art solitary:
Wherfore in all places flée euery villany,
Of dedes, of wordes, of small thoughtes be pure,
Till laudable custome be turned to nature.

When fortune shall flatter with paynted countenaunce,
And thewe thée smiling chere by fayne prosperitie,
Then specially beware, make surest purueaunce,
For nert in course commeth care and aduersitie,
Note fortune is volage hauing no certentie,
Ben wise count lowe fortune more sure and tollerable,
Then prosperous fortune vnsure and variable.

Cùm tibi redibit vultu fortuna secundo,
Vtere consilijs tunc magis atq; magis.

As after harde fortune succedeth ease agayne,
After paynes pleasure, who can the same abide,
So after great pleasour succedeth wo and payne:
As on a slipper grounde oft man doth fall or slide,
So prosperous fortune is very harde to gide:
Seldome where is wealth can vertue long endure,
When man is fortunate ofte loseth he measure.

Nam velut in lubrico nequeunt consistere plantæ,
Sic solet & fœlix perdere sæpè modum.

As a shippe is tossed and driuen in tempest
Out of course and compace, from place wher it should be,
So tossed is reason from righteous course and rest,
By wealth in aboundaunce and great prosperitie:
Therfore in caulme season and sure tranquilitie,
Appoynt thée for tempest, nor wander not at will,
But draw thée to such port where windes are most still.

Nec magis a falsis nauis gemit acta procellis,
Quàm ratio in multa prosperitate gemat.
Propterea placidè dum spirant flatibus auræ,
Non quocunq; lubet, sed loca tuta pete.
Sæpè mari placido scopuli latuëre sub vnda,
Sæpèq; per scopulos læsa carina fuit.

Ofte vnder caulme seas are perils many one,
As swalons, quicsandes, and fordes perillous,
Hid bankes of graueil and great rockes of stone:
So lurketh great daungers in fortune prosperous,
Ofte fall sodeyne stormes and tempest scopardous,
While vnder full sayle in caulme winde and pleasaunt,
The shippe surely fleeteth, no daunger attendaunt.

As the shippe is bruised by course improuident,
By suche secret daungers in moste tranquilitie,
So wealth ofte man causeth to wander negligent,
Forseing no perils nor none aduersitie:
So great is the blindnes of vayne prosperitie,
Wherfore man aduise thée with wit substanciall,
In wealth to prouide thée for perill that may fall.

Æquore tranquillo dum currunt carbasa plena,
Improuisa venit sæpè procella furens.

One threatned (as is saide) halfe armed is and sure,
And may make prouision his enemie to defie
He will not disceaue thee which is of that nature
With harde craking wordes to threaten openly,
But rather he warneth thée to beware therby:
Fayre wordes vs disceaue with smiling countenaunce,
Suche seke after season and time of vengeaunce.

Fallere te nullus vult, qui tibi dura minatur,
Sed magis vt caucas, turbidus ille monet.
Fallimur a placidis verbis, vultuq; sereno,

A counterfayted frende with paynted speech ornate,
By false fayned fauour discepueth worst of all,
As man taketh poyson with meates delicate,
And with drinke delicious some venim and mortall:
Right so fortune smiling disceaueth vnder pall,
And many one she greueth in moste prosperitie,
In whom she had might in harde aduersitie.

Cum sapido capimus sæpè venena cibo.
Sic solet arridens multis fortuna nocere,
In quos turbata non fuit illa potens.

Seke

Seke after company as muche as thou art able
After thy behauour, thy maners and degree,
Ofte study and desire vnto thy selfe semblable,
If thou suche frequent thou halte tranquilitie:
But for lacke of knowledge if thée fortune to be
In company of suche as are to thée contrary,
By malice or enuy, yet do not shortly vary.

Perseuer and assay by long continuaunce,
If thou mayst by doctrine reduce them from malice,
From bestiall excesse and wilfull ignoraunce,
To vertue and learning from disorder and vice:
But after longe labours if suche thée despise,
And if for thy doctrine displeasour thou dost win,
Then flée and forsake them inuolued in their sinne,

And rest not till thou finde a place where as is rest,
For where enuy reigneth is no tranquilitie,
By many ignoraunt one learned is oppressed:
Proude and blinde ambition gaping for dignitie,
Suspecteth a louer of wilfull pouertie,
And idlenes contemneth study and diligence,
For like vnto like will, or ought so by prudence.

What should a hardie knight be felowe to a knaue,
Or with a trifling tinkarde a clarke companion:
A mason with masons moste sure pleasour shall haue,
A paynter with paynters is best comparison:
And of other crattes in like condition,
A Diamant in donge is not fayre to beholde,
It loseth the beautie except it be in golde.

Vir patuit prudens, sed iam nunc munera dicam
Iustitiæ, per quam nectitur orbis amor.

Therfore nowe concluding, such man as thou wilt be,
Endeuer thou thy selfe with all thy diligence
With suche to resort, to suche drawe thou thée,
Then shall thine exercise haue laude and reuerence:
Thus haue we described the parson of prudence,
Nowe write we of Iustice and hir giftes pleasaunt,
By whom the worlde in loue is ioyned constant.

Thus endeth the description of the first Cardinall vertue called Prudence. And here foloweth the second Cardinall vertue named Iustice.

De Iustitia.

Iustitia est quædam naturæ sanctio, multis
Quæ iubet, vt prosis, auxiliumq; feras.
Inter mortales sic mutua vincula nectit,

Of Iustice.

Iustice is a certayne decrée or ordinaunce
Righteous and holy, belonging to nature,
Commaunding man to loue, to profite or aduaunce,
To helpe and succour eche humayne creature:
This iustice conioyneth bondes of loue so sure
Betwene all men mortall, that it onely certayne
Doth preserue in order or kepe linage humayne.

Demaunde not if that be thing of vtilitie
Which iuſtice commaundeth, for certes without fable,
Nothing it commaundeth but right and equitie,
What euer it doth charge is alway profitable:
The principall partes of Juſtice moſte laudable,
Is for to geue honour and laude, as is due,
Aboue other thinges vnto our Lorde Jeſu.

Vtile non quæras, an ſit, quod iuſſerit illa,
Nam quicquid iubeat, vtile ſemper erit.
Iuſtitiæ primæ partes ſunt reddere honorem
Chriſto, qui nobis omnia, ſeq; dedit.

Whiche of his great mercy meke and beneuolent,
Hath geuen vs him ſelfe to be our ſauiour,
And all other thinges for vs conuenient,
Wherfore we are bound of right him to honour
Without compariſon before all vayne treaſour:
And who that parfitely fulfilleth not the ſame,
Of a righteous perſon deſerueth not the name.

Ergo ſi quis erit gaudens cognomine iuſti,
Ille deum imprimis religioſus amet.
Sic amet ille deum, quòd contrà dignus amari,
Quòd ſibi ſit meritò gratia parte dei.
Eſſe Deo gratus poterit, quicunq; nocere
Vult nulli, & cunctis vtilia eſſe cupit.
Sic Deus eſt homini, qui nulli lumina ſolis
Denegat in terris, ſit licèt vſq; malus.
Non plenè officium iuſti compleuerit ille,
Qui nulli prodeſt, qui neq; prorſus obeſt.
Quippe requirit opus q̃ ſit laudabile, virtus,
Non habet illa ſatis abſtinuiſſe malis.
Non ſumus ad noſtra ipſi tantùm commoda nati,
Ferre illijs gratam quiſq; tenetur opem.
Nati homines hominum, cauſa ſunt (teſte Platone)
Vt ſeſe faciles vltrò citrò q; iuuent.

What man will enioy name of a righteous man,
Muſte firſt loue and honour deuout and conſtantly,
Our Sauiour (as is ſaide) as muche as euer he can,
And ſo muſte he loue God with ſpirite feruently,
That he of Gods loue agayne may be worthy,
And dignely deſerue by fauour to purchaſe
Of our Lorde and maker his mercy and his grace.

Thus ſhall our loue and ſeruice be to God acceptable,
If we to no perſon do wrong nor iniury,
But be to all people iuſte, meke and profitable,
For ſo God to man is of his infinite mercy,
Which the ſonnes brightnes to no man doth deny,
But ſuffreth it to ſhine both on good men and ill,
Not yelding milliuers after their frowarde will.

The duetie of one righteous that man doth not fulfill
Which is to no perſon helping nor profitable,
Though he do to no man hurt, neither good nor ill,
For vertue requireth ſome worke or dede laudable,
It is not contented man not to be culpable,
Of man is required and aſked of vertue
Both to do good dedes and all vices to eſchewe.

We be not borne onely for our priuate profite,
But eche man is bounde another for to ſuccour,
For as prudent Plato playne doth recorde and write,
One man for another is borne, euery houre
And time to be ready, refuſing no labour
To comfort, to counſell and ſuccour one another,
Both true, glad and ready as brother vnto brother.

Unreaſonable beaſtes ofte times do this ſame,
Then muche more ſhould man to man be profitable,
Or els if he be not he greatly is to blame:
That is a foule vilayne and chorle abhominable
Which to his owne perſon is onely charitable,
And on his onely profite doth onely muſe and thinke,
Caring for none other whether they ſiete or ſinke.

Nec ratio en ſimplex, aut omnibus vna iuuandi,
Auxilij cuiq; propria cauſa data eſt.
Si nequeas opibus quenquam rebusq; iuuare,
Aſt opera ſaltem, conſilioq; iuues.

But one maner reaſon, nor yet one maner way
To helpe one another, is not common to all,
Eche man hath his maner and power to puruay,
And helpe other nedy by comfort fraternall,
Some man hath great riches, he may be liberall,
The ſtrong man hath power weake wretches to defende,
The wiſe man hath counſell that ſhould be wiſely ſpende.

Quin etiam poteris fortis prohibere nocentes,
Ne lædant grauiùs viq; doliſq; bonos.

In redreſſing errours, informing ignorant,
And opening the paſſage to vertue and godnes,
If thou canſt not ſuccour with wit nor might puiſant,
At leaſt way be ready to comfort with richeſſe,
Or if thou want riches, yet mayſt thou neuertheleſſe
Comfort the poore carefull with counſell or labour,
By one meane or other ſo mayſt thou geue ſuccour.

Or if thou fayle counſell, or haue no god to ſpende,
At leaſt thou haſt corage, audacitie and might,
From tyrauntes extortion god people to defende,
And to beſtowe thy bloud in maynteuannce of right:
This poynt moſte concerneth the perſon of a knight,
For right, fayth and iuſtice, fatherles and widowes god,
For maydes, king and countrie, boldly to ſpende his blud.

Nec minùs hortando, ſolando, tumq; monendo,
Iurgando & multos ipſe iuuare potes.

To dye in ſuche quarell is honour, fame and glory,
Suche death is immortall and entring into life,
To him and his linage perpetuall memory.
Should a valiaunt knight for dread of ſpeare or knife,
Loſe ſo great triumph, fame and prerogatife:
Who dare not for iuſtice, pore, fame and glory fight,
Ought certes be counted a cowarde and no knight.

Sed gradus officijs dandis ſeruandus, & ordo eſt:
Ordine nam cũcta ſplendidiora nitent.
Quippe deum primum debes perſoluere cultum,
Ponè deum poſcit patria prima locum.

Beſide all theſe poyntes yet wayes be there mo,
To ſuccour and to helpe the ſicke, ſory and poore,
As the carefull comforting, them eaſing of their wo,
And when hurt appeareth warning a man before,
And ſome for their vices blaming with wordes ſore,
And ſome fayre exhorting: thus none is excuſable,
Who none of all theſe hath is wretched and miſerable.

Hinc natos charosq; tuos tueare parentes,

But in doing dueties or being profitable,
Moſte chiefly beholde due order and degree,
For order obſerued all thing is more laudable,
More comely and pleaſaunt then they ſhould els be:
Firſt do thou thy duetie to God omnipotent,
Next God to thy countrey be true and diligent,

To counſell, to ſuccour, and the ſame to defende:
So doing thou helpeſt thy ſelfe, yea and all thine,
For thy lande and countrey all theſe doth comprehende,
And all theſe doth perithe if it go to ruine,
Then next helpe thy children and other of thy line,
But namely thy parentes moſte leſe and deare to thee,
Then kinred and louers eche after their degree.

And when thou haſt proued a frende faythfull and ſtable,
Which harde is to be founde, yet ſuche one if thou finde,
Alſo be thou faythfull, ſure, and not variable,
To him, as to thone parte and keper of thy minde:
Nought may be compared to a frende louing and kinde.
Thy chiefe frende is Jeſu which put for thée his life,
So would not thy father, ſonne, daughter nor thy wife.

Deſpiſe not ſuche frendes, but haue thou moſte pitie
Of ſicke and aged, or oppreſſed with nede
And pouertie, ſith ſuche haue moſte neceſſitie,
Therfore thou ſhould namely them comfort, cloth & fede:
Thou muſt among theſe conſider and take hede
If any, ſometime flowing in wealth and honeſt life,
Be fall to pouertie, liuing in care penſife.

With thine owne eyes beholde ſuche pitie,
And in thy proper perſon them comfort, and reſtore
To their olde eſtate as muche as is in thée:
Suche as in time paſte haue holpen thée before,
Reſtore thou them agayne, not leſſe, but rather more,
For their one good dede with two them recompence,
This longeth to largeſſe and hye magnificence.

Heſiodus the Greke gaue this commaundement,
If thou wilt be counted gentle and liberall,
Folowe fulſome fieldes habundaunt of fruument,
Or a ſoyle well bearing, fruitfull and fayre withall,
Which alway is gentle in maner prodigall:
For one little meaſure of ſede or els twayne,
To their lordes rendring a ſcore doubled agayne.

Yet reſteth one errour which muſt be noted here,
Wherof thou muſte beware if thou wilt be commendable,
Uncouer not the Church, therwith to mende the quere:
Spoyle not a multitude of people miſerable,
To one or two perſons for to be profitable,
No vertue is lauded which grounded is on vice,
Of a thing ſtolne acceptéth our Lorde no ſacrifice.

Prouide thou in like wiſe, that while thou deſt intende
Ouer gentle, liberall, benigne, curteous and frée
To many men to be, and all thy good thus ſpende,
Leaſt thy ſelfe begge of other by harde neceſſitie:
For often in the worlde this thing proued we ſée,
That when the prodigall and waſter hath all ſpent,
He beggeth or ſtealeth by wayes fraudulent.

Or if he ſhame to begge, or feare to robbe or ſteale,
Then turneth he to fraude and crafty cheueſaunce,
Of all men borowing on ſuertie, othe or ſeale,
At laſt him ſelfe with other bringing to vtteraunce.
Geue thée not to rapine thine honour to aduaunce:
Thou ſhould not violate Juſtice in any thing,
Though thou knewe therby for to be made a king.

Poſt, tibi quos ſanguis,
quos quoq; iunxit amor.
Nec quos propertas, quos
morbus, quoſuè ſenectus
Oppreſſit, ſpernas: ſed mi
ſerere magis.
Inter & hos ſi quos morũ
commendat honeſtas,

Hos oculis propriùs in-
tueare tuis.
Sunt etiam qui te quondã
iuuére, iuuandi:
Sed referant fœnus tunc
in amore vices.

Vt iubet Heſiodus, cam-
pos imitere feraces,
Semina qui domino mul
tiplicata ferunt.

Eſt tamen vt caueas, ne dũ
ſis vtilis vni,
Id damno alterius fecé-
ris, atq; malo.
Prouideas pariter, dum vis
nimis eſſe benignus,
Ne tibi res deſit, atq; ali-
ena petas:
Sæpè etenim cenſu con-
ſumpto prodigus omni,
Aut rapit, aut turpẽ con-
trahit ipſe notam,
Non etiam vt magnus fias
te dato rapinæ:
Nam neq; quo regnes,
ius violare licet.
Nec tantùm à iuſto violen
tia longiùs abſit,
Sed fraus atq; dolus de-
bet abeſſe procul.

Vulpeculæ fraus eſt, vis eſt innata leoni:
Vtraq; ſed iuſtis eſt aliena viris.
Quin populo ex omni nullus capitalior illo,
Qui lupus eſt intus, pelle videtur ouis.
Nec ſolùm facto fit ſæpè iniuria, verbis
Obiectes ſi cui crimina falſa reo.
Quod verum eſt, ſemper profer, ſemperq; tuëre,
Sic nihil vt vero tu venerere magis.
Nec verum credas violari poſſe negando,
Quin ſic religio eſt, & violata fides.
Nam licet in teſtem non ſit Deus ipſe vocatus,
Attamẽ is cuſtos, vltroq; teſtis adeſt.
Et ſi quando licet mentiri, fortè licebit
Tantillum, vt vera ſint manifeſta magis.
Quiq; fidem vt ſeruet, fuerit non vera locutus,
Forſitan eſt veniam dignus habere ſuam.
Eſt ſeruanda fides ſic, vt cõſtantia ſemper
Aſſit pollicitis, pactaq; ſancta velis.
Sæpè tamen fateor tempus contingere poſſe,
Quod neq; damnandum ſit violare fidem:
Vt quia promittam tibi, q̃ non vtile fiat,
Aut mihi plus noceat, q̃ tua facta iuuet.
Theſeus optaſſet Neptunum pacta negare,
Cùm traxit miſerum curribus Hipolytum.

It is not full ynough for one louing Juſtice,
Farre from his minde to caſt wronge and extorcion,
But fraude and gile muſt he in like maner deſpiſe:
Fraude longeth to the fore, and might to the lion,
Let bruite beaſtes folowe beaſtly condition,
Gile, fraude nor extorcion belongeth in no wiſe
To men louing vertue, good maners or Juſtice.

But amonge all people no man is more damnable,
Then he which reſembleth a ſheepe forth in the ſkin,
But by cruell purpoſe, and maners diſcepuable,
He is in very deede a raging wolfe within,
A man doth not onely wronge, iniury and ſinne
In deedes: but in wordes is alſo iniury,
Accuſing or ſlaundring the giltleſſe wrongfully.

Therfore refrayne thy ſelfe from wronge in word & deede,
And ſpeake that is rightwiſe, playne truth and equitie,
In truth ſtill defending great is thy laude and meede,
So that thou nought worthip ſo much as veritie,
For thinke thou not that truth violat may be,
But that in like maner both fayth and conſcience,
With truth deliſed, and ſuffereth violence.

In truth though to witneſs man do not call our Lorde,
Yet is he defendour of truth, and willingly,
And thus is he witleſſe of his owne accorde,
So the truth deſpiſed, our Lorde is ſemblably,
And if it be lawfull at any time to lye,
Or contrary the truth, perchaunce it ſo may be,
More openly to trye the truth and veritie.

And he peraduenture is worthy of pardon,
Which to kæpe his promiſe forbeareth to ſay truth,
As if he conſtrayned before to ſome perſon,
To kæpe ſomething ſecrete, hath bounde him ſelfe by oth,
Man to breake his promiſe moſte commonly is loth,
For ſure oth and promiſe requireth great conſtance,
And couenauntes require truth and perſeueraunce.

I graunt that often time ſuch chaunce and time may fall,
That to breake thy promiſe by othe affirmed ſtable,
Is not to be damned nor blamed nought at all,
But rather allowed of wiſe men reaſonable,
As thing promiſed to none is profitable,
To thée litle anayle, and great damage to me,
No ſinne if ſuche promiſe not perfourmed ſhall be.

Theſeus ſhould haue deſired that Neptune
Would haue broken promiſe, and made his worde vnſtable,
When he with wilde horſes for cauſe not oportune
Drewe Ipolytus to death moſte miſerable,
Accuſed of Phædra, and not being culpable:
As innocent Joſeph in Egipt was ſometime
Of a queen accuſed, her ſelfe in all the crime.

If ought be committed to thée in priuitie,
Or in secrete councell, do not the same disclose,
As thy selfe would haue one secrete vnto thee,
So thy selfe order in minde, and tonge purpose.
Do not doubtfull wordes within thy minde compose,
Which vttered, may be cause of anger or discorde,
But playne common language frequent at euery worde.

Speke so that none construe thy wordes frowardly,
Or if thou haue no cause to speake, then kéepe silence:
For a chattering tonge, and babling busyly
Hath often time raysed great inconuenience,
Against it selfe and other committing great offence,
By wordes superflue a fole is knowen playne,
Where wise men by reason their tonges can refrayne.

If thou haue committed at any time to thée
Cure of common weale, to chastise euery vice,
Or if thou haue housholde or meny in plentie,
Be bolde transgressours for faultes to chastice,
And among them alway to guide thée by Justice:
For it is no prayling to be to fauourable,
Nor yet to be counted a tiraunt intreatable.

For while thou hatte to one immoderate pitie
By loue or negligence, or parciall fauour,
Thou causest many sinne by wilde audacitie,
Yet nought doest thou profite that one in his errour,
But many doest thou hurt: thy cause is harde and soure,
For what many sinneth by thy remisse sufferaunce,
Thy selfe art in fault and worthy vengeaunce.

And for all their faultes by right art thou culpable,
And for their offences shalt bide punition,
But head officers to suche are fauourable,
Whom they will not chastise for their transgression,
Fauour is a milde rod of execution,
Of lawe, right and iustice, some Judges making blinde,
That they séeing Justice will it not sée nor finde.

Oft Justice is closed and captiue in prison,
Within thrée folde dores that no man may her sée,
Mede, fauour and feare denyeth her raunsome,
So kéeping her often still in captiuitie,
And oft these by fauour set her at libertie,
To wander at her will in places reprouable,
Her eyne blindfielded by meanes discrepuable.

More playnly to pronounce, lawe hath no libertie,
Without mede or money, or fauour parciall,
But feare oft kéepeth in wronge captiuitie,
In stede of true Justice these gouerne ouer all,
For soth he subuerteth great Cities principall,
And companyes of men, which blindly spareth vice,
Not scourging misdoers by lawe, right and iustice.

As

Non commissa sibi iustus secreta loquatur,
Sed taceat quicquid non licet ore loqui.
Vocibus ambiguis litis nō semina iactes,
Iudicium certum sed magis ore feras.
Aut potiùs tacias, cùm non sit causa loquendi,
Sæpè sibi, atq; aliis garrula lingua nocet.
Publica si quando tibi sit commissa potestas,
Aut si turba tuæ sit numerosa domi.
Corrige quem facinus, quē reddit culpa nocentem,
Non laus est, leuis quòd reputare nimis.
Nam peccare facit multos, qui ignouerit vni,
Dum vni ne prodest, pluribus ille nocet.
Quicquid peccabunt multi te dante fauorem,
Cunctorum iure es criminis ipse reus.
Sed fauet is, si quis non punit crimina, Præses,
Iudicis est nimius virga benigna fauor.

Subruit ille hominum cœtus, & subruit vrbes,
Per quem iusta malis pœna remissa fuit.

Subruit, vt flammam qui multam ſpargit in ædes,
Aut remouet portis hoſte premente ſeras:
Non erit hic lenis Ciuis, princepsuè vocandus,
Sed dici potiùs peſtifer ille poteſt.
Non tamen in pœnis menſuram excedere fas eſt,
Eſt pulchrum rebus omnibus eſſe modum.
Supplicium ſumens, non ſis immitis & aſper,
Lætus vt alterius tu videare malo.
Sed plecte inuitus, veluti ſis tractus ad illud
Officium, & doleas tanta patraſſe reum.
Quin quoq;, ſi plures eadem dat cauſa nocentes,
Non illũ abſoluas, hunc retinere velis.
Non pœna afficias hos, dũ tu munere donas
Illos, quos facinus arguit illud idem.
Improbitas eadem, pœnã patiatur eandem,
Nec genitrix huius, illius hoſtis eris.
Sic fertur ſolers quas nectit aranea telas,
Solùm pro minimis fila parata feris.
Si veniat crabo maioris ponderis, illas
Perfringit telas, dilacerat q́ue leues.
Inuoluunt minimas pendentia retia muſcas,
Quarũ cum miſero murmure vita perit.
Sic ſolet & pauper puniri lege ſeuera,
Si peccat diues lege ſolutus abit.

As he ſome ſubuerteth olde townes of great name,
Which openeth the gates to foes violent,
And caſteth on houſes great fire lightning in flame,
So Iudges forgeuing deſerued punishment,
Subuerteth great townes and cities excellent.
Such ought not be called Princes nor Citizens,
But moſte mortall foes and maintayners of ſins.

Yet is it not lawfull in payne to paſſ meaſure,
Or rage in punishment as tiraunt intreatable,
Sith fraple vnto treſpaſſe is all humane nature:
A fayre meane is meaſure in all thing commendable,
Wherfore in chaſtiſing be not to vengeable,
Unmercifull and tharpe, as ioyning in thy rage,
Of anothers ruine, confuſion and damage.

But punish as one penſiue, not willing but dolent,
As both for to punishe conſtrayned to the ſame,
And forowe that ſinners deſerue ſuche punishment,
With ſo great tranſgreſſion hurting their ſoule and name,
If many treſpaſſers be all as one to blame,
And in one cauſe and crime be all in like culpable,
Let not one eſcape thee, another bide in ſtable.

Let thou not one go free, another pay for all,
Or the leſſe tranſgreſſour haue greateſt punishment,
Further not one wretche of wit and ſubſtaunce ſmall,
Promoting another ſtronge theefe more violent,
This is no good Juſtice, right, lawe nor iudgement,
Let one fault or forfayte haue punishment ſemblable,
Be egally to all, rightwiſe, or fauourable.

Shewe thée not to ſome in maner of a mother,
To ſome as an enemy or foe moſte violent,
Though thou this day iudge, conſider that another
Perchaunce ſhall to morowe ſit on thy iudgement,
Endeuour thée therfore to be indifferent,
Be not to rigorous, nor yet ouer remiſſe,
But iudge thou with mercy like as the matter is.

Further not ſmall thieues, letting greater thieues go
Without execution, for feare, fauour or mede,
So men ſay, the ſpider hath cuſtome for to do
With her webbes framed of artificiall threde,
To tangle litle flyes onely ſhe taketh hée,
But if there come a hornet, a dog or greater flye,
They breake the light webbes, and ſo forth paſſe they free.

Her webbes dependant onely inuolueth in
The ſmall litle flyes, as daily we may ſée,
Whoſe liues doth periſhe with murmure and ſmall din:
Right ſo the ſimple wretch liuing in pouertie,
Hath rigour of the lawe with moſte extremitie:
But the riche tiraunt offending paſſeth equitie,
Free loſed by the lawe: O wronge cuſtome and rite.

O cuſtome

O cuſtome execrable and grieuous preiudice,
So theſe thꝛée fell tirantes, feare, money and fauour,
Oft times vſe to breake the ballaunce of Juſtice,
The riche finding rightwiſe, to powre geuing rigour:
Theſe thꝛée blindeth Juſtice, which thing is great dolour,
Which cauſeth powre wꝛetches their wꝛonges to bewayle,
While the riche is coꝛrect ſcant with a fore tayle.

What difference betwene a great thiefe and a ſmall,
Foꝛſoth no moꝛe but this to ſpeake I dare be bolde,
The great ſitteth on benche in coſtly furres of pall,
The ſmall thiefe at barre ſtandeth trembling foꝛ colde,
The great thieues are laded with great chaynes of golde,
The ſmall thiefe with yron chayned from all refuge,
The ſmall thiefe is iudged, oft time the great is Judge.

If any haue treſpaſſed againſt thée willingly,
Be not ouer haſty by cruell puniſhment,
Let not the punyſhment exceede the iniury,
If it be ſo grieuous, it is ſufficient,
But the fault to pardon if thou can be content,
Then art thou moꝛe rightwiſe, benigne and charitable,
And to God thy maker moꝛe dere and acceptable.

Si tibi deliquit quiſquam, non vltio maior
Delicto fuerit, ſufficit eſſe parem.
Si tamen ignoſcas, vindictaq; nulla placebit,
Iuſtior es multò, gratior atq; Deo.

Mercy maketh mankinde to his maker moſte ſemblable,
And alſo to thy ſeruauntes which liueth vnder thée,
Be rightwiſe and equall, in maner reaſonable,
Geue them their duetie and right with all pitie,
And nought of them require but right and equitie,
Thinke ſeruauntes be made our bꝛethꝛen by nature,
Wheꝛfoꝛe right requireth to treate them in meaſure.

In famulos etiam iuſtum ſeruabis & æquum,
Iis iuſta impendas, nec niſi iuſta petas.
Hos credas fratres nobis natura crearit,
Vt ſæuire nefas latius eſſe putes.

And not without reaſon againſt them foꝛ to rage,
Them treating as beaſtes, ſith they be men as we,
If their fault be grieuous and done of ill courage,
Oꝛ of froward malice, caſt them away fro thée:
Oꝛ if their fault be ſmall, then of them haue pitie,
Their longe faythfull ſeruice ſée thou do not deſpiſe,
What man is ſo diſcrete which alway can be wiſe.

Abiice, ſi grauiter tibi peccant, vel miſerere,
Si leuiter, ſapiens quis queat eſſe ſatis?

But nowe compꝛehending all Juſtice in one ſumme,
And bꝛiefly concluding the bondes of Juſtice,
If thou wilt be rightwiſe as requireth wiſedome,
Then muſt thou thy liuing oꝛder in this wiſe,
Geue God laude and glory, and let thine heart ariſe,
Moſte chiefly in his loue continually bꝛenning,
Anoyde his diſpleaſure, do after his bidding.

Nert, to thy neighbour, oꝛ euery chꝛiſten man,
Do thou no otherwiſe then thou would haue gladly,
Get goodes rightwiſely, and when thou haſte them, then
Loue them not ouer muche, but them beſtowe wiſely:
To reaſon of thy ſoule make ſubiect thy body,
Let him with his luſtes be ſubiect ſeruitour,
Refrayned from folye by reaſon gouernour.

Iustitiæ postquam fines reserauimus ipsos,
Dicamus fortem magnanimumq; virum.

Nowe haue we described the bondes of Iustice,
Much thing omitting because of breuitie,
Which asketh longe processe in meter to comprise:
Wherfore nowe proceeding, endeuour vs shall we
For to describe a man of magnanimitie,
And writing for to geue cure and sollicitude,
To shewe what belongeth to strength or fortitude.

☞ Thus endeth the description of the seconde cardinall vertue named Iustice, and the thirde cardinall vertue beginneth to be treated of, called fortitude, or magnanimitie or strength of minde.

De Magnanimitate.

Magnanimũ fateor, qui, quo teneatur honestum,
Vltro dura subit, qui neq; sæua pauet.
Non timet hic homines, non & discrimina mortis,
Quicquid contingat, ferre paratus adest.
Non animum magnũ possunt tormenta, minæq;,
Vnica sed ratio sancta mouere potest.
Non tamen exposcit temerè discrimina, tanquam
Effugiat timidi nomen habere viri.
Stultius haud quicquam, quàm sese offerre periclis,
Cùm possit tutò non minus illud idem.
Est nimium demens, tranquilla si quis in vnda
Spumiferos æstus optet habere freti.

Qui patriam insultat, violat qui publica iura,
Non vir magnanimus ille putandus erit.
Est audax potiùs, temerarius, impius, amens,

¶ Of Magnanimitie or strength of minde.

That man ought be counted of magnanimitie,
Or of an high minde and courage valiaunt,
Which in the defending of right and honestie,
All hardnes indureth, glad, and with minde constant,
Willingly submitting him selfe to death instant,
Rather then to recule from the defence of right,
No crueltie dreading of tyrant, king, nor knight.

Such one feareth no man, his minde so constant is,
He boldly contemneth death and daunger mortall,
Deuise the tirant Nero nor Fallaris,
Nor all other tyrantes can him nought moue at all,
He prest is to suffer what euer thing doth fall,
Bolde minde is not moued by threatning nor torment,
But onely by reason is moued his intent.

Yet a manly courage desireth not rashly
To presume without cause on doubtfull thing and hard,
Howe be it euery person, for moste part commonly,
Would not beare gladly the name of a cowarde,
No thing is more foolishe then one to ren forward,
To do that with daunger with perill and distresse,
Which might without perill be done in quietnes.

That man is ouer mad, fonde, and not worthy rest,
Which being on the Sea in caulme tranquilitie,
Desireth and prayeth for violent tempest,
For rough waues or foming feruour of the Sea,
Not lesse ouersæne, but much madder is he,
Which may haue his pleasure and minde with pacience,
Yet renning to daunger by hastye violence.

A tyraunt presuming for to subdue Iustice,
Inuading his countrey by mad rebellion,
Is not of hye courage, nor valiaunt in no wise,
But trayter and rayser of insurrection,
A rashe and bolde bribour seeking confusion,
And while in his quarell fooles their liues spende,
His life and his purpose commeth to shamefull ende.

Howe may a Clerke discribe a wretche so pestilent,
His minde hath no mercy, but rashe audacitie,
His mad minde amased by purpose imprudent,
Of his native countrey seketh captinitie,
His owne shame, and frendes extreme calamitie,
Such ought not be counted partner of fortitude,
But tirauntes trayterous, presumptuous and rude.

Et quicqu'd possit lingua referre mali.

Nor he is not manly nor of an hye courage,
Which suffreth great labour and perill of this life,
For his singuler weale and priuate aduauntage:
But that man which siteth for his countrey native,
No violence doing to mayden, childe nor wife,
Nor against his countrey not being violent,
Such one hath hye courage and minde magnificent.

Nec vir fortis erit, quærens sua commoda: sed qui
Vim prohibet patriæ, nec facit ipse suæ.

The minde hath no prayse, nor laude worthy doubtlesse,
Nor that deede is counted of any preeminence,
Where Iustice is not guide, where wanteth right wisenes,
Where health of our countrey is voyded from prelence,
And where the common weale findeth not sure defence,
Onely a right wise man of iust and playne intent,
Ought to be called stronge, of minde magnificent.

Nulla animi laus est, nulla est præstantia facti,
Iustitia vnde procul est, patriæq; salus.
Nec nisi vir rectus, vir simplicitatis amicus,

No man, saue a louer, of iust simplicitie,
Without fraude or fayning boldly supporting right,
Ought for to haue the name of magnanimitie:
Let not thine owne deedes be pleasaunt in thy sight,
All if the common fame them laude with wordes light,
Consider well thy selfe if they be without blame,
Trust more to that triall, then to the common fame.

Magnanimi & fortis nomen habere potest.
Non te factorum delectet fama tuorum,
Sed per se placita sint benefacta tibi.

Let that onely please thée, and onely thée delite,
A man of bolde spirite considereth honestie,
And in honest deedes, which many doth profite,
Them selfe clere commending hath he felicitie,
Right litle regarding the voyce of commontie,
He hath no bolde courage, which onely doth depende
On the mouth of the commons his deedes to commend.

Magnanimus claris in gestis ponit honestum,
Et populi voces respicit ille parùm.
Non magni est animi, qui vulgi pendet ab ore.
Sed dare qui potuit quod cupit ipse sibi.

But he is moste manly, which in his deedes can
Geue surely to him selfe all that he doth require,
Not caring the prayses of woman, childe or man,
Who that ouermuch doth great names desire,
Or coueteth vayne titles of honour to conquire,
He should not be counted a man of grauitie,
But a childishe person ensuing vanitie.

Qui nimium tribuit titulis, & quæritat illos,
Ille nimis vanus, & puerilis homo est.
Est animi in primis magni, res spernere cunctas
Externas, nimiùm quas rude vulgus amat.
Res humilis spernes, animus petit ardua magnus,
Quicquid habet tellus, se putat esse minus.

It namely belongeth to man of bolde courage,
All vayne thinges outward to despise vtterly,
Counting all thing mundayne, incertayne and bolage,
Which rude common people moste loueth commonly,
Thus a valiant minde alway mounteth on hye,
Despising lowe thinges, thing earthly in no wise
Can content his courage nor noble minde suffise.

All

Non oculus quicquid cernit vel dextera tangit:
Sed quæ mente capit, ardua & alta putat,

Qui ſpernit terras, animo cœleſtia tangens,
Illo non vllus (vt puto) maior erit.
At qui magnus homo eſt, quiſquis verſatur in imis,
Et neq; de terra tollit ad alta caput?
Quis negit eſſe hominis magni, virtute mereri
Dignum cum ſummo rege tenere locum?
Ergo non magnus, ſed maximus ille feretur,
Qui ſummi meruit aulicus eſſe dei.
Quis neget eſſe virum fortem, qui viribus vrbes
Et longa magnas obſidione capit?
Ergo non fortis, ſed erit fortiſſimus ille,
Qui ſiſtet capta victor in arce poli.
Non hominem magnum terrent quicunq; labores,
Vt tandem abſoluat quod benè cœpit opus.
Sic te non pigeat pulſare palacia cœli,
Vt reſeret faciles ianitor ipſe fores.
Non quenquã renuit pulſantem ianitor altus,
Et nulli non dat, ſi modò iuſta petit.
Quare age, non vnquam tu brachia feſſa remittas,
Quando quidem mox te præmia certa manent.
Palmam fine feres, ad finẽ pergito, namq;

All earthly riches whatſoeuer is here on ground
Is leſſe then his courage, nor can not him content,
Suche treaſure as his eye beholdeth here abounde,
Or what euer he toucheth, is not ſufficient:
Yet ſeketh he in minde for thing more excellent,
Thing endles reuoluing and calling in memory,
Conteyning theſe trifles of thinges tranſitory.

I count him muche greater then Emperour or King,
Whiche in minde attayneth to thing celeſtiall,
Vtterly deſpiſing caduke and earthly thing,
Though he in this worlde poſſeſſe no thing at all:
But on thother partie, what man would great him call,
Which onely reuolueth lowe thing and tranſitory,
Not lifting his reaſon from ground to pereleſſe glory?

What perſon would deny but it were a worthy thing,
And a great mans dede, by vertue to purchaſe
A great rowme or office with Emperour or king?
Then is he muche greater which hath the gift of grace
With the king eternall to purchaſe him a place,
With Angels for to reigne hye in the heauenly hall,
Where is endles ſolace and ioy perpetuall.

What man would deny him both bolde and valiaunt,
Which by long ſieging, ſtrength and audacitie,
Taketh great cities, well peopled and puiſaunt,
Well ſtored of riches and armour in plentie:
Then muche more valiaunt, mightie and ſtrong is he
Which as an ouercommer and mightie conqueroure,
Hath won by his merites the hye and heauenly toure.

No trauayle nor labours what ſoeuer they be
Can moue a bolde corage by fearefull fantaſy
Thing laudable to leaue, but that boldly will he
Perſeuer and procede, concluding finally,
Workes well attempted and firſt begon wiſely,
The bolde nought abideth till all wiſely be done,
For well he conſidereth that thende geueth corne.

And nought can be ſurely prayſed before the ende,
Therfore he therunto contendeth conſtantly:
So be not thou wery but buſely intende,
At the heauenly palace to knocke perſeuerantly,
Then ſhall the porter open the gates finally,
For none he repelleth which bide knocking with might,
Nor none he denieth which aſketh thing of right.

Wherfore haue ye done: ceaſſe not, perſeuer, knocke & ſtande,
Remitte not thine armes by knocking fatigate,
Abide, for thy merite anone is ſure at hande,
Thy reward is inſtante, thou ſhalt not be fruſtrate,
Before the victorie no man is lawreate,
At ending ſhalt thou haue palme, victory and mede,
Then haſte in thy voyage, perſeuer and procede.

Procede vnto the ende, in stormes and tempest
Runne ouer the streames with sure ship and constant,
Thou shalt after trauayle come to the hauen of rest,
And sure port of pleasour and glory triumphant,
Nor thinke not that the ende or porte is farre distant,
Let no suche suspection of longe delay thée greue,
The port is oft at hande long or thou would beleue.

Æquore decurso, digna corona datur.
Nec finem nimiùm tibi credas esse remotum,
Cùm minimè reris, sæpè propinquus adest.

A great minde disdayneth in bondage for to be,
But from all maner vice and inconuenience
It selfe it preserueth at libertie and fré,
As sone as first motion of vile concupiscence
Attempteth him in minde for to commit offence,
Anone he disdayneth suche vile temptation,
His lustes refrayning with bridle of reason,

Non animus magnus seruit, sed liber ab omni
Est vitio, recti perpetuus q; comes.

The very first mouing or tempting vnto sin
He chaseth from his minde, and doth the same subdue,
By reason well noting that if it entred in
And rested any space, sone after might ensue
Some pleasure or consent, or dede agaynst vertue,
Therfore he resisteth beginning with all might,
And alway for gides taketh reason and right.

Nec pariter, luxus superet, turpisq; libido:
Sed superat sensus fortior ipse suos.
Seruitium maius non est, nec turpius vllum,

He suffreth not vile lust nor blinde lasciuitie
To subdue his reason, witte or intelligence,
But boldly he bridleth all wilde enormitie,
Suche strongly subduing carnall concupiscence,
For certes no bondage nor vile obedience
Is fowler to mankinde first fourmed reasonable,
Then to be subdued to vices detestable,

Quàm quo sub vitijs mēs religata iacet.
Libertas animi vera est, quem nulla voluptas
Imperio cogit, seruitioq; premit.

And lye as outlawed in minde and in reason,
Under greuous yoke of vice or sinne vnkinde,
His carnall lust reigning aboue discretion:
But certenly there is no libertie of minde,
Saue where no vile lustes nor vice doth reason binde,
Where no lust oppresseth the reason in bondage
There is true libertie, not subiect to seruage.

Nil admiratur, nisi quod videatur honestum,
Nil, nisi quod semper & proprium q; manet.

A man thus indued with so great libertie,
Commendeth no pleasour vnstable nor volage,
That onely which foundeth to laude and honestie
He prayseth and laudeth, of his moste hye courage,
He forceth not fauour of inuent nor of age,
But that which abideth iust and continuall
He laudeth and prayseth, or els nought at all.

Casibus aduersis constans subcumbere nescit,
Tanquam si semper res sua sana foret.

A bolde minde is constant, one maner man alway,
Not shrinking for sorowe nor harde aduersitie,
But boldly he beareth troubles of euery fray
With stout port and stomake, in maner as though he
Felt none aduersitie, losse nor necessitie,
No chaunce can him chaunge so bolde is his courage,
Disdayning for to fele misfortune or damage.

Sed nihil aduersi censebit maximus ille,
Omnia qui in mente credit habere bona.

That bolde worthy courage which thinketh for to haue
His whole treasure in hart, and all his good in minde,
And not in his body, as in a mortall graue,
Suche one in cernall troubles can no displeasour finde,
Nor none aduerse fortune reputeth be vnkinde,
These chaungeable chaunces of misfortune mundayne
Are to him assured no displeasour nor payne.

Ille autem solus complectitur omnia mente,
Pectore cui Christus nocte dieq; sedet.
Aspectum seruat, grauitas quem vestit & ornat,
Nec trepidat verbis, languidiusq; sonat.
Non magni est, toruos oculos vultusq, minaces,
Sed magis est mitis frontis habere decus.

He onely conteyneth all goodnes in his minde
Which beareth in his heart Christ Jesu day and night,
This man hath grauitie, nought can his reason blinde:
So Christ hath inclered his minde with inwarde light,
His countenaunce is one in euery mans sight.
No more faynt nor fearefull is he of his langnage
In most greuous chaunces, then in chiefe aduauntage.

Non etenim fortis gestu, vultuq; probatur,
Sed facto, atq; animâ sit mihi magnus homo.

He sheweth no semblaunte in worde nor countenaunce
Of inwarde displeasour, his courage is so sure,
And certes, it not seineth a great man of constaunce
To shewe cruell eyes or lokes agaynst nature.
But rather with visage and countenaunce demure.
These grim threatning lokes betoken no fortitude,
But rather a proude hart, vnkinde, boysterous and rude.

Non, quia tu populi verearis ferre repulsas,
Propterea res est publica agenda minus.
Non patriam linguas, quia sit tibi pugna futura,
Non aliter fortis noscier ipse potes.

The stronge is not tried nor proued by gesture,
By face nor countenaunce, but one may trye and finde
What man hath hye courage and boldnes of nature,
By his worthy dedes and stablenes of minde:
Many one is fearefull and cowarde of his kinde,
Counterfayting outwarde a Lions countenaunce,
Vnstable in his dedes without perseueraunce.

Præterea quæ sacra fames, & forma monetæ
Cœperit, haud magnus, immo pusillus homo est.
Tormentet quamuis scelerata pecunia paruos,
Esse tamen magnis illa molesta nequit.

If thou be in office or great authoritie,
Be not more remis, do not thy duetie lesse
Agaynst the common wealth, although thou feare to be
Done after deposed by commons vnkindnes:
The nature of commons is roted in rudenes,
And very harde it is to please a multitude,
Yet for the common wealth flee not solicitude.

Leaue thou not thy countrey when battell is instant,
But boldly prepare thee for it to bide and fight,
Extreme nede best proueth a courage valiaunt,
Thou can not better dye then fighting for the right,
Then nede most requireth to shewe thy force and might,
Thou canst not be knowen strong nor of bolde courage
Saue in biding daunger and perill of damage.

A wretche whom the fashion and hunger execrable
Of golde or vile money, hath blinded in intent,
May not be called great, but small and miserable,
For though this cursed coyne final wretches doth torment,
Yet can it not trouble a minde magnificent,
A bolde minde considereth it is gotten with great payne,
Saued or kept with feare, with sorowe lotte agayne.

No man is more simple, vile nor of base courage,
For no man more pinched nor drowned in dolour
Then he which of money is kept vnder bondage,
Of whom wretched treasure is lorde and gouernour:
But that simple person is worth a conquerour
Which can despise riches, content with pouertie,
Coueting no riches nor vayne prosperitie.

Suche one in beholding the vayne solicitude
Of couetous captiues and wretches of the grounde,
He laugheth vnto scorne their life and maners rude,
Aduerting to what care and labours they be bounde,
Which doth all the iudgement of their reason confounde,
Of rest them bereuing, on treasure while they thinke
To slepe they intende not, nor yet to meat nor drinke.

Thus while they get riches false fraple and fugitiue,
These wretches to them selues then tirannes more vnkind,
Lose rest, fame and frendship and also the swete life,
All this a bolde courage reuolueth oft in minde:
Wherfore no suche furour can his hye reason blinde,
But if he haue plentie of riches and treasour
He parteth it abrode to nedefull with honour.

Vnto his poore frendes which haue necessitie
He parteth and spredeth his treasure iopously,
Deliting for to haue suche possibilitie
To many men to be succour and subsidie,
He studieth with treasour eternall blisse to bye,
And louers in this life, as thing more commendable
Then all Cresus riches of golde innumerable.

Howe common is this clause and sentence of Pyrrus,
Of moste famous auctours counted of dignitie,
Which vnto the Romans made noble answere thus,
When they came to him with treasure in plentie,
Their captiues to redeme which in prison had he,
While thimbassadours tolde their raunsome in golde
Pyrrus thus answered with courage free and bolde.

Your golde I demaunde not, no siluer will I fele,
No gifte shall ye geue, your treasure I despise,
Contende we with armour of yron and of stele,
Not with golde nor giftes as tauerners haue gise,
Marchauntes and other ensuing couetise,
It semeth vile wretches to handle copne and golde,
Bright armour besemeth men valiaunt and bolde.

For certayne this answere semed so noble a king
Of Eacus, worthy to come of hye linage,
Of whom this saide Pyrrus had his birth & offspring,
This worde well him proued strong and of bolde courage.
And thou also Curius both sad sober and sage,
Thy selfe well declared of minde as stronge and bolde,
When the Samnites presented thee with golde.

As

Nil minuum est animo, nil est angustius illo,
Qui seruit nummis, cui dominantur opes.
Ille autē est fortis, qui scit contemnere pauper
Diuitias, animo non cupiendo suo.

Aut si diues habet, qui sic partitur amicis,

Subsidio vt multis gaudeat esse viris.

Quam vulgata virosinter sententia Pirrhi est:
Cùm redimit captos saucia Roma suos:
Inquit enim Pyrrhus, precium numerari volenti,
Non aurum posco, non mihi dona dabis.
Certemus ferro, non auro: cauponantes
Contractare aurum, nos decet arma viros,
Dignum rege quidem verbum, genus Æacidarum
Ostendit magnum viribus atq; animo.
Nec minor ipse animo Curi dentale fuisti,
Cùm tibi Samnites aurea dona darent.

Torrebas modicum rapas tu lentus ad ignem,
Explicuit ſamnis cùm ſua dona cliens.

As thou ſitting idle was dryng by the fyre
Small Rapes, as man ſimple, by riches ſetting nought,
One of the Samnites ſubiect to thine Empire
Layde forth golden gifts which he had to thée brought,
By ſignes which he ſawe, reputing in his thought
By ſuche maner giftes thée greatly to content,
Becauſe thou reſembled as poore and indigent.

Malo equidem dixi, figuli cœnare catino,
Quàm ſuluis, tecum munera miſſa refert.
Non aurum volumus, potiùs ſed habentibus aurum
Eſſe ſuper volumus, hoc cupimusq; magis.
Corpore ſunt etiam ſub eunda pericula rerum,
Sunt res difficiles, improbiorq; labor.
Non tamen hæc temerè, ſed rectiùs antè videndum
Quid ratio aſſentit, quid fieri vè negat.
Non etenim tentet ſeſe maiora, ſuisq;
Viribus, vt cœptum turpe relinquat opus.
Sæpè nimis fidès ſibi magna negocia ſumit,
Quæ neq; cùm perigat, dedecus inde refert.
Attamen & caueat, nimiũ dum prouidet omne,
Ne viſus trepidam quærere velle fugam.
Nempe mori præſtat, quã turpem viuere vitam,
Seruitio mors eſt anteferenda viris.
Non certes armis, niſi cùm certare neceſſe eſt,
Namq; ferum nimis eſt conſeruiſſe manus.
Nunquam ſuſcipias bellum niſi pacis amore,
Sed pax nil fraudis, nil habeatq; doli.

But what anſwere gaue thou: forſoth a wiſe and bolde,
Saying: I had leuer thus homely for to dine
In an earthen platter, then in a diſhe of golde,
Returne with thy giftes nought I demaunde of thine,
What nede I thy giftes ſith thou thy ſelfe art mine,
Of gouernours of golde we will be gouernours,
Rather then of golde or other vayne treaſures.

This anſwere beſemed a minde magnificent,
And a man eſtabled in magnanimitie.
But agayne returne we vnto our firſt intent:
A bolde minde in labour moſte diligent muſte be
In thinges of moſte perill and moſte difficultie,
Where thinges be moſt hard there muſt thou to preuayle
Chiefly put thy body to labour and trauayle.

Yet though the thing be nedefull go not therto rathly,
But before conſider what way is right and ſure,
What reaſon affirmeth, and what it doth deny,
Attempt nothing paſſing thy wit, might and nature,
For whoſe ende and proceſſe is vnto thée obſcure:
A wiſe man by reaſon conſidereth well this ſame,
But fooles ofte begin and leaue agayne with ſhame.

And namely ſome, truſting in them ſelues to greatly,
Begin ofte great thinges, wening to win them name,
But when all their purpoſe proceedeth frowardly,
In ſtede of commending they get them rebuke and ſhame,
Another thing beware, which alſo winneth blame,
So long do not all thing before prouide and caſte,
That thou ſeme to leaue all as cowarde at the laſte.

Better dye with honour that liue in worldly ſhame,
And leade thy life diſhoneſt and foule till vtter age,
A bolde noble courage deſiring worthy name
Would muche rather dye then liue in vile bondage,
Contende not in battayle, if thou be ſad and ſage,
Without nede conſtrayne thée or harde neceſſitie,
To ſhedde bloud is brutall and beaſtly crueltie,

It ſemeth not mankinde but cruell beaſtes wood,
Which of noble reaſon parteners can not be,
To delite in ſhedding eche one of others bloud:
Begin neuer battayle as muche as is in thée,
But for the loue of peace, concorde and vnitie,
And when peace is compact and ſure confederate,
Let no fraude nor treaſon nor gile it violate.

Nothing in a great man is more commendable
Then to spare his foes brought in obedience,
To great God eternall this man is most semblable:
Lesse laude is to subdue by force and violence,
Then to shewe thine enemie thy mercy and clemence,
More laude is to pardon and spare wretches subiect,
Then proude great rebellers by battaple to correct.

Among all the vertues ascribed to Cæsar
This one is renowmed chiefe and principall,
That he was not more mercifull in peace then in warre,
Sparing the Citizens to him subiect and thrall:
Although the bolde Lion be cruell and brutall,
To suche as be prostrate of nature he is milde,
And vnder like maner both to small beast and childe.

Thou shouldest not contende nor fight agaynst thy fo
Except thou hast somewhat playne warned him before,
For gile proueth a minde towarde and faynt also,
A false fearefull heart by nought is proued more
Then by fraudefull assaultes and vengeaunce to fore:
Pursue none with hatred, with malice nor enuy,
These binde thine owne minde most streight in misery.

If any haue greued thée with eyther worde or dede
Agaynst right or reason, as often times may fall,
To suche a wretched persons liuing take good hede,
And count thy selfe by him nothing greued at all,
But say thus as semeth a man substanciall:
This man would haue hurt me, but God is good e kinde,
Not graunting him power nor might after his minde.

His minde was to greue me, nowe hath it none effect,
Vnto his owne torment nowe turneth his delite,
And more cause haue other his malice to suspect:
And certenly to slepe that man hath small respite
Which turneth and wakeneth when euery flye doth bite,
Many greses happen whom pacient scilence
Muche better subdueth then open violence.

For certayne no person is greatly hurt in dede
Without he hurt him selfe by faynt thoughtes vnkinde,
Despise not though thy body in diuers places blede,
Without thine owne consent no man can greue thy minde,
Thy wronges to reuenge when thou shalt power finde,
Let this full suffice thée to haue thy fo subiect,
And to haue suche might his malice to correct.

Take onely suche power for vtter punishment,
Thou canst not reuenge thy wronge in nobler wise
Then when of thy foes thou mayst haue thine intent
To pardon their trespasse, and their malice to despise:
Of secret detractions ensue thou not the gise,
Blame thou no man absent whispering secretly,
If thou haue cause to blame assayle him openly.

Dignius in magno nihil est quam parcere victis,
In quo naturæ conuenit ille dei.
Non tantæ est laudis vidcbellare superbos,
Quantæ est clementem se placidumq; dare.
Inter Cæsareas virtutes prima refertur,
Quòd placidus victus ciuibus ille fuit.
Magnanimum mitem fecit natura leonem,
Prostratis pueris, exiguis q; feris.
Non nisi præmonito dudum conflixeris hosti,
Namq; animos timidos indicat ipse dolus.
Non odio quenquam, nec sis liuore secutus:
Hoc etenim angustis mẽtibus esse solet.
Si quis te verbis, vel factis læsit iniquis,
Hunc tecum reputa nil nocuisse tibi.
Sed tantùm mentem dicas habuisse nocendi,
Et mentem optatum non habuisse suum.
Nam nisi se lædat, certò non læditur vllus,
Nanq; alius mentem tangere nemo potest.
Cùmq; vlciscendi fuerit tibi facta potestas,
Hoc pro vindicta sit potuisse satis.
Vltio nulla quidem maiori cedet honori,
Quàm tibi quæ spreta, quæq; remissa fuit.
Occulto quenquam non carpes ipse susurro:
Sed si quem argueris, aggrediare palam.

A minde

Magnanimum faciet tantum mens conscia recti,
Mens pura & simplex, intemerata fides.

A minde onely grounded on right and equitie,
And it selfe perceyuing right wise and innocent,
Of spirite may be bolde, with magnanimitie,
These thinges make namely a minde magnificent,
A pure minde and simple, a right and playne intent,
With iust fayth and liuing defiled at no time,
With none enormе maners, nor grieuous spot of crime.

At trepidum facient sordes & crimina vitæ,
Omnia nam metuit, quę sua vita premit.
Cor mundum nunquam torpet formidine tristi,
Nam quicunq; sine est crimine, quid metuat?
An mortem? munus sibi quam natura parauit,
Per quam non dubius regna beata subit?
An vel supplicium? cuius non ille dolorem
Sentit, dum sanans vulnera, Christus adest?
Quid timeat, quem Christus amat? quem virgo tuetur?
Numina cui cœli cuncta benigna fauent?
Martyribus potuit quis quondam inferre timorē?
Vincere tam magnos qui potuēre viros?
Non illos Reges superārunt, nonq; Tyranni,
Non populi, admissæ nec valuēre feræ.
Præsidibus coram, iuuenes, puĕriq;, senesq;,
Et fragilis mulier non habuēre metum.
Non arcus, non arma neci districta, rogusq;,
Non iaculis fæue, verberibusq; manus.
Non carcer, non longa fames, tormenta, sitisq;,
Non oleum, non pix, non quę fluenta maris.

But vile and foule sinnes and vices of liuing,
Maketh man be fearefull, sad, heuy and pensife,
For that wretche suspecteth and dredeth euery thing,
Which is harde oppressed with his owne sinfull life,
A pure heart and cleane minde haue this prerogatiue,
Neuer to be sluggishe by heauy dreade or feare,
Who is without trespasse, what can him hurt or dere.

Or what hath he to drede, no maner thing be sure,
What should he dreade of death: it is ineuitable,
The generall duetie and tribute of nature,
By whom he hath passage to life interminable,
What should he dreade torment of tiraunt intreatable?
Of whom he not feleth displeasure, hurt nor griefe,
Sith out Lorde is ready his woundes to relieue.

What matter should he drede: what can him feare or moue?
Whom no treue troubles, nor vices can oppresse,
Whom Christ his dere master doth both defende and loue,
Whom the glorious virgin, eternall Empresse
Defendeth, and is ready to helpe in all distresse,
Whom all heauenly spirites doth fauour and defende,
With his foes ready all season to contende.

Who could in time passed these holy martirs feare?
Or moue their great constance from fayth and true beleue?
They princes ouercame, but no prince could them deare,
No king could them chaunge, ouercome, nor remeue,
No tiraunt nor torment could them in mindes greue,
All if their fraple bodyes oft suffred vtter payne,
Thereat their minde constant had vtterly disdayne.

Accused of peoples and false rulers were some,
Some cast to wilde beastes in peces to be rent,
But no maner manace nor payne could them ouercome,
Weake women, children, olde fathers, and iuuent,
Before cruell prouostes standing at iudgement,
And with them ponge virgins seing their woundes blede,
Of tyraunles nor torment had neyther feare nor drede.

No bowes nor dartes, nor other like armour,
Nor bright swordes drawen to their deadly torment,
No speares nor fyres kindled them to deuour,
No prison, no scourges, no pitch of lothly cent,
No threatning of prison, nor vtter punishment,
No hunger nor thirst, nor feruent ople brenning,
Could moue them to chaunge their fayth nor pure liuing.

No threatning nor suffraunce of waters violence
Could chaunge their sad purpose establed by wisedome,
No giftes nor treasure of greatest opulence,
No promises of part, of empire nor kingdome,
Nor kinges mariage could these martyrs ouercome,
Nor their holy purpose moue nor incline to flight,
In minde were they strengthed so sure with heauenly light.

Not onely the parentes sawe their children in flame
With chere glad and iocunde in heart and countenaunce,
But many their owne children exhorted to the same,
And for no short torment to flee from their constance,
O maruelous mindes, O great perseueraunce,
The mother hath oft times with voyce magnificent,
Exhorted her yonge children to paynes and torment.

The wife hath exhorted her husbande in like wise,
And one brother another strengthed to martyrdome,
And for our Lordes cause all torment to despise.
But what man of learning, of vertue or wisedome,
Would say that these martirs thus dying were ouercome,
But rather in the middes of all their tormentours,
They stode not ouercome, but liker conquerours.

The Iudge or tormentour by cruell tyranny
Might subdue the body sometime vnto torment,
But the minde perseuered establed constantly
In the fayth and laudes of God omnipotent.
Thus were they by paynes and minde magnificent
And by death subduers of their owne corps carnall,
Of tiraunte, tormentours and fendes infernall.

The world and vayne pleasures subdued they also,
Despising all pleasure of thinges transitory,
Then, all these ouercomming, who loketh clere thereto,
On earth can no man finde more worthy victory:
In ouercomming earth, they wan eternall glory,
And where men supposed them to haue bene ouercome,
They ouercame both men, earth, and the hye kingdome.

For certayne Lorde Iesu, who thus may dye for thee,
To him can nothing be of more beatitude,
Of more perfect swetenes, of more felicitie,
More iocunde, more ioyous, nor yet more gratitude,
Alas we blinde wretches are we not dull and rude,
Seeing our Redemer indure for vs such payne,
And no payne nor dolour to indure for him agayne.

Not onely may we dye and suffer martyrdome
By torment of tiraunt, by sworde, water or flame,
But liuing we may dye, if we our selfe ouercome,
This vile corps despising and lustes of the same,
Who dyeth with sworde, but once him selfe doth tame
By death: but who tameth his members corporall
Is dayly mortifyed by death continuall.

Nor

Munera, nec regni partes, promissaq; regum
Coniugia, in turpem non pepulere fugam.

Nec tantùm natos læti valuëre parentes
Spectare in flammis, in crucibusq; suos.

Quin magis infantes genitrix hortata tenellos,
Et frater fratrem, sponsaq; chara virum.

Quis possit sanctos moricites dicere victos?
Victores potiùs morte fuêre sua.

Fortius aut maius nihil est quam vincere mundum,

Vincere quàm terras, & superare polos.

Nil pariter fœlix homini, pariterq; beatum,
Nil pariter dulce quàm tibi Christe mori.

Nec tantùm gladio, sed viui possumus ipsi
Hoc tibi contempto corpore Christe mori.
Qui gladio moritur tantũ semel occidat ille,
Occidat hic sæpè, qui sua membra domat.

Nec datur hanc cunctis gladij contingere mortem,
Qui cupiunt gladius gratia summa dei est.

For this death is graunted not vnto euery man,
Which couete for to dye for Christ our Sauiour,
Some would fayne be martirs by sworde, but they ne can,
That is a speciall grace of our dere redemptour,
But this saide other death, to vanquisshe all errour,
To tame this fraple body, and lust to mortify,
To euery one willing is graunted commonly.

Quem fuerit Christus dignatus morte perire
Consimili, certè est proximus ille deo.

But whom Christ vouchsaueth to dye by martirdome
Of tiraunres torment, no doubt is, but he is
Next ioyned vnto God aboue in his kingdome,
In endelesse fruition of his eternall blisse,
And next them innocentes which haue not done amisse,
But not without merite and endelesse ioy is he,
Which him selfe subdueth by magnanimitie.

Wherfore haue done (Reader) addresse thee to vertue,
In whose cause and quarell be bolde to stande and fight,
Thy blinde carnall lustes of fraple members subdue,
Be ready for to dye for Justice, truth and right,
Despise all iniury, so semeth Christes knight,
Subdue this false world, it is but vanitie,
Then thinke thy selfe stabled in magnanimitie.

What are these passions of troubles transitory,
But cloudes consuming, and meanes for to call
Man from worldly ioyes to blisse and endelesse glory,
Make not double damage of one displeasure small,
Be stronge, trust no tempest can last continuall,
After sorest stormes moste clerest ayre we se,
After aduers fortune shineth prosperitie.

Who can not abide the one, shall not attayne the other,
The soure sauce is serued before meat deynteous,
Ioy sauced is with payne, remember this my brother,
Wirt with misaduenture be chauntes prosperous,
This life is resembled a building ruinous,
Nowe shaked with the winde agayne, nowe reparale,
So fareth by troubles and chaunces fortunate.

The children of Israell passed first the red Sea,
And thirtie yere wandred in sauage wildernes,
In lande of promission or they in rest could be,
And longe time of battayle indured harde distresse,
At last were they stabled in rest and quietnes,
So God will his seruauntes here in this life chastise,
Before he receyue them to rest in paradise.

Then haue done, take confort, be of stoute courage,
Haue hope that these troubles are earnest (trust to me)
Of solace and confort in endelesse heritage,
Make light thing of labours by magnanimitie,
Aduert all thing mundane hath mutabilitie,
Haue vertue well roted within a stedfast minde,
Nothing is here constant, all tourneth as the winde.

Nothing

Nothing is here constant, nought permanent at all,
Euer perils passed are pleasure for to tell,
A man on grounde resting can not much lower fall,
Let hope and bolde spirite all misery excell,
Aduert what is written plainly in the Gospell,
He must trauers troubles which will our Lorde insue,
Renounce the fraple world, and his owne selfe subdue.

Our muse hath remayned ynough as thinketh me,
In the shape describing of stoute perseueraunce,
For paynting the picture of magnanimitie,
God guiding our stile, nowe let vs forth auaunce
To describe the vertue of comely temperaunce:
But fauourable Reader thinke not payne, but delite,
Reade forth, for I promit both pleasure and profite.

Iam satis in magnis animis versata Thalia es,
Nunc reliquum propera sancta referre pede.

¶ Thus endeth the description of the thirde Cardinall vertue named Magnanimitie, or Fortitude, or strength of great minde: And hereafter ensueth the description of the fourth and last Cardinall vertue, called Moderation or Temperaunce.

¶ Of Temperaunce.

De temperantia.

Before haue we treated of mindes inuincible,
Nowe place, time, and purpose exhorteth our scripture
In meter for to write as playne as is possible
Of mindes temperate, well manerd and demure,
Who bridleth his lustes, well ordring his gesture,
Képing comlynes in déde, worde and countenaunce,
Such one ought be counted a man of temperaunce.

Dlximus inuictas mentes nunc ferre modestas,
Et locus, & tempus, propositumq; monet.
Qui cohibet motus animi, seruatq; decorum
Dictis, & factis, is moderatus erit.

Therfore that thou mayest be such one of gouernaunce,
By comely temperaunce thy déedes to dispose
Thy motions of minde, note well in remembraunce,
Whether they be honest, or nothing to purpose,
If they be laudable, then after them compose
Thy maners and liuing, if thy desires be
Repugnant to reason, then vtterly them flée.

Ergo, vt sis talis, tecum tua vota rependas,
Et bona persequere, cætera missa face.

Those onely be good desires, cleane and sure,
Which nature requireth, obeying to reason,
Not they whom haute purpose, making reason obscure,
Desireth of proude minde and blinde ambition,
One hauing his owne selfe in his possession,
Him ruling by reason, doth not much require,
Such him selfe possessing, nought further will desire.

Sunt bona, quæ simplex tantùm natura requirit,
Non ea, quæ fastus, ambitioq; iubet.

For much he not needeth, which of him selfe is Lorde,
But him selfe he counteth riches sufficient,
Who can him selfe gouerne in déde, in thought and worde,
Aboundauntly is euer great, riche and opulent
In all nedefull treasure, and neuer indigent,
What man would affirme such one without treasure,
Which of all his déedes is lorde and gouernour.

Non eget hic multi, qui se possederit ipsum,
Qui se possideat, se putat esse satis.
Omnibus & rebus prædiues semper abundat,
Esse vel absq; opibus diciér ille nequit.

Thus

Nam ſe quiſq; poteſt per ſe præſtare beatum,
Si modò poſſideat omne quod intùs habet.
Cui ſua non ſat ſunt, aliud ſed quæritat extra,

Thus euery man may make him ſelfe full of riches,
Repleniſhe him with wealth, ioy and felicitie,
His owne inwarde giftes if he can well poſſeſſe,
Stalling his deſires on thinge of honeſtie,
But miſerable, carefull, and euer nédy is he,
Which can not welde him ſelfe, ſubduing all errour,
With him ſelfe not content, ſéking outward treaſure.

Ille miſer ſemper, ſemper egenus erit.
Nam numero quamuis habeat ſibi plurima diues,
Plura tamen multo ſemper habere cupit.
Seſe autem totum (ni fallor) poſſidet ille,
Qui ſanæ eſt mentis, quiq; videnda videt.
Corpore ceu totus cenſetur & integer eſſe,
Omnia qui validus integra membra gerit.
Contrà, non totus cenſetur lumine caſſus,
Nec, ſi cui naſus, peſq;, manusq; deeſt.
Sic etiam, ſi cui caligant lumina mentis,
Merſus in errores non ſibi totus adeſt.

Which thinketh not ynough the treaſure of his minde,
But of outwarde riches ſéketh him ſelfe for to ſtore,
For certayne the riche is ſo grédy and blinde,
That though he haue plentie, him ſelfe he counteth poore,
And euer more in minde doth couete much more,
As his coyne increaſeth, and treaſure temporall,
His gredy appetite increaſeth ſtill withall.

For ſoth he poſſeſſeth him ſelfe moſte perfectly,
And ethe part to reaſon is due obedient,
Which is of whole minde, beholding inwardly,
All thinges to be ſéene to right expedient,
Such one him ſelfe ruleth by perfect iudgement,
And is called perfect, as men him perfect call,
Which hath his whole members and partes corporall.

But contrarywiſe, this part to vnderſtande,
That man is not perfect which is noſeleſſe or blinde,
Or wanteth any part, as arme, legge, foote or hande,
In like wiſe that perſon is not perfect of minde,
Which one thing perfourmeth, another left behinde,
Or whoſe light of reaſon is drowned in darkneſs,
Or whom ſundry errours muoluing doth oppreſſe.

Inough can it not be thée to defende from yre,
And to be ſubdued of beaſtly gluttony,
What bayleth to auoyde fraple Venus raging fyre,
And ouercome to be with malice and enuy,
What helpeth pacience, where reigneth lechery,
Or what helpeth méekenes, where reigneth couetiſe,
An whole minde and perfect ſubdueth euery vice.

Ergo te habe primum, nec res perquire remotas,
Pars tibi cùm deſit, proxima quæq; tua eſt,

And ſtriueth to vanquiſh all errour criminall,
From his minde excluding all braunche of miſliuing,
For this cauſe ouercome thy deſire firſt of all,
And thy ſelfe poſſeſſe thou, as was my firſt bidding,
Then care not, nor ſéke not for no further thing,
It is not a token of man diſcrete nor wiſe,
To ſéke outwarde thinges and inwarde to deſpiſe.

Vt ſeſe prudens habeat, de corpore morbos
Pellit, & aſſiduè noxia cuncta cauet.

The prudent man ſpareth no treaſure temporall,
To driue from his body ſickneſs and euery ſore,
To haue in poſſeſſion his limmes corporall,
That kéepeth good diet when he is whole before,
Then ſhouldeſt thou deſpiſe vayne treaſure much more,
And all outwarde thinges vtterly deſpiſe,
Thy treaſure of vertue to put in exerciſe.

Beholde what abusion subdueth fraple mankinde,
All seeketh for succour of paynes corporall:
But very fewe or none regarde the soule or minde,
Let se who receyueth with will poyson mortall,
Or in a pit profounde willingly will fall,
But rather if he take a drinke intoricate,
Sone doth he for phisike and ayde inuestigate.

If any breake his legge by sodayne aduenture,
Anone a bone setter he hyreth sodaynly,
Or if his sight him fayle or ginne to ware obscure,
Nature him constrayneth to seeke for remedy:
But yet shall I touche one thing more largely,
If an asse go lame, men tary not a weeke,
But strayte to Smith for remedy they seeke.

This cure thou committest for helpe of the body,
If disease haue greued thy reason and thy minde,
Why seekest not succour, for helpe and remedy,
Namely sith the same so easy is to finde,
Alas man thou sleepest, thy reason is to blinde,
Thou shouldest of thy minde haue much greater cure,
Then of thy fraple body, a sacke of vile ordure.

Howe much more the minde excelleth thy body
In nobleste of nature and eminent valour,
So much more thou shouldest for it finde remedy,
When it by thy folye is wounded by errour:
Consider of thy soule thercellent honour,
It hath shape and ymage of God omnipotent,
Thy body is mortall as beast or vile iument.

Then purvay for thy soule, thy vile body despise,
Why hatte thou such pleasure to lose so great treasure,
In so great vayne labours drowning thy minde this wise,
It tourning as a whele in vices euery houre,
And in doubtfull damage inuoluing, and errour,
What meanest to torment it night and day in fyre,
And motte feruent flames of thine vncleane desire.

Say, what delite hatte thou to lose without profite
Thy dere inwarde Jewell and principall treasure,
Unkinde is thy pleasure, O vayne is this delite,
Unpitifull art thou and cruell tormentour,
Which thine owne proper minde thus drownest in errour,
If he be much cruell which doth his body quell,
Who killeth his owne soule is much more cruell.

Wherfore doest thou contende tinuolue and wrap thy mind
In snares and great nettes of thought, labour and payne,
From which at thy pleasure thou shalt no meanes finde,
The same to libertie for to get forth agayne,
Beholde it is troubled waking with cures vayne,
And nightly when nature demaundeth quiet rest,
Thy minde motte with cures is tossed and oppress.

Quisnam consulto sumit, potatq; venenum?
In foueam quis se præcipitanter agit?
Quin si quis biberit casu vel fraude cicutam
Antidotum, medicos pro tinùs ille petit.
Si cui crus fractum, subitò conducit aliptem,
Quin oculis lippis & medicina sua est.
Quod magis est, dicam, claudus si incedit asellus,
Continuò fabrum tu pro prio ore vocas.
Cur quoq; si morbus sensum, mentemq; grauauit,
Non adhibes curam? resti tuisq; tibi?

Hoc etenim cura est maior tibi mentis habenda,
Quo superat corpus nobilitate sua.

Quid iuuat in tantos illam mersare labores?
Semper vt ancipiti se rotet illa malo?
Cur illam in flammis noctesq;, diesq; fatigas?

Et perdis melius, quod potiusq; tenes?
Impius es nimiùm, nimiũ crudelis & asper,
In te qui proprias iniicis ipse manus.

Quid tantis certas inuoluere retibus illam,
Si licet vnde volens expli cuisse nequis?
En quatitur vigilans curis, quatiturq; quiescens,

As

Acta velut ſtimulis irrequieta furit.
Tu tanquam tortor, tanquam bellona flagello
Perſequeris ſæuus, illa mi ſella fugit.
Nonne foret ſatius de corpore perdere dextram,
Quàm partem, cuius viribus ipſe ſapis?
Quam partem, è ſummo quæ eſt tibi tradita cœlo,
Qua ſine cum reliquis annumerére feris?
O tibi quàm falſa eſt ſpes viuo, & funere functo,
Si vitæ & mortis dux tuus æger abeſt?
Sunt ergo imprimis morbi de mente fugandi,
Quo tibi ſis totus, deficiatq; nihil.
Hanc tu perſalubres, & rectos dirige calles,
Sana tibi officium præſtet vt ipſa ſuum.
Sed nè te longum teneam chariſſime lector,
Officium ſanæ mentis id eſſe puta:
Vt tantum ſperet, quod proſit tempore in omni,
Quodq; ſit immenſum, vel ſine fine bonum.
Vt timeat, quicquid poſſit ſine fine nocere,
In quo non aſſit qui ferat vllus opem.
Omnibus vt ſtudijs ſolers ea gaudia quærat,
Quæ nullus morbus frangere, viſq; poteſt.
Vt doleat ſolum damnum quod nulla voluptas
Conſequitur, vel quo vita ſalusq; perit.
Cætera nil pendas, niſi quantum penditur vſus

As a ſhippe is tolled in vehement tempeſt,
So pricked is the minde vnquiet by furour,
Thou chaſeſt, it flyeth in raging without reſt,
Thy minde is miſerable, thy ſelfe art tormentour,
With ſcourge it purſuing and laſhing with rigour,
As cruell Bellona the goddes of battaple,
So thy wofull minde thine owne ſelfe doth aſſaple.

To loſe from thy body a foote or els an hande
Were it not leſſe damage and leſſe more tollerable,
Then to loſe that parte which maketh vnderſtande,
And maketh man to differ from beaſt vnreaſonable,
This is our ſoule or minde whiche is incomparable,
Geuen vs from heauen, without whoſe gouerning
From wilde and bryte beaſtes we differ little thing.

But well might be counted with them vnreaſonable,
O what hope diſceatfull haſte thou both quicke & deade
If thy minde be from thée ſicke, blinded and mable
Which both in life and death is graunted thee to leade:
Wherfore here what counſell of reaſon doth thée reade,
Firſt clenſe all diſeaſes out of thy minde and thought
Then art thou ſure and ſafe, and faple thou canſt nought.

Then art thou ſounde and whole, then art thou perfite,
If thy minde and reaſon be pure and without vice,
So that thou gide thy minde right vnto thy profite
In wayes good and holeſome, and righteous exercise,
Then ſhall it to thée do iuſt dutie and office:
But briefly to ſhewe thée, O Reader deare and kinde,
Thinke this is the duetie of perfite and whole minde.

An whole minde and perfite deſireth that onely,
And that onely hopeth which laſteth perdurable,
Which all time doth profite the minde to fortify,
And good without meaſure or ioy interminable.
On the other partie it dredeth payne damnable,
And all thinges noying with endles dolour,
Wherin none aſſiſteth with comfort nor ſuccour.

More briefly to declare, the minde deſireth bliſ,
And would flée that torment which is interminable,
With all craftie ſtudie and meanes glad it is
To ſeke that ſure glory and ioy incomparable,
Whiche none infirmitie to violate is able,
It onely doth ſorowe thoſe loſſes and damage
Whom no ioye ſucceedeth nor pleaſaunt aduauntage.

But by whom life endles and ſoules health is loſte,
This dreadeth an whole minde and feareth inwardly,
In other earthly pleaſour it fareth like an hoſte,
A ſhorte time ſoiourning and ſitting by and by,
Thing earthly and caduke deſpiſing vtterly:
Then vſe thée like a gheſt, take riches in like caſe
As one not long willing to tary in one place.

Consider this moreouer and stedfastly beleue
That temporall treasour of fraple mundayne riches
Is nought but a burthen the soule and minde to greue,
And in sundry troubles blinde wretches to oppres
With thought, labour, sorowe, care and heauines,
Which burthen doth eyther oppres & slea thy minde,
Or els in thy iourney hinder thee farre behinde.

A way faring person ought gladly to auoyde
Both ponderous burthen and all disease also
Wherby in his iourney he might sone be accloyde:
This life is a passage or way wherein we go,
Circundate in compasse with misery and wo,
But the life ensuing is countrey permanent
Of rest, ioye and solace, or els endles torment.

Thus eyther he graunteth sure rest or exile,
If it graunt vs rest, then endles ioy is ours
Among blessed liuers, in this life counted vile,
Among our forefathers and olde progenitours,
Where filled with gladnes and voyde of all dolours
We shall all together haue rest interminable,
And ons like fruition in blisse inestimable.

But if the life comming put vs in banishement,
Then extreme destruction shall vs wretches oppresse
In endles perdition, fire, mourning and torment,
And all maner kindes of dolour and distresse:
But suche shall in suertie the lande of life possesse
Which ruled by the gifte of whole minde, haue ben fayne
To rid them from sinnes and vile pleasures mundayne.

But on the other parte, suche entreth in exile
Which driuen in errours to their confusion
Couthe finde in their heartes to turne no time nor while
To vertue nor goodnes from blinde ambition:
The minde blindly erreth as often as reason
Not ruleth, but seing clerely what thing is best,
The worst it ensueth by frowardnes oppressed.

But ouer longe digression we make as I suppose,
The matter requireth vs forwarde to aduaunce,
And briefly to returne agayne to our purpose
To speake of the vertue of worthy temperaunce,
Of well ordred maners and goodly gouernaunce,
And what order shineth and worthy comlynes,
When men lift their dedes discretly to redres.

In this thing our speche, whole writing, and our stile
Or communication, shall henceforth procede,
As playne as our ingine vs graunteth to compile:
Wherfore first and namely endeuor and take hede
To kepe comely order in euery worde and dede,
In all dede and dutie moste of effect doubtlesse
Is to rule thine actes in ordred comelynes.

Hospicij, vnde parat hospes abire citò.
Quin ea tu pondus credas morbosq; grauantes,
Quæ te vel perimunt, vel remorantur iter:
Debet onus morbumq; simul vitare viator,
Vt peregat cœptam quã cupit ire, viam.
Est via qua gradimur, vita hæc erit altera vita,
Patria perpetuum vel dabit exilium.
Si patria, ad charos proauos charosq; parentes
Ibimus, ut constet omnibus vna quies.
Sin vero exilium, capiet nos vltima labes,
Accipiet fletus, perpetusq; rogus.
In patriam redeunt, qui fre ti munere sanæ
Mentis ab aduersis se explicuere malis.
Exilium contra subeunt, qui erroribus acti,
Vtere se ad verum non potuêre bonum.
Mens errat, quoties ratio non imperat, & cùm
Quæ bona sunt, cernit deteriora sequens.
Sed nimium fuimus digressi, iamq; redire
Causa monet, nostrum propositumq; sequi.
Incœptum fuerat nostrum moderatio motus,
Quodq; nitet rebus conspicitur q; decus.
Hac in re noster sermo versabitur omnis
Tam liquidò, quantùm nostra thalia potest.
In primis igitur studeas seruare decorum,

This

Vis magna officijs eius ineſſe ſolet.
Dicitur id duplex, cùm quoddam ſit moderantis,
Quoddam commune, quod generale magis.
Quod cõmune ferunt, eſt, quod comitatur honeſtũ
Omne, & ineſt illi, nec valet eſſe ſine.
Hoc magis apparens oculis ſimul auribus extat,
Hoc ſine nil rectum, nil reor eſſe bonum.
Non aliud fuerit, quàm cõuenientia rerum,
Quas homines rectè vel ſapienter agunt.

This comelines reſteth in due conuenience
And ſemely proporcion, ordering thy dedes all,
Of whom to reduce thee to cleare intelligence,
One comelines is called proporcion ſpecial,
Another comelynes common and generall:
The firſt one belongeth to mans owne body,
The other to behauiour with outwarde company.

¶Of outwarde comelines in behauour.

This outwarde comelines common and generall
Is ſo ſure annexed to life of honeſtie,
That without it honeſt can be no thing at all,
So is it apparaunt and open to the eye,
Open to beholders both for to heare and ſee,
Without this behauour, after my iudgement,
No life can ſeme honeſt, right nor conuenient.

Et velut in toto confuſa eſt corpore forma,
Nec tamẽ eſt corpus, ſed magis id quod ineſt:
Sic etiam recto cenſetur ineſſe decorum,
Quod rectum exornat, quodq; videre iuuat.
Sic mouet hoc animos, oculos vt forma venuſta
Corporis oblectat, detinet, atq; mouet.

This comelines called nought els ought to be
But of mens dedes a due conuenience,
That is when their wordes and workes well agrẽ,
Well ſitting and ſeming by wiſedome and prudence,
Nought done without meaſure nor without conſideraunce,
This wiſe vpon prudence is grounded temperaunce,
As nert vnto reaſon gide of good gouernaunce.

And as fourme and beautie is in the whole body,
Yet is it not the body, but ioyned therunto:
Right ſo is comelines conioyned ſemblably
To mans behauour, the ſame adorning ſo
With order, loke, geſture, and circumſtances mõ,
That men taketh pleaſour, ioy and felicitie,
Thing right and well ordered ſo ſemely for to ſee.

Aptius id cernas interno lumine mentis,
Quàm verbo, aut calamis id reſerare queam

And like as the fayrenes with corporall beautie
Deliteth and moueth with pleaſour to beholde,
So comelines of life with great felicitie
Reioyſeth to mans mind much more a hundred folde,
For good men count vertue more precious then golde,
And well ordred maners ſurmounting all riches,
And namely adourned with pleaſaunt comelines,

Sed decus eſt aliud, quod partem ſpectat honeſti,
Quæ proprios motus temperat, atq; regit.
Hoc habitu, geſtu, menſura, voce, pudore,
Eſt poſitum, in cultu, tempore, tumq; loco.

This common comelines or order generall
More playnely appeareth, and ſheweth more perfite
By the light of reaſon, and in his minde one ſhall
More playnely perceue it then any pen may write,
Or that man with wordes is able to reſite,
Wherfore this omitting, let vs our ſtile addres
Compendeouſly to touche the ſeconde comelines.

¶Of the ſeconde comelines in behauour.

The ſeconde comelines concerning honeſtie
Belongeth to mankinde, in proper gouernaunce
To temper his motions, that all they well agrée
In habite, voyce, geſture, in loke and countenaunce,
In chamefaſtnes, meaſure, time, place & circumſtaunce,
So that all thy maners in worde, loke and geſture,
As the time requireth be ordred by meaſure.

Suche maners shall thée make pleasaunt and acceptable,
Among common people hauing great laude and fame,
And before all other accept and amiable,
Nor after my counsell despise thou not the same,
Whether a multitude do thée commende or blame,
The iudgement of many is grieuous to despise,
And oft common rumour is truth I thée promise.

It nedes muste be true which euery man doth say,
Therfore fame despise not, and see that thou attende
Unto the common voyce of people to obey,
For he which his credence no further will extende
But him selfe and actes all onely to commende,
Not forsing what other him hinder or aduaunce,
Is iudged not partles of pride and arrogance.

Some maners vncomely by their diformitie,
By their ill example or vnkinde iniury,
Offendeth mens mindes and woundeth, as we see
Howe violent weapon ofte woundeth the body:
But suche of vile maners are called commonly
Vile persons vnmanered and wretches without shame,
Them hurting the body vnrighteous may we name.

Nor thinke it not inough nor thing sufficient
All onely for to kepe order and comelines
Of gesture of body, as is conuenient,
Also thou muste study with greater busines
The comelines of minde inwarde to rerses,
And inwardly to kepe that beautie moste of all,
Muche rather then hauour or gesture corporall.

This comelynes is kept and good order of minde
When cleare reason ruleth as regent souerayne,
Or if it be subiect agaynst nature and kinde,
Then sone to his power it to restore agayne,
And still in holy trone it after to mayntayne:
For where reason ruleth or is sure reparate,
By no lustе vncomely can minde be violate.

Of yre to be eschewed.

In this parte moste namely defende thée from foule yre,
This foule vice diffourmeth both countenaunce & minde,
The tonge it distayneth, brenning the heart in fire:
What canst thou consider more lothly to mankinde
Then a wrathfull visage reigne as tiraunt blinde?
Oft grinning, oft gnashing and foming in furour,
Or gaping as a beare poure wretches to deuour.

As a Bore assayled with Dogges round about,
Or as a proude Palfray chafed with spur or bit,
From their mouthes casteth white foming streames out,
So fareth this blinde wretche raging for want of wit,
As ready in his furour all mischiefe to commit,
No man would suppose him a man of wit laudable,
But turned to furies like a beast vnreasonable.

Hoc facit vt placeas, gratus sis omnibus vnus;
In populum de te fama perennis eat.
Nec spernas populus de te quid sentiat omnis,
Est graue cunctorum spernere iudicium:
Iudicio inserui populi: nanq; esse superbus
Creditur is, solus qui sua facta probat.
Offendunt animos hominum deformia quædam,
Vt violant corpus spicula missa manu.
Qui tamen offendunt, hos dicimus inuerecundos:
Dicimus iniustos, qui violenta mouent,
Corporis haud tantùm seruandum crede decorem,
Est animi interius, sed magis, atq; magis.
Ast animum poterit componere quisq; decenter,
Imperium ratio si tenet ipsa suum.
Aut si deiecta est propria de sede, resumit
Confestim solium, quo se det illa, sacrum.
Hic primum à turpi tete seruabis ab ira,
Deformat vultum quæ simul atq; animum.
Turpius irato quid possis cernere vultu,
Cùm fluit a rabido spumeus ore liquor?
Sic dispumat aper cinctus latrante caterua,
Sic etiam frenis exagitatus equus.
Non hominem dicas, feruens quem concitat ira,
In furias versus incipit esse fera.

And

Conſiliun perdit tanquam furioſus & amens,
Pœnitet hunc facti protinùs inde ſui.

And as one furious mad raging without minde,
He loſeth all counſell and righteous iudgement,
His reaſon ſubdued, his wittes all made blinde,
And oft he committeth haſtie and violent
Dedes, which long after him cauſeth to repent,
He ſodenly ſtriketh with woꝛde oꝛ els knife,
And wening to coꝛrect depꝛiueth name oꝛ life.

Quò peſtem hanc fugias tecum meditaberis antè.
Vt conſtes, ſi te cauſa furoris adit.

Then ſtreight he repenteth and penſiue is therfoꝛe,
And without remedy his wꝛath turneth to woe,
Foꝛ neyther name noꝛ life can he agayne reſtoꝛe:
Thus loſing another him ſelfe is loſte alſo,
And by his occaſion ofte diuers other mo,
The deare wife and childꝛen, and often all the kinne,
Long ſoꝛowe and bewayle one haſtie wꝛetches ſinne.
Howe man may refrayne and beware of yre.
This peſtilent plague to vanquiſhe oꝛ auoyde
Oꝛ ire take his entrée, conſider well this clauſe,
That if it inflame thée thy reaſon is accloyde,
Therfoꝛe at beginning reſiſt a ſpace and pauſe,
Well pondꝛing and muſing what is the ground & cauſe,
And whether by raſhe anger thou remedie mayſt finde,
If not then refrayne thée and mitigate thy minde.

In ſpecula tanquam vigilat qui præuidet hoſtes,
Sic vigila, incauto ne ruat ira tibi.

Like as a wiſe warriour ſigneth a ſouldiour
Foꝛ enemies apꝛoching to watche and to eſpie,
Beholding foꝛth a far from windowes of a toweꝛ,
So watche thou foꝛ wꝛath and anger ſemblablie,
Conſider his aſſaultes and wiſely put them by,
Reſiſt at beginning, ponder that patience
Moꝛe often pꝛeuayleth then yꝛe and violence.

Egrediensq; domum, tanquam certamen adires:
Limine ſub primo prouidus arma cape.
Teq; para, ſicut timeas, nè fortè latrones,
Aut tibi non viſus hoſtis obeſſe queat.
Si tamen incautus fueris prolapſus in iram,
Ne tuleris merſum te iacuiſſe diu.
Intercà nullo ſumas de cti mine pœnas,
In pœnis vllum non habet ira modum.
Sæuitiam nimiam tu deteſtabere ſemper,
Et modicas pœnas tu pius vltor ames.
Præcipuè dulces genitor ſi affligis alumnos,
Cùm modica in natos pœna ſit apta patris.

As paſſing thy lodging pꝛepare thée to battayle,
Dꝛawe nere thée thine armour as wiſe and pꝛouident,
At the firſt motion when yꝛe ſhall thée aſſayle
Stande ſtoutly, reſiſt him ſtrongly incontinent,
Like as thou would withſtande thy foes violent,
Oꝛ as if thou feared théeues apꝛoching nere
Of thy life to reaue thée, oꝛ thing to thée moſt dere.

But if thou vnwarely be falleth into yꝛe
Then ſuffer not thy ſelfe therin longe to remayne,
But riſe thou as quickly as from a flaming fire,
To fall leſſe rebuke is ſo man ſone riſe agayne,
But in the meane ſeaſon while yꝛe doth thée diſtayne,
Take not raſhe puniſhement of any creature,
Foꝛ yꝛe hath no maner, no mercy noꝛ meaſure.

At all times abhoꝛre thou to muche cꝛueltie,
Foꝛ great offences take little puniſhement,
Reuenge thy wꝛonges with mercy and pitie,
And namely thou father be meke and pacient
Anenſt thy deare childꝛen, and not to violent,
Foꝛ ſmall puniſhement doth ſoꝛe and great appers
Of a tender father agaynſt his childꝛen dere.

While men thinke by rigour folly to mitigate,
Ofte time the transgressour correct beyonde measure
Is prone vnto sinne, more harde and obstinate:
Sith prone vnto mercy thée fourmed hath nature
Folowe not in maners a beastly creature,
Blaste not after bloud by cruell vengeaunce,
Thus art thou commaunded by worthy Temperaunce.

Of to muche bourding or sport to be eschewed.

Another wilde motion to raging yre contrary,
As dissolute sportes and wanton game to play
Also muste be voyded as thing not necessary,
Mankinde is not borne to sport and bourde alway,
Though lust this requireth yet reason will say nay
Of nature to trifles product none of vs be,
But to sadder pastime and warke of grauitie.

Be rather in wordes fruitefull and profitable
Then iocundly iesting with wordes of wantonnes,
Men iudgeth the licour to the vessell semblable,
And ofte time the wordes doth mans thought expresse,
Vse seldome times bourdes, but often vse sadnes,
Yet temperaunce chargeth not sportes to refuse,
But in time and measure all thinges for to vse.

Neyther it semeth to vse thée in that wise
That all men forsake thée for solemne grauitie,
Nor to be so wanton that all men thée despise,
For companable sportes and familiaritie
Seke not to get glory nor lawdes vnto thée,
Of a common gester or bourder hauing name
Thou counteſt this worship, but certes it is shame.

Like as it is lawfull to people fatigate
And wery with labour their bodies to comfort,
And sometime them resting their strength to recreate:
Right so is it lawefull to bourdes to resorte,
And sometimes the spirites to recreate with sporte,
But mingle so in measure mirth and iocunditie,
That men not repute thee forgotten grauitie.

Vse mirth with good maners and moderate measure,
With honest shamefastnes and not outragious,
Or els in suche wordes of mirth thy selfe inure
Wherby thou mayst appeare quicke and ingenious
Not raging in gestes as ribaulde vilanous,
But when thou seest season and felowes like to thée,
Then season thy bourdes with prudent grauitie.

And vnder iocunde gestes close wisedome and subtaunce,
Not gigling nor laughing for others vayne pleasour,
As the time requireth alter thy countenaunce,
And after thy matter, not wanton nor soure,
Exalte not thy wordes in dissolute clamour,
Nor in speche superflue, in going and gesture
Be not rashe nor hastie, but sober and demure.

Ac veniam pronum cum te natura crearit,
Siluestres crudus non imitere feras.
Est quoq; vitandus motus contrarius iræ,
Qui semper ludo vertitur, inq; ioco.
Non nos ad ludos genuit natura iocosq;,
Sed multò grauius illa requirit opus.
Vtilis in dictis sis pluſquã voce facetus,
Seria sint crebrò ratior ipſe iocus.
Non tamen illa vetat nos ludere, nonq; iocari,
Sed iubet in rebus omnibus esse modum.
Non decet, vt tanquam durus fugiaris & asper,
Nec quoq; contemptus sis leuitate tua.
Gloria non ludo tibi sit quæsita iocoq;,
Vt tota fias ludius vrbe vagus.
Vt liquit fessis vires reperare quiéte,
Sic salibus raris te recreare licet:
Cumq; iocum misces, sic sic moderabere dictis,
Ne facile ex ipsa tu grauitate cadas.
Sit iocus ingenuus, moderatus, sit verecundus,
In quo vel multum luceat ingenium.
Ergo vbi tempus erit, non tanquam scurra volabis,
Sic salibus pondus, gestus & ipse grauis.
Vox tua non nimio fuerit clamore soluta,
Nec citus inceſſus, cuiq; tumultus ineſt.

Yurte

Non lędant quenquam, cauęas tua vetba iocoſa,
Contriſtent nullum, ſint ſine dente ſales.

Hurt no maner perſon with thy getting wordes,
Geuing them occaſion of anger or ſadnes,
Auoyde of all checkes ſée that thou vſe thy bourdes,
To moue one to malice, another to gladnes,
It ought not be lauded, but repꝛoued doubtles,
Though many by thy mirth be iocunde in an hall,
One checked and hatly ſone trouble may them all.

Nec ridere vetant quenquam mea ſcripta modeſtè
Sed nimium riſum forma decora vetat.

And briefly ſuche bourdes are litle of valour,
Which purchaſe diſpleaſure of any creature,
In cauſing one to laugh, another for to loure,
For no man forbiddeth our writing or ſcripture
To laugh, ſo it be done in maner and meaſure:
But comlynes of chere, and shape of countenaunce
By laughing ſuperflue is grieued of ſemblaunce.

¶ Of ouer much laughing to be forborne.

Turpis enim riſus nimius, nam fuſus vbiq;,
Quid pueri, & fractus quid muliëris habet.

Ouer much laughing is foule and diſhoneſt,
Unto the face and figure not ſmall deformitie,
One alway loude laughing at euery toy and ieſt,
Maketh his hid foly playne euident to be,
One euery where laughing, as is a childe, to ſée,
Loude gigling and laughing is but a foliſhe ſigne
And euident token of maners feminine.

Eſt odio dignus, qui furtim riſerit, & qui
De damno alterius ſolueꝛit ora iocans.

Grin not in deriſion with fayned countenaunces,
A fayre iocunde ſmiling is counted commendable,
Who laugheth at miſchiefe therein hauing pleaſaunce,
Of hatred is worthy, as lewde and repꝛouable,
To laugh at vice committed is grieuous and dammable,
As theft or aduoutry, or others loſſe or griefe,
Such ſeme by their laughing mayntepners of miſchiefe.

¶ Of ouer much and diſhoneſt play to be eſchewed.

In ludis vites, quo quæſtus quæritur, & quo
Iacturam nimiam temporis ipſe facis.

Flée gamning and playes as rote of ſundꝛy crime,
And moſte namely ſuche, where lucre is dammable,
Or where loſſe enſueth of goodes, name and time,
And falſhod committed by meanes diſceyuable,
Where is murther, periury, and othes abhominable,
And other his concluſion, theft, ſtrife and beggery,
Or goodes falſly gotten by fraude and tretchery.

Si fueris iuuenis, ludum tibi quære laboris,
Qui cauſam præſtet, quẽ moderere tamen.

Of freſh luſty iuuent if thou be in the floure,
Then get thée to ſportes, as is to thée ſéeming,
Thy ſtrength to exerciſe in paſtime of labour,
But vſe muſt thou meaſure and order in all thing,
With time and company, as ſéemeth beſt fitting,
Obſerue theſe circumſtaunces, and gamning is laudable,
Or els it is folly, and thing vituperable.

Ludere non vnquam vidi, nec perdere tempus
Egregium, & digna cum grauitate, ſenem.

Age neuer ſawe I play, and without loſſe of time,
For gamning and age do very ill agrée,
A ſmall fault to youth, in age is grieuous crime,
No olde man can play, and kéepe his grauitie,
Of death the remembꝛance, his gamning ought to be,
It is a fonde fury, and very blinde dotage,
To haue childiſhe pleaſure in colde decrepit age.

Age wise and great player neuer sawe I in my life,
Nor a ponge man geuen to greatly vnto play,
Which in time to come was likely for to thriue
Or come to great honour, but rather some decay,
Wherfore youth, refrayne thée, consider this alway,
Well mayest thou recouer riches and honestie,
But time past and mispent reuoked can not be.

Nec iuuenem vidi nimio se dedere ludo,
De quo præcipui spes sit habenda boni.

Of wise men and learned frequent thy company,
When thou art disposed thy minde to recreate,
After wery watching and labour of study,
Of such company if thou be cleane priuate,
Muse then on some pleasure not hurting thine estate,
Meditation augmenteth the wittes semblably,
And quickeneth, as walking doth comfort thy body.

Sit tibi congressus cũ doctis, cumq; peritis,
Cum studio lassus, te recreare cupis.
Ingenij vires auget meditatio, gressus
Incolumes artus non minus ille facit.

¶ Of lust Venerious to be refrayned.

Be not beastly ready thy lustes to fulfill,
Let Venus sele bridle her pleasures to refrayne,
For if thy carnall desire abroade wander at will,
Thy soule name and body it greatly shall distayne,
Who to much on Venus fireth his minde and brayne,
Or leaneth to his belly, is beastly of nature,
Of man onely bearing the name, shape and figure.

Sentiat & frenum Veneris sibi adesse voluptas,
Ne, quantum libuit, sit spaciata procul.
Qui nimis indulget Veneri, paretq; palato,
Re pecus est, tantùm nomine dictus homo.

Nought lightneth more mankinde to passe vnreasonable,
Then gluttony and slouth, and lust without reason,
These thrée confederate, in working agreable,
To vertuous maners are venemous poyson,
Both wit and discretion képing in dongeon,
And who that persueueth in any of these same,
He loseth soule, body, like, riches and good name.

¶ What remedies are against bodyly lust.

Who would of vilde Venus alay the feruent flame,
Or quenche in his body the nutriment of lustes,
Must take away the fiery brandes from the same,
Remembring it shall turne to carion and dust,
Nought kindling for this flame, in minde reuolue he must,
And sobernes obserued, he must auoyde excesse,
Nought kindleth more Cupid then beastly dronkennes.

Quisq; Cupidineas poterit compescere flammas,
Qui fomenta rogis abstulit apta suis:
Quique nihil voluens animo, quod concitet ignem,
Nec nisi seruata sobrietate, bibit.

When fayre flattering Cupid shall thée with dart assayle,
Abide not the bickering, stande not to striue and fight,
It is a strife doubtfull, and daungerous battayle,
And meete for aduauntage it is to take thy flight,
Auoyde place and presence, flée wordes, flée the sight,
Flée bed, borde and chamber, trust not to thy wisedome,
Els art thou made subiect, and wretchedly ouercome.

In pugnam dubij noli prodire duelli
Cum Venere, & mensa prælia inire caue.

Nor be thou not in purpose to proue or to assay
Howe thou canst in chastitie and sobernes abide,
When the table charged, and Thais decked gay,
To tempt and prouoke thée be ready by thy side,
But flée and withdrawe thée, beware, and stand awide,
Contayne not fire to flare, the one bote, the other drye,
It hardest is to kéepe both, flaming sodaynly.

Nec tentare velis, quàm sobrius atq; pudicus,
Cùm Thais, & mensa sit tibi structa propè.
Difficile est flammam non se inclinare repentè,
Proxima cum rapido sit sita stupa rogo.

That

Turpia quo vincas, fac certes eminus illis,
Fac tua ne subeat tecta petulca cohors.

That thou mayest ouercome these vices beastiall,
Fight with them alouse, and neuer approche nye,
Of the sort of Thais suffer thou none at all
In the house to enter, farre flée their company,
Their gorgious disguising regard not vtterly,
Their peakes nor pappes, their glistring paynted skin
Aduise not, for these are bid snares vnto sinne.

Ne veniant intrò, cum vectibus obstrue portas,
Non tutum est illis conseruisse manus.

Their false heare inuolued, in nettes intricate,
Their brestes vnbraced, their smerking paynted chin
Of youth and confusion, and the fendes bayte,
From God to Lucifer ponge people for to win,
Therfore barre thy gates, let none of them come in,
Anoyde them as furyes issued out of hell,
It is extreme perill with any of them to mell.

Non sine te victo, credas, in fine recedent,
Ipse triumphatus, & spoliatus eris.

For if they once enter and once thy heart inflame,
Beleue, they depart not (so come they for the nonce)
Till they haue ouercome thée to thy rebuke and shame,
And till thou be spoyled, and gnawen to the bones:
Therfore flée their clawes, flée and voyde at once:
For itis but foly to trust thy wit and might,
For herein is gotten sure victory by flight.

Quæritur hac in re solùm fugiendo triumphus,
Quis mirére magis? est data palma fugæ.

And that is more wonder and muche more marueyle,
The palme here is geuen to such as will not fight,
But flyeth in all haste, and will not abide battayle,
Remembring a cowarde, and anoyding out of sight,
Trust not thy wisedome, thy grauitie nor might,
These feminine flattering, and weping faynedly,
Subdueth all constance, and might they mollify.

¶ Of meanes to redeme thee from bondage of Venus.

If thou to vile Venus, or blinde Cupid bolage
Be led as subiect, bounde in captiuitie,
For as small as thou can, thy selfe rid of bondage,
Haste thée by some trayne out of prison to be,
Soue file off thy fetters, get thée to libertie,
If small thinges helpe not, no petill flée thou spare,
Vse violence or strength to breake thy deadly snare.

Deniqué captiuus si fortè Cupidinis ires,
Te properè redimas quâ minimo ære potes.
Excute de miseris laqueos ceruicibus ipsos,
Vim facias, fugias, est mora plena mali.
Nam quicunq; fuit Veneri blanditus, ab illa
Durius affectus ignibus esse solet.
Cùmq; homo sis, certè diuinæ mentis imago,
Vt deus à carne est, sic procul esse stude.
Quamuis clàm pecces, sem per tamen es tibi testis,
Cur alium quàm te, tu vereare magis?

Shake off thy coler from thy necke miserable,
In tary is no trust, but ieopardy mortall,
As olde rooted sores appereth incurable,
So is it harde to flée olde lust venereall,
Who flattereth blinde Venus hath moste bondage of all,
And while man prolongeth to leaue his wilde desire,
Him Venus moste flameth with feruent deadly fire.

Sith thou art man fourmed to Gods owne ymage,
Preserue Gods figure from beastly vilany,
Folowe not thy lustes, as running in outrage,
But from carnall pleasure anoyde thée vtterly,
Remember thou canst not offende so secretly,
But that thine owne person is witnes present there,
Then why should the other more then thine own self feare?

Thou

Thou wouldeſt not offende before a king preſent,
Nor any other perſon which loueth honeſtie,
Then art thou afeard of God omnipotent,
So foule déede to commit before his maieſtie:
Doeſt thou not conſider that God all thing doth ſée:
Alas, whether wilt thou flée to perfourme thy luſt,
But God there is preſent, and ſée thée néedes muſt.

Flée vp to the cloudes, or hide thée in the grounde,
Incloſe thée in cauernes or place inueſtigable,
In heauen, hell, and earth, or in the Sea profounde,
Our Lorde all beholdeth, O captike miſerable,
Conſider this in minde, and liue as reaſonable,
If thou wouldeſt abaſh before a lorde or knight,
Then feare thou more greatly to ſinne in Gods ſight.

Wherfore, ſith our Lorde doth euery thing eſpye,
And ſearcheth the ſecretes of thine heart and minde,
Order and diſpoſe well thy maners inwardly,
And thine inward motions in comely order binde,
And though they be ſecret, yet leaue them not behinde,
For though none perceaue thē, that thing forceth but ſmall,
Sith thine owne conſcience, and God beholdeth all.

Though vile luſt of Venus in all men be dammable,
Yet is it moſte lothſome and vile in croked age,
In age can nothing be more foule and reprouable,
Nor thing more reſembling to frenely or rage,
For this thing belongeth to fathers olde and ſage,
By their good example to gouerne wilde iuuent,
And not to induce them to workes inſolent.

And ſo beholde men aged in communication
Before youth behaue them, filed with none offence,
That their good example of converſation
May reduce fraple iuuent to vertue and prudence,
Wherby they may to age haue greater reuerence:
For ſuch good example and hauiour commendable,
In olde time men aged were greatly honorable.

And for ſuch example ſad fathers auncient,
Were honoured of fathers more ponge, of their linage,
Agayne this belongeth to ductie of iuuent,
To worſhip and honour olde fathers ſad and ſage,
To ſuſtayne and comfort their life and fébleage,
To gide and aſſiſt them in Churche, way and ſtrete,
Geuing them ſtede and ſeruice, where euer they them mete

And whether court or market require, or ſolem day,
This longeth to ductie of ponge men commendable,
To folowe ſage fathers, and cleue to them alway,
With truſty attendaunce and wayting ſeruiable,
Of whom youth ſhall deſire ſad doctrine profitable,
To knowe whoſe example them ſéemeth to inſue,
Whoſe geſture to folowe, and whoſe they ſhould eſchue.

Qui latitant intùs, motus compone decoros,
Nec minus id cures, ij quia fortè latent.
Namq; parùm refert, quòd nemo perſpicit illos,
Quos tacitò tecum nocte dieq; vides,
Omnibus eſt vitio Veneris damnoſa libido,
Sed nihil in ſenibus fœdius eſſe poteſt.
Præterea ſenibus nimirùm conuenit illud,
Exemplo vt iuuenes, con ſiliisq; regant.
Se præſtent tales coram ſermonibus illis,
Vt poſſint multo ſemper honore coli.
Hoc ſolo quondam fuërat veneranda ſenectus,
Hoc ſolo antiquos ij coluêre patres.
Sed contrà iuuenes ſeniũ venerentur, adorent,
Sint comites longæ, ſubſidiumq; viæ,
Curia ſeu poſcat, ſeu ſacra feſta diei,
Hærebit ſenibus officioſa cohors.
Ex quibus optabunt, cuius præcepta ſequantur,
Geſta ſimul cuius ſint imitanda magis.

Eſt(fateor) magnum ſignũ virtutis in illo,
Obſequio gaudet qui celebrare ſenem.

For truth a great token is in him of vertue,
Which glad is with ſeruice to honour feble age,
For his good example ſhall many mo inſue,
And honour ſhall he haue after of his linage:
But one ponge deſpiſing olde fathers ſad and ſage,
Is likely in his age to be of ſmall valour,
And not worthy ſeruice, loue, worſhip nor honour.

¶ Of temperaunce to yonge men belonging.

Confirmet iuuenum labor & patientia corpus,
Arcendi a Venere ſunt, nimioq; mero.

Ponge men ſhould diſpoſe them alway to buſynes,
And laudable labour, refuſing for no payne,
And therein them cuſtome, auoyding ydlenes,
From exceſſe of wines they muſt them ſelfe abſtayne,
And vile luſt of Venus by ſobernes refrayne,
For idle youth diſpoſed to beaſtly gluttony,
Runne headlong to riot, vile luſt and lechery.

Sintq; cibi viles poſiti, vulgataq; menſa,
Nam tantùm venter, non ſaturanda gula eſt.
Non epulas iuueni mittat famoſa popina,
Sed quas decoxit parca coquina patris

Therfore ought their meates be common and homely,
Not ouer aboundaunt, coſtly nor deynteous,
To content their body, and not for gluttony,
Serue thou not iuuent with diſhes ſumptuous,
From the coſtly kitchin of taſte delicious,
Small thing pleaſeth nature, let them content the wombe,
With ſcarſe meat in meaſure of poore kitchin at home.

Sed neq; deſidiæ dederint ſe ætate ſenili,
Quis neget à ſenibus plurima poſſe geri?

Conforted is nature by meates in meaſure,
Mans life is lengthed by diet temperate,
By meates immoderate confounded is nature,
Complexion corrupt, and life is breuiate,
The clere wit obſcured, and reaſon violate,
And with ſluggiſh ſlouth the body whole oppreſſe,
And when belly full is, the bones would haue reſt.

Aut leget aut ſcribat, cùm primùm ex æde reuerſus
Sacra, iam primo ſole oriente, fuit.
At puer addiſcat, tum plurima corde reponat,
Nam facile eſt puerum cogere ferre iugum.
Ne cures, ſenſus ſi non percepit ad vnguem,
Cùm recitat multos ordine mente libros.

Thus temperate diet, labour and exerciſe
Belongeth vnto youth, to bate their hye courage,
And withdrawe their mindes from lewde pleaſure of vice,
In like wiſe is labour belonging vnto age,
It ſeemeth not olde men, them ſelfe reputing ſage
To geue them vnto ſlouth: what wiſe man can deny
But that to many thinges men aged may apply.

After they at morning at Suns firſt riſing,
Haue ſerued deuoutly our maker firſt of all,
Then may they write or reade, or do ſome other thing,
Of light eaſy labour, as beſt doth them befall:
But children ought to learne, and rulers on them call,
To cloſe in their mindes learning, as chiefe treaſour,
For youth ſone is moued to burthen of labour.

Sone is youth compelled the yoke ſtrongly to bear,
Therfore let them learne and render buſyly,
And as for this matter haue thou no care nor feare,
All if they conceyue not ethe ſentence perfectly,
Though they diuers bookes can render by and by.
For ſeede is not ſowen into the grounde in vayne,
Though it ſpring not vp incontinent againe.

For it certayne season is hid within the grounde,
Differring for to springe, yet riseth it at last,
But in the meane season it resteth and is bounde,
Nourished in the grounde, and roting it selfe fast,
As in the mothers wombe, but when that time is past,
And it hath receyued his nutriment and strength,
To hundredfolde fruite it springeth at the length.

So vnder like maner a childe tender and milde,
What thing he hath learned in his fraple tender age,
Shall finde thereof the fruite, when he passed childe,
And come to mannes estate, with double aduauntage,
Therfore first record thou, as birde within a cage,
In thy ioyous iuuent thy tunes temprying longe,
And then at mans estate forth with thy pleasaunt songe.

Be comely in cloathing as semeth thy degrée,
Plete vnto grauitie, to wisedome and sadnes,
Flée pompone apparayle least outward vanitie
Plight shewe thy hid thoughtes and inward foolishnes,
For oft proude apparayle doth openly expresse,
Light maners misordred, hid in the minde within,
As inward complexion appereth in the skin.

A red bile or blister appearing outwardly,
Is token that ill blond corrupt and putrified,
Is closed in the flesshe or bayne inwardly,
Right so by the cloathing ill maners are espyed,
Such euident signes are harde to be denyed,
Thus dissolute cloathing, wanton and variable,
Declareth wilde maners, and rashe myndes vnstable.

Such wanton apparell, and disguising delicate,
Belongeth to women, light, volage and vnstable,
And much it repugneth to mans sad estate,
Yet is it in woman not greatly commendable,
Saue onely that fooles reioyce in their bable,
And fraple creatures of reason vnparfite,
In outward disguising haue speciall delite.

Wherfore, if such pleasures of pompose vanitie
Come to thée by fortune, do not to them apply,
If fortune denye them as contrary to thée,
Then likewise despise them, nor séeke them not greatly,
A man ought to count it indigne and vnsemely,
To cloath him repugnant to custome of nature,
In womans apparayle, or feminine vesture.

Such maner is worthy scorne and derision,
What is more vncomely repugnant to nature,
Then man to leade his life in fraple condition,
Vnder fonde disguising of feminine vesture,
But yet in thy cloathing be not vile and impure,
Least some man repute thée a rude rurall vilayne,
From excesse and contempt in like maner abstayne.

Nam sparsum in terra semen, producere germen
Differt per menses, & tamen inde feret.
Intereà terræ matris nutritur in aluo,
Cui tacitò vires suggerit illa suas.
Sic puerà teneris quæcunque acceperit annis,
Reddere iam fructus sentiet ille senex.
Sit tibi conueniens cultus, grauitateq; dignus,
Ne retegat vestis, quod tibi corde latet.
Vestis enim multos molles detexit, & intùs
Innatum prodit quod latet vlcus iners.

Quæ rubet in summo carnis vesica pusilla,
Est index infrà sanguinis illa mali.

Delicias potiùs credas mulieribus aptas,
Quamuis nec nimias in mulière probem.

Quare deliciæ si sint, non mollis inhære,
Nec, si non fuerint, anxius ipse pete.
Fœmineos cultus, & gestus sumere molles,
Vir putet indignum, ridiculumq; simul.
Quid magis est contra naturam, siue decorum,
Quàm sub fœminea viuere veste virum?
Sorde tamen careas, nec tu videaris agrestis,
Molliciém pariter, duritiemq; fuge.

Sis pauper quamuis, tu mundè viuere debes,
Nam neq; qui pauper, sordidus esse licet.

Go neyther in clothing to wanton nor to vile,
In all thinges measure is counted commendable,
Though nedie pouertie all welth from thee exile
Yet go cleane and clenly as muche as thou art able,
For though thou be poore yet honestie laudable
Will that thy apparell be not filthie, but cleane,
By poore cleane apparell good life is outwarde sene.

Nec qui te mollem prohibet te suadet agrestem
Et durum, quod stat inter vtrumq;, probat.
Dedecet, extremis nimiũ quodcunq; propinquat,
Est laudi, centrum quod mediumq; tenet.

But though I forbid thee proude curiositie
Yet do I not counsell nor moue thee to rudenes,
But measure I commende, which kepeth honestie
Betwene tender clothing and rigour or hardnes,
Penury I prayse not, nor yet commende excesse,
Extremitie in all thing is very ill sitting,
But meane and measure is lauded in all thing.

Simplicitas mensæ placeat (non arte paratæ)
Quæ possit tantùm tollere parca famem.
Sufficiens victus tibi sit, nec præbeat vllam
Mensa voluptatem, sed tibi nuda cibum.
Exitet ipsa fames ieiunum longa palatum,
Non sapor inuentus mulceat arte gulam.

Of temperaunce in liuing and diet to be obserued.

Content thee with measure of diet at the table,
Nor seke not for meates costly nor exquisite,
Prepare not by cunning swete meates variable,
To slake thirst and hunger haue onely thy diet,
Let foode be sufficient to slake thine appetite,
Garnishe not thy borde for lust and gluttony,
But onely for nature and nede of thy body.

Let hunger be thy sauce thy meates to season,
Prouoke thine appetite by holesome abstinence,
Care not if thy dishes or meates be geason,
Where one dishe sufficeth can be none indigence,
Inough is a banquet and pleasaunt opulence,
By sauour of sauces the stomake to exite
Is signe of gluttony and bestiall delite.

Fercula non muneres, escas sed posce salubres,
Et placeat quæ olim cœna placebat auis.

Recken not thy dishes but holesome meate desire,
Content thee with diet of fathers auncient
Which whilome were called from plough to an empire,
To rule all the worlde for liuing excellent,
Colde fruites for their foode thought they sufficient,
Then what pleasure haste thou so costly to procure
So deintieous dishes of them to make ordure.

Nec magni esse puta, quod gloria, parta culina
Sit tibi, sed potiùs sobriëtate stude.

Thinke it not great glory to get thy selfe a name
By smoking of kitchens, for like as the smoke doth walk,
So lightly with the smoke doth banishe suche fame,
And thy laude forgotten when hunger is once passe:
While the riche is replete, vnethes at the lasse
Is one simple morsell set to the wretches poore
Which in colde and hunger forth standeth at the doore.

Say what is thy glory for meates this wise spent,
It is for vayne glory, thy merit is right small,
If thou wilt make feastes for God omnipotent
Then fede Gods seruauntes poore people first of all,
Herein is sure merite and laudes spectall,
And right path directing to laude and ioy endles,
Wherfore thus behaue thee, or vse thou sobernes.

Of all thinges beware of, beſtall dronkennes,
For it man defileth with moſte deformitie,
And doth not for the time muche differ from madnes
When it is enflamed to rathe audacitie,
By madnes it kindleth all vile enormitie,
It diſcloſeth counſell, and caſteth to the grounde
Moſte famous olde cities the fame doth it confounde.

It febleth the body abridging mans life,
It moueth debates and kindleth lechery,
Thouſandes it murdreth without weapon or knife,
It breaketh louedayes and cauſeth robbery,
The witte it confoundeth with haſty frenſy,
When theſe vile dronkardes are ingorged as ſwine,
What ſeke they but brauling, luſt murder and rapine.

No counſell nor comfort, no grauitie nor grace,
None order, no maners, no lawe nor honeſtie,
No wealth, ſtrength or riches, can reſt wher it hath place,
But all it confoundeth by beſtialitie,
Reioyſing in miſchefe and all iniquitie:
Alas wretched dronkarde auert thy beaſtly ſin,
Conſider in what ſtate and blindnes thou art in.

While thou waſteſt drinke the drinke waſteth thée,
While thou wine conſumeſt by luſte inſaciable
Thy ſelfe art conſumed in thine enormitie,
Before our Lorde art thou counted abhominable,
Of angels deſpiſed as beaſt vnreaſonable,
Of men art thou ſcorned and hated of moſte parte,
And of all vertues playne deſtitute thou arte.

The fendes infernall alſo doth thée confounde,
Thy reaſon is blinded and drouned in ordure,
And as a witleſſe beaſt all treade thée to the grounde,
Alas grace thou loſeſt and confoundeſt nature,
Finally abhorred of euery creature:
In blaſpheming othes is thy delectation,
And headlong thou renneſt vnto dampnation.

Wherfore this conſider and ponder in thy minde,
What mo diuers perils procedeth of dronkennes,
In boundes of meaſure therfore thy liuing binde,
And purchaſe thée vertue of holeſome ſoberneſſe:
But though I gene counſell to flée and voyde exceſſe,
Yet gene I not counſell to be ſo ſcarſe and harde
That men may repute thée a couetous nigarde.

And vſe in all places of thy maners to bable,
So that thy liuing to ſtreite in nigardnes
Among common people be as a common fable.
Alſo in ſmall thinges vſe not ſo great hardnes
That no place be graunted to pleaſour and gladnes,
Fire thou no lawes betwene other and thée,
But that ſometime gladnes may comfort grauitie.

Nec tamen parcus eris ſubeas quòd nomen auari,

Et fias vulgi fabula trita tui.
In minimis rebus ne cures figere leges,
Læticiæ vt nullus ſit datus vſq; locus.

For

Nam res parua quidē per magnum dedecus affert,
Et tamen illa nihil vtilitatis habet.
At, cùm ſint multæ partes cauſæq; decori,
Præcipua eſt, ſcimus qua variare vices.
Non ſemper ſit idem ſub quoquo tempore honeſtū
Vt Protheus, multas vertitur in facies.
Quicquid enim iuuenem decuit puerumq; tenellum
Non eadem poſſunt illa decere ſenem.
Conditio, officium, tempus diſtinguit, & ætas,
Vt modò quod decuit, nunc tibi turpe putes.
Iamq; magiſtratus, modò quòd priuatus agebas:
Deſine, nunc aliud publica cauſa monet.
Quæ fuerant, medijs tibi verba ferocia caſtris,
Vrbe morans mitte, reſpuit illa togo.
Si ſtudijs ageris iuuenilibus ipſe ſeneſcens,
Scito, quòd officium deſeris omne tuum.
Si neq; mutauit mores prouecta ſenectus,
Vt tetrum monſtrum, diffugienda tua eſt.
Optaſti iuuenis pertingere aduſq; ſenectam,
At nunc optanda eſt altera vita ſeni.
Ridendus ſenior, pueri qui ſuſcipit artes,
Tanquam ſi in cunis nūc recubare velit.
Aſpice quàm differs alijs in veſte ſacerdos,
Tantúm differre moribus ipſe velis.

For ofte of ſmall thinges commeth great diſhonour,
Yet ſuche a ſmall thing grounde of diſhoneſtie
Is of little ſubſtaunce, pleaſour or valour,
And playne of no profite nor yet commoditie:
Therfore I counſell thée ſuche nigardiſe to flée
And ſolemne countenaunce, one peny with gladnes
Sometime is better ſpent then hoorded great riches.

But though many poyntes belong to comelines,
Yet this is the chiefeſt and moſte eſpeciall,
Our maners to vary and dedes to redres
To time, place and cauſes, according as they fall,
One ſelfe thing is not done honeſt in times all,
Our dedes muſte alter and vary be thou ſure,
As monſtrous Protheous ofte varied figure.

Suche thing as beſemed yonge Iuuent and volage,
Or thinges of a childe commended as well done,
Theſe can not be comely beſeming man of age,
For time, place, age, office, roume and condition,
Deuideth and varieth all thinges vp ſet downe:
That ſuche thing ſemed earſt honeſt and laudable,
Nowe ſemeth diſhoneſt, vile and incommendable.

Suche thinges as thou did being of ſimple name,
Without rowme or office lauded in diuers wiſe,
When thou art in office thou muſte vary the ſame,
And of thine olde maners the greateſt parte deſpiſe:
In Court or in Citie thou muſt not vſe that giſe
In rough ſpeche and cruell which thou had in battayle,
There rigour aduaunced, here mekenes doth prevayle.

If thou waring aged vſe youthes buſines,
Knowe thou for certayne thou paſſeſt thy nature,
Thy dueties and boundes exceedeſt thou doubtles,
As an erring dotarde of childiſhe wit obſcure,
For if thy feble age in childiſhe life indure,
And alter not maners from wilde to grauitie,
Thine age as a monſter all people ought to flée.

When thou waſt a yong man thy ſpeciall deſire
Was to liue till age, but when thy ſelfe art olde
A newe maner of life thou nedes muſte require,
Where thou in youth liued raſhe negligent and bolde
Agayne age requireth wiſe maners ſad and colde,
An olde man and childiſhe of maners, ought certayne
Be ſcorned as he lay in cradle newe agayne.

Conſider, O Prieſt ſacred to God omnipotent,
Thy gowne and thy clothing, thy name and dignitie,
Theſe are to lay people muche greatly different,
So muche let thy maners from lay men diſagrée,
Howe muche more thou paſſeſt in great authoritie,
In meter or order, in office or prebende,
So muche loke in vertue and maners to aſcende.

And as thou procedest as Regent honorable,
In vertue and maners likewise be President,
And though none about thée to thée be comparable,
Yet be thou not more proude, more hautie or negligent,
Nor trust not more greatly to thine owne iudgement,
But do in due order what longeth vnto thée,
Not folowing the life nor secte of commontie.

If thou be made a Lion take maners of a Lion,
I meane if men set thée in rowme and dignitie,
Use Iustice with mercy, lawe with compassion,
Of maners like a mouse no longer mayst thou be,
Cleare eyes of an Eagle when Christ shall graunt to thée
Then clerely loke vpwarde, and liue as thou art bounde,
And be not as a moule still digging in the grounde.

When thou wert a knight or a stuborne souldiour
The weapons of warfare were pleasaunt vnto thée,
But nowe thou art Christes knight thy weapon & armour
The Crosse of Christ Iesu of duetie ought to be,
When thou of Phisition vsed the facultie
Thou curedst sicke bodies of sores corporall,
Thou nowe made a pastour cure sores spirituall.

Geue nowe to poore languent spirituall medicine,
And watche well thy foldes as ought a good pastour,
A pastour well watcheth by night dreding rapine,
Least violent wolues might his weake shepe deuour,
It can not be inough for merite and honour
Thine owne priuate person in sauegarde for to kepe,
Thou muste in like maner preserue thy flocke and shepe.

But who that his owne life in maner doth despise,
And also his poore flocke exposeth to deuour,
Nought caring for the same nor him selfe in like wise,
Is not to be called a hearde but a rauinour,
And ought to be moued from rowme of gouernour.
Many be which count them heardes without blame
Which rather be wolnes vnworthy their first name.

For neither haue they thought on their poore hungry shepe,
Or if they haue cared them both to gide and fede,
They haue not the cunning nor wayes them to kepe,
To cure of their soules thus can they not take hede,
But this notwithstanding yet looke they for their mede,
Their duetie they chalenge, and neuer are content,
Though they in their duetie be neuer so negligent.

And gredy ambition them blindeth in suche wise
That though they be laded with cures innumerable,
And haue but ouermuche, that can them not suffice,
The moste feblest asse otte counteth him moste able
To beare of ambition the sacke insaciable,
The sacke without bottome which neuer can say hoo,
The moo they receyue, alway they gape for moo.

But

Et quò maior apex cingit tua tempora, tantò
Est morum cura maior habenda tibi.
Non facias, vt quisq; facit, cùm non tibi quisquam
Collatus fuerit, perfice maius opus.
Si leo sis factus, mores assume leonis,
Non vltrà mores muris habere licet.
Cùmq; oculos aquilæ dederit tibi Christus, in altũ
Suscipe, nec pergas vertere talpa solum.
Cùm fueras miles, castrorum tela mouebas,
Nunc Christi miles accipe tela crucem.
Cùm medicum gereres, curabas corpora morbis,
Nunc debes factus pascere pastor oues,
Aduigilans noctu pastor custodit ouile,
Ne pecudes perdat vis rabiosa lupi.
Nec satis est sese pastorem reddere saluum,
Sed debet saluum reddere & ipse gregem.
At qui cùm propria vitam contemnit ouilis,
Amotus proprio iure erit ille grege.
Pastores ouium multi sese esse fatentur,
Sortiti falsò nomina tanta sibi.
Nam neq; ieiuni curam meditantur ouilis,
Nec quoq; si cupiant, munera ferre sciunt.
Quin satur est pastor rarus licet omnia pleno
Suppeditet stomacho lux uriosa gula.

Adde etiam, nulla careas vt parte decori,
Proſpice, perſona quæ magis apta tibi.
Eſt alij laudi vultum ſeruare ſeuerum.
Aſt alij læta frons magis apta ſedet.
Si velit hic triſtem ſe reddere, fiet ineptus,
Si velit ille hilarem, non magis aptus erit.
Eſt alius lenis, facilis, ſermone facetus,
Hic quoq; triſtitiæ poſſit habere nihil.
Hic ſimplex, veri, & recti ſit ſemper amicus,
Hic niſi cum multa neſciat arte loqui.
Quiſq; igitur teneat, ſibi quod natura ſecundat,
Si modò nil vicij, nil fouet ille mali.

But leaue we theſe wretches inuolued in blindnes
As people incurable by pompous inſolence,
And agayne returne we to purpoſe and proceſſe:
Take hede on all partes with prudent diligence
That thou want nought longing vnto conuenience,
On all ſides conſider what perſons behauour
To thée may be meteſt and comlyeſt for honour.

Some man it becommeth for to kepe grauitie
And ſadnes in geſture, in ſpeche and in viſage,
An other beſt beſemeth mery and glad to be,
If this ioconde perſon would alter his viſage,
And counterfayt in chere an heauy father ſage,
It ſhould not beſeme him, no more ſhould it agrée
For one ſad of nature to mery for to be.

Another man is mery, ſofte, ioconde of language,
Lightly intreated, all geuen to gladnes,
So moued of nature aſwell in youth as in age,
Suche one ſhould vnſemely diſpoſe him to ſadnes:
Another man is ſimple all geuen to playnnes,
Without fraude or fayning, ſet whole on veritie,
Another all thing ſpeaketh with craft and ſubtiltie.

A barbarike vilayne to play the orator
Or counterfept tearmes in language eloquent
It were muche vnfitting, ſo wiſedome or honour
To vſe rurall language were inconuenient:
Briefly, euery perſon ought to be diligent
To ſolowe and to kepe that nature doth inflame,
So that no vnclennes and vice be in the ſame.

A worlde it is to ſée wiſe tillers of the grounde,
And huſbandes to beholde howe they be diligent,
To cauſe all their fruites more largely to habounde,
Committing euery ſede to ſoyle conuenient:
Firſt is the huſbandman quicke and not negligent
Of his ſede to knowe the naturall condition,
Then grafteth his plantes after the region.

As nature of the ſoyle is moſte conuenient,
His vines he faſteneth on hilles and mountaynes
Or on pendent cliffes, then is he diligent
His cornes for to ſowe on fayre fieldes and playnes,
Chooſing ſoyle appropred to euery ſorte of graynes,
His willowes and alders in moyſt grounde commonly,
For oliues he choſeth ground harde, ſtony and dry.

For Chaſtaynes colde places commonly choſeth he,
The Myrtrée and Orange by ſea bankes doth growe,
In hye grounde or hilles reioyſeth the Peretrée,
But the Lote and Planetrée where waters often flowe,
Thus ſome loue hye drye ground, ſome watery e lowe.
So knowe thy complexion and after thy nature,
Order thy behauour with all labour and cure.

Adde

And leane to the nature and diſpoſition,
And with all thy power perſeuer in the ſame,
For man beſt becommeth his owne condition:
As thine owne maners and wit doth thée inflame
So vſe thou thy behauour in ſadnes, mirth or game,
In counterfayting other vſe not to loure nor geſt,
But folowe thy nature, that ſhall become thée beſt.

Harde is to auoyde ſuche inclination
As man hath by planet at his natiuitie,
And thing to man contrary by conſtellation
To win is not eaſy but great difficultie:
When ſhall the bolde lion leaue his audacitie?
When ſhall the hinde or hare leaue their olde dred & feare?
Or leaue their olde rapine when ſhal the wolfe and beare?

To drede the bolde lion what time leaue ſhall the bull,
When ſhall the ſimple lambe not dread the wolfe to ſée?
When ſhall the aſſe forſake his nature to be bull?
Or when ſhall the fatſe fore forſake his ſubtiltie?
When ſhall the diuer leaue in waters for to be?
The rauen neuer ſhall ſing as ſwan or nightingale,
Nor the crowe nor cockowe like other birdes ſmale.

The roe, bucke or doe ſhall neuer leaue the woddes,
The frogges leaue poles, nor hogges leaue ordure,
The turtle ceaſe to mourne, nor fiſhes leaue the floddes,
Nor bees leaue floures ſwete and of freſhe verdure:
All thing in their kinde obeyeth their nature,
It is not leſſe folly to ſtriue agaynſt kinde
Then a ſhipman to ſtriue agaynſt both ſtreme & winde.

A mariner rowing his ſhip by ſtrength of ore
Agaynſt the ſtreame ſtriuing and winde to him contrary,
Ofte time is caſte backewarde worſe then he was before,
Arte ſmall thing auayleth where nature doth deny,
Unto porte deſired ſuche ſeldome time apply,
Be they neuer ſo ſtoute, ſo valiaunt and wight,
Ouercome by labour is all their force and might.

Likewiſe who deſpiſeth his giftes of nature
And others behauour would counterfayt alway,
His owne ofte he loſeth, of others nothing ſure,
And who ſure hath one gifte and buſily would aſſay
As a fading ſhadowe an other to purſuay,
While he two deſireth he ſo deluded is,
That of one and other ofte times he doth mis.

But if thou conſtrayned without any refuge
Muſte take charge and burthen of vnexpert office
Touching a common wealth, as Oratour or Judge,
Knowing what thertq belongeth in no wiſe,
And if thou muſte prepare after the common giſe
To ſpeake in common place in termes elegant,
Being both in Rhetorike and Grammer ignorant.

Ergo tuam noſcas naturã,
hærebis & illi
Sedulus, vt præſtes, nam
ſua quenq; decent.
Ingenio ſplendere tuo ni-
tére, labora,
Et tibi non pluris ſint alie
na tuis.
Non bene deuitat, quod
quis ſortitur ab aſtris,
Nec facile acquiret, quòd
ſibi ſtella negat.
Quãdo metum ceruus de-
ponet, quando leonem
Non timeat taurus? ag-
naq; parua lupum?
Quando vel aſſuetam mit-
tet vulpecula fraudem?
Aut erit auritus abſq; ti-
more lepus?
Non vnquam mergus ſe
mergere deſinet vndis,
Non canet & coruus, vt
modulatur olor.
Caprea non ſiluas, non lin
quet rana paludem,
Non gemitum turtur, ar-
bore mæſta canens.
Non aliter cupimus quic-
quam, renuente Minerua,
Quàm nauta aduerſo flu-
mine ferre ratem.
Qui trahit aduerſis nauem
currentibus vndis,
Gaudere optatis non ſo-
let ille diu.
Quippe quòd amiſſis ſupe
rante labore lacertis,
Reijcitur præceps deteri-
ore loco.
Sic ſua qui ſpernit, captans
aliëna, frequenter
Amittens propria, non a-
liëna capit.
Quiq; vnum retinens, ali-
ud ſtudioſiùs optat,
Sæpè hic deluſus ſtultus

Then

vtroq; caret.
At si te munus Prætoris, siue Tribuni
Officium ignotum fortè subire iubet.
Vt quia verba foro tibi sint facienda deserte,
Cùm neq; sis rhetor, grãmaticusq; minùs.
Tunc causam meditare prius, scitare peritos,
Quod nescis, discas, suppleat ipse labor.
Vt, si non possis nomen laudemq; referre,
Non referas saltem dedecus atq; notam.
Quæ semel est autem viuendi forma recepta,
Hanc serues, temerè nec variare velis.
Si tamen est ratio mutandi, & perferat ætas,
Fac mutans doceas, quod ratione facis.
Non leuis vt ventus, sed pro re mobilis assis,
Constans, non durus, pro positiq; tenax.
Nam variare genus vitæ leuitatis habetur,
Si temerè, leuitas non leue crimen erit.

Tunc quoq; paulatim mutes, nam facta repentè
Versio non hominum suspicione caret.

Ipse magistratus cùm sis, tunc exue mentem
Priuatam, populi te caput esse putes.

Then, thou thus constrayned, before must well deuise,
Thy cause well discussing, what is expedient,
And learne what thou lackest of men ornate and wise,
Fulfill thine ignorannce with labour diligent,
So, though thou win not laude nor name prehemínent,
At least way yet mayest thou auoyde rebuke and shame
By such wise prouision all if thou get no name.

¶Of maner of liuing not to be rashly charged, but with good counsell and aduisement.

Such maner of liuing as thou hast once begon,
Continue in the same, and vary not rashly,
By so chaunging thy state, scorne and contempt is won,
But if reasonable cause constrayne thee to vary,
And if thine age also be not thereto contrary,
Then do, that in chaunging it may be seene profitable,
That thy cause is honest, rightwise and reasonable.

Be not light as winde, but with reason mouable,
As the cause requireth, after thy time and state,
Differre longe, assay all or thou be variable,
Be constant discretly, not harde nor obstinate,
It is a signe of minde light and infatuate,
The maner of thy liuing to change sodainly,
And great fault and foly, if it be done rashly.

By litle and by litle therefore thy liuing change,
For sodayne mutations repugneth to nature,
And amonge acquaintaunce aswell as among strange,
Such changing not wanteth suspection be thou sure,
Then, eyther wisely chaunge, or in one state indure,
An olde tree transposed shall finde small auauntage,
Nor an olde birde taken and closed in a cage.

Hanging in sowre windes, blowing from north and west,
And vnkindly serued, such birde loseth her songe,
But yonge fetherlesse foules streyght taken from the nest,
Nought knowing of pleasure, may more suffer of wronge:
A hauke fed vnkindly can not continue longe:
What should a childe do playing with singing bird or foule,
As good for the season a cuckowe or an oule.

Amonge olde parables this often haue I read,
A vilayns subiect, a ielous boyes wife,
And a childes birde are wo and harde bested,
In continuall torment, abridged of their life,
And at last consumed with deepe dolour pensife,
Therfore well aduise thee before thou change estate,
Lis mayest thou mourne to death as wretche infortunate.

Of the duty and hauour of men in great roume and office.

If thou be auaunced to rowme of dignitie,
Then voyde and exclude thou thine olde and priuate minde,
Seeke not (as before) thine owne vtilitie,
Remember howe thy charge and office doth thee binde
To seeke the common wealth, leauing thine owne behinde,
Consider thou art set in place of great labour,
To serue a multitude as head and gouernour,

And rather halke thou name of labour then honour,
In this wise promoted to troublous dignitie,
All if thou be ruler, thou art but seruitour,
Therfore note that people seele, se, and speake by thée,
Then wholly dispose thée for their vtilitie,
Preferre common profite before profite priuate,
For priuate behauour beseemeth not a state.

The lawyer in pleading for his powre client,
Before his owne profite should set Iustice and right,
But agayne retourning vnto our first intent,
Whether thou be prelate, king, duke, baron or knight,
Or other gouernour of name, power or might,
Obserue comelynes, maners, or maiestie,
In worde, looke, and habite, as semeth thy degrée,

To Maior, Iudge, or other set in authoritie,
Such thing is forbidden not comely nor seeming,
Which are not prohibite, but sounde to honestie,
To a priuate person or man of meane lining,
Also the time and place refuseth many a thing,
For in one time and place a thing may be laudable,
Which after, and els where done were incommendable.

Therfore the sage father renowmed Sophocles
Sitting in iudgement with great authoritie,
Was worthely blamed of his felowe Pericles,
Because he forgetting his towme and grauitie,
Stedfastly beholde, and prayed the beautie
Of a goodly strippling of stature excellent,
Which was that time present in time of Iudgement.

If this same Sophocles had after done the same
In a place of sportes, in fielde or wrastling place,
Pericles should haue had no matter him to blame,
Thus time is of sadnes, and time is of solace,
And place is of sadnes, and pleasure in like case,
The chiefe poynt belonging to maners and reason,
Is, euer to consider place, person and season.

For like as in a harpe men vseth commonly
For to tune the stringes in order and concorde,
The eares to reioyce by craft with melody,
So time, place, age, person, gest, countenaunce and worde,
To thinges moste agrée, auoyding all discorde,
Which thinges obserued in euery busynes,
Geue beauty and brightnes to pleasaunt comelynes.

¶Of the duetie in behauour of priuate Citizens liuing together.

It also besemeth one Citizen with other,
If they be of one state, oppression to eschewe,
And to liue in quiet as brother with brother,
And not one another vnkindly subdue,
For the powrest person, simple, playne, iust and true,
Should not him selfe suffer subdued for to be,
Of one right admitted to none authoritie.

Per te nunc populus loquitur, sentitq;, videtq;,
Vtile quod fuerit omnibus, ergo vide.
Publica priuatis præferri commoda debent,

Iuridicus debet immemor esse sui.
Tum decus obserues quod maiestate verenda
Sit dignum, mutes os, habitumq; tuum.

Multa quidem prætor prohibitur, plurima consul,
Quæ neque priuato sunt prohibenda viro:
Multa etiam damnare solet tempusq;, locusq;,
Quæ neq; sunt alio tempore digna nota.
Iurgauit meritò Sophoclē collega Pericles,
Quòd puerum inspexit, dum sacra iura daret.

Si fecisset idem campo, me diaq; palestra,
Causa fuit iurgi nulla Pericle tibi.

Ergo velut cytharæ concordant ordine nerui,
Vt cupidas aures mulceat arte sonus:
Sic tempus, persona, locus concordet, & ætas,
Officij vt species, enit eat que decus.
Est quoq; priuati ciuis cū ciuibus æquè
Viuere, nec socios subdere velle suos:
Nec tamen inferius patiatur subditus esse,
Cum quo iura volunt viuere lege pari.

Non adeò ſimplex, vt contemnaris ab vllo,
Dumq; velis lenis, langui dus eſſe caue.
Non cuiquam viſus ſis ambitioſus & audax,
Fac te ſubmittas, non tamen abiicias.
Æquus eris paribus, ſed nec contemne minores,
Maiores æqua tu quoque mente colas.
Non tamen hos metuas multa formidine triſtis,
Nam quicunque ſine eſt crimine, non metuit.
O quantum debes turpi tu labe carere,
Res ſola hæc homines abſq; timore facit.
Factio non placeat, communis pacis amator
Conſule tranquillæ, perpetuæq; rei.
Qui benè geſſerunt iam publica munera, vel qui
Nunc præſunt, merito ſemper honore cole.
Quos quoq; vulgauit virtutis nomen, honora,
Pulchrum eſſet natis eſſe in honore patres.
Ipſe peregrina ſi fortè moraris in vrbe,
Nullius vrbanæ ſit tibi cura rei.
Sed tantùm proprij maneat tibi cura negoti,
Ne tibi quis dicat: aduena vade foras.
Sed neq; tu debes peregrinos ſpernere ciuis,
Accipias quemq; mitis in vrbe tua.
Durus in exteinos, hominem ſeſe exuit omnem,
Et verſum in ſæuam ſe probat eſſe feram.

And whom lawe commaundeth to liue indifferent,
Nor be ſo ſimple that all men thée deſpiſe,
While thou woulo behaue thée demure and pacient,
Beware, be not remiſſe nor ſhépith in no wiſe,
Be not to deſirous to honour for to riſe,
Be not proude nor pert, ſuch riſe not, but decay,
Submit thy ſelfe gladly, but caſt thée not away.

Be like with thy felowes, iocunde and compinable,
Deſpiſe nor diſdayne not thy poore inferiour,
And honour thine elders, to them be ſeruiſable,
Namely, if their liuing be worthy of honour,
Nor dreade not ouermuche their lokes nor rigour,
For what man is faultleſſe, what néedeth him to feare,
Oft blame may he bide, but nothing can him deare.

Therfore, O howe greatly ſhould thou awayte all time,
And with all thy wittes intentiuely geue héde,
That thou mayeſt be faultleſſe and clere of ſinne and crime,
For this ſame thing onely deliuereth man from dréde:
Loue thou not diſcorde nor ſtrifes for to fédde,
But loue common concorde as muche as is in thée,
Slake ſtrife, and loue peace and kayre tranquilitie.

Such as in time paſſed haue taken great labour,
To guide the common wealth without deſerued blame,
Them ſée that all ſeaſon thou worſhip and honour,
And ſuch as nowe preſent alſo intende the ſame,
Such as of iuſt liuing and vertue haue clere name,
Honour them alſo, for great is the pleaſour,
For childzen to beholde their fathers in honour.

And oft time ponge heartes are kindled with deſire,
To deſerue like honour by liuing vertuous,
Likewiſe as a candle inflamed is by fyre,
So youth which of honour is alway deſirous,
In hope to win honour doth actes glorious,
So vertue commended riſeth to great flame,
And ponge noble heartes are kindled with the ſame.

How a forriner ought to behaue him ſelf in a ſtrange Citie.

If thou be a forriner dwelling in a ſtraunge Citie,
Medle with none office nor matters more or leſſe
Concerning the Citie, nor yet the commontie,
Order thou alonely thy proper buſynes,
Leaſt by much medling thou win vnquietnes,
And ſome one may bid thée, forth forriner auaunt,
To thy natiue countrey auoyde thou aſtaunt.

¶Of the duetie of a Citizen anenſt a forriner.

But thou a Citizen, deſpiſe thou no forraine,
Receaue euery ſtranger with maner amiable,
Vse harde vnto ſtraungers ſheweth him ſelfe vylane,
More like to a tiraunt then to a man companable,
And proueth him as bad as beaſt vnreaſonable,
Conſider that hereafter thy ſelfe may forrayne be,
Then deale as thou woldeſt that men ſhould dele with thée.

All men may not discende of hye and noble bloud,
Nor all men be borne in one lande of best name,
What force of the countrey, so that the man be good,
Some good for their countrey bide oft outbrayde and blame,
And oft another wretche to his whole lande is shame.
Should men out of Englande our Lorde Jesu exclude,
Because that he was borne within the lande of Jude.

When from this wretched life at last thou must depart,
And come to heauen gates to sée the eternall king,
It shall not be asked what countrey man thou art,
Frenche, English, Scot, Lombard, Picard or Fleming,
But onely shalbe asked thy merite and liuing,
A poore Scot of good life shall finde him better then,
Then some riche Lumbarde, or noble English man.

Therfore thou should straungers in no maner despise,
Outbrayding nor scorning with déede or wordes fell,
For none other cause, but for like cruell gise:
Licaon the tyran, as Poetes do tell,
Was iustly transformed to raging wolfe cruell,
To rage among beastes excluded from pitie,
As he first on straungers had vsed crueltie.

¶ Of vnclennes to be auoyded.

Count euery burthen to thée right tollerable,
And all weyght of labour without difficultie,
But weyght of vnclennes repute thou importable,
Or what euer repugneth maners of honestie,
Count that ouer weyghty, and labour it to flée,
Count all thing to grieuous which may defile thy fame,
And nothing more pleasaunt then whole and perfect name.

¶ Of honestie in behauour and speech to be obserued from wordes vnclenly.

Kéepe secrete thy members of vnclenlynes,
Which are in place secrete of euery creature,
Wherin very nature is vnto thée maistres,
Hiding them in places hid, couered and obscure,
A disguised Juggler or vile gester vnpure,
Is not so foule ribaude, but that in gest or game
His members he hideth for dreade of open shame.

And therfore appering all naked in a play,
If his part so require presented for to be,
He kéepeth his foule partes hid in a brech alway,
Not shewing what nature hath set in priuitie:
Suffer not thy selfe be more shameleste then he,
Which without all blames may boldly play his part,
Honest or dishonest after his rayling art.

Nor geue thou not credence to suche people vnpure,
Which openly conioyned as dogges without shame
Committeth nought vnclenly belonging to nature,
And all wordes honest, which any man may name,
Ensue not this vile sect, nor thinke thou not this same,
But what nature chargeth, that worke thou priuily,
Nor speake not vile wordes before men openly,

Non alia causa vertit sua membra Lycaon,
Quàm quòd in externos sæuus & asper erat.

Omne tibi credas, quod sit tollerabile, pondus,
Sed quod turpe, grauat, intollerabile erit.
Turpe grauat, quicquid mores subuertit honestos,
Et quicquid famæ te facit esse malæ.

Turpia naturæ celabis mẽbra verendæ,
Nam natura tegens illa, magistra tua est.

Histrio, qui in scænam vadit, sibi subligar aptat,
Ne prodat, quicquid lex verecunda tegit.
Non igitur tuleris, quòd te verecundior is sit
Senicus, impunè cui licet esse malo.

Nec Cynicis credas, quib' omnia nomina honesta,
Turpia sed caueas dicere verba palàm.

Turpibus abſtineas dictis, grauiora loquutus,
Turpia iacturam dicta pudoris habent.
Sit tibi circuitus, cùm dicere poſtulat vſus,
Mens etenim & lingua debet honeſta loqui.
Turpia nam ſubeunt dicta ad penetralia mentis,
Solicitantq; animum, quę tenet alta quiēs.
Tamq; ea tu ſpernas, quā res malè ſpernis olentes,
Quàm ſpernis lubricum progrediendo locum.
Nam quod olet, narcs lædit, via lubrica plantas,
Sed lædunt mores turpia verba bonos.
De qua nil didicit, quiſquam non arte loquatur,
Nam ſæpè eſt præſens, qui ſua dicta neget.

Abſtayne from vile wordes in ſpæche and commoning,
When thou haſte to common of thing of grauitie,
For oft time vile wordes corrupteth good liuing,
And are to chaſtefaſt life no ſmall deformitie,
But when thou muſt in ſpæche touche of neceſſitie,
Such maners vnclenly vſe circumlocution,
And let thy minde and tonge be honeſt all ſeaſon.

For foule wordes ſpoken oft time doth reaſon blinde,
And doth both the ſpeakers with vile thoughtes inflame,
And hearers, in entring the ſecretes of the minde,
And where it earſt was quiet, they trouble fore the minde,
Wherfore flee ſuch wordes which ſounde vnto ſhame,
As thou wouldeſt auoyde vile place or thing that ſtinke,
Or as thou would eſchewe a ſlymy ſlipper brinke.

Graeca parùm doctus non deſerat ore latinus,
Virgilij interpres nec quo que græcus erit.

For like as ill ſauers hurteth the head and brayne,
And as ſlippet pathes caſt men oft to the grounde,
Right ſo ſuche vile wordes do good maners diſtayne,
And perſuing quiet mindes, with hid and ſecrete wounde
Both thought, wordes and liuing they vtterly confounde,
And briefly to conclude, the life of euery age
May clerely be iudged by geſture and language.

¶ How euery man ought to mell on his owne faculte.

None ought with any craft nor ſcience intermit,
To be buſy babling and arguing the ſame,
Without he haue learned and be expert in it,
For oft ſome is preſent not much knowen by fame,
Which in the ſame ſcience is worthy haue name,
And might well ſuch fooles wordes playne denye,
Or beare him with ſcience, and ſcorne him priuily.

Qui ſtuduit leges, dimittat de medicinis
Dicere, cui tantùm neſcia credat anus.

If thou be ſomewhat expert in true latine,
What ſhould thou do babling of ſtraunge wordes of grehe,
Or if thou haue in greke had all thy diſcipline,
To diſpute in latin what nedeth thee to ſeeke,
And ſurely thy lecture ſhall ſcant be worth a leeke,
If thou take vpon thee a coment to compile,
(Knowing litle of latin) on Ouid or Virgill.

What ſhould a lawyer diſpute of medicine,
Scant would an olde wife to him geue audience,
A merchaunt to diſpute againſt a diuine,
Were a thinge vnlemely and ſigne of inſolence:
Let euery wiſe man mell with his owne ſcience,
For who that will meddle with euery faculte,
Is eyther a ſtarke fole, or peruth proude is he.

Præterea incęſſu ſua debet inęſſe venuſtas,
Cùm pateat ſemper omnibus ille palàm.

¶ Of maners to be kept in going.

Furthermore, in going a man ought be diligent,
To keepe honeſt maner and ordred comelynes,
Sith the ſame is outwarde to all men euident,
And often time the gate doth mannes minde expreſſe,
The gate ſheweth conſtance or raſhe vnſtablenes,
Men iudge fore the pace, for by the ſame we ſee
A wilde minde vnquiet, or prudent grauitie.

And

And briefly, the going oft doth the minde declare,
And plainly expresseth the maners and nature,
Wherfore go not dreaming, nor yet be fleeing, beware
Of much hasty, or slownes, both are against nature,
Wherfore betwene these both loue temperate measure,
It is gate vncomely (as doth a crane) to stride,
With countenaunce aloft, which is playne signe of pride.

It semeth not to iet with rouling countenaunce,
With legges and armes shaking on euery side,
It semeth not in streete as palfray to praunce,
Nor solemly procede, as we behalde a bride
Led stately to the Churche on her chiefe day of pride,
Nor thy pace to temper I count it not laudable,
As men bearing dishes vnto a Lordes table.

Neyther is it comely to ren so hastyly,
That thou pant, as wery, faynted, and fatigate,
Nor yet to go drouping in maner of a spye,
Nor gasing on the ground as one infatuate,
As in other thinges is maner temperate,
So going requireth maner and honestie,
For by outward gesture bid thoughtes open be.

¶ Of temperaunce in speaking.

Likewise, as in going is laude and comlynes,
So soberly speaking with semely grauitie,
Thou mayest finde great laudes, and praysing not the lesse,
Pronounsing thy wordes with humble honestie:
Among olde companions if thée fortune to be,
Or dere faythfull frendes proued stedfast and sure,
Pronounce then thy spéeche lowe, mery, and demure.

But when thou must nede speake before a commontie,
Exalt then thy wordes with more contention,
Or thy right defending, speake with audacitie,
That men may more plainly here thine intention,
Beware by rashe wordes to rayse dissention,
Though thou speake with stomake, pronounce plain & clere,
That all may perceyue, which shall thy wordes here.

If clere voyce to thée be denyed of nature,
By cure and exercise then do thy selfe auaunce,
If thou speake of sadnes, looke sadly and demure,
If thou speake of sportes take mery countenaunce,
Vse sadnes in déedes and other circumstaunce,
Rather then in wordes, and rather let thy life
Shewe forth sad grauitie then countenaunce penlife.

Season thou thy spéeche with wisedome and prudence,
Geue place to thy felowe, and harken his wisedome,
Sometime is lesse honour to speake then kéepe silence,
And often mayest thou count great prayse to be ouercome,
Say truth nor glose not, flatter not as do some,
With none curry fauour, if thy party be sure,
But in thine opinion obserue alway measure.

Sæpè etenim incessus grauiter censetur, ab illo
Namq; animi mores sæpè videre potes.
Non igitur lentus, non sit festinus, ametur,
Quem neutra in parte dicimus esse nimis.
Non placet incedas, sicut qui fercula portant,
Nec sicut solita est tradita sponsa viro.

Non tamen vt nimio cursu defessus, anheles,
Aut capite incuruo præcipitatus eas.

Nec minùs in verbis speciem, formamq; decori
Inuenies, laudem ferre loquendo potes.
Dum loqueris socios inter, charosq; sodales,
Tunc insit sermo pressior ore tuo.

At cùm verba foro facies, contentio maior,
Nisibus inque aures vox tua missa fluat.
Verba tamen studeas præclara expromere voce,
Claram natura cùm tua cura dabit.
Seria si tractas, vultus assume seueros,
Si leuius quicquam, sit tibi fronte lepos.
Iudicio fueris plus, quàm sermone seuerus,
Sit tibi, quàm vultus, vita seuera magis.
Sit sale conditus sermo, cedatq; libenter
Consortio, & vinci sæpè putato decus.

Veridicus fueris, nulli tua verba fecundent,
Sed tamen hac in re debet inesse modus.
Nam satis est certè te dissentire fateri,
Cui non consentis, desine turpe loqui.
Aſculta ſocios, cum ſis tua verba locutus,
Te ſolum turpe eſt omnia velle loqui.
Si quis contendat (vel falſum) cede proteruo,
Iurgia ne fortè ſint inëunda tibi.
Non ideò turbes alios audire volentes
Hoc, quia delectent te referenda parùm.
Quin patiens alios audi quæcunq; loquentes,
Exeat & ſermo ratior ore tuo.

Si iuuat aut triſtem te fronte, vel eſſe ſeuerum,
Non damnes illos, quos iuuat eſſe hilares.
Si tibi contemptus nemo, quia purior illo es,
Conſilio & facto ſed magis ipſe iuua.
Dum loqueris, caueas, ne ſermo lapſus ab ore
Indicet id morbi, quod tibi corde latet.
Non quenquam, carpes abſentem, nanq; videris
Proditor incauti cedere terga viri.
Sed ſpectes etiam, ne ſis te carpere viſus:
Dum damnas illos, quos imitare viros.

Mayntayne none opinion in maner obſtinate,
Contende not in wordes with ſuche as thou ſhalt ſe
Of wordes ſuperflue, frowarde and indurate,
In communication inough is to ſhewe thée
To contrary partie in minde to diſagrée,
And where as to other thou liſt not to conſent,
Yet ſpeake no rebukes nor wordes violent.

When thy ſelfe haſt ſpoken heare thy companions,
It is agaynſt maners thy ſelfe to ſpeake onely
Without ſuffering any to thine opinions
To make any anſwere, to reaſon or replie,
If any kepe opinion, contending frowardly,
Geue place for a ſeaſon although his part be wrong,
Leaſt both fall to brauling or ſome ſtripes among.

When any thing is ſaide not pleaſaunt vnto thée
Yet trouble thou not other willing to heare the ſame,
For ſome men hath pleaſure and great felicitie
To heare that which other deſpiſe, refuſe and blame:
If thou wilt be counted of maners in good name,
Heare other men gladly what euer they will ſay,
And ſpeake thou as ſeldome and little as thou may.

Men oft haue repented of wordes ſuperflue,
But ſeldome of ſcilence doth any man repent,
Wherfore ſcarce of wordes is counted great vertue,
And a fole is knowen by ſpeche negligent,
And to buſy babling in wordes imprudent:
If a fole were able to kepe him in ſcilence
He ſhould be reputed a man of ſapience.

Where man is diſpoſed to wordes ſuperflue,
Not forſing what he ſay, but ſpeaking all by chaunce,
And is full of wordes, they can not all be true:
And if thou liſt be heauy or ſad of countenaunce,
As thy kinde requireth or vſed gouernaunce
Obſerue thine owne maner, but while thy ſelfe art ſad
Yet blame thou none other diſpoſed to be glad.

Deſpiſe thou no perſon although thou purer be
Of clothing, of cunning, of birth, of eloquence,
Of riches or ought els, opportune then is he,
Rather helpe him with dede and counſell of prudence,
And while thou art talking (geue hede to this ſentence)
Beware that no wordes vnwarely fro thée ſtart
Diſcloſing hid faultes and ſecret in thy heart.

Blame thou no man abſent as detractour vnkinde,
For in thy ſo doing I thée repute ſemblable
Vnto a cowarde traytour aſſayling one behinde,
When his wretched power in preſence is nought able:
Beware leaſt thou blame thine owne ſelfe as culpable
While thou blameſt other for fault that is in thée,
Whoſe life thou doeſt folowe in all enormitie.

Be no tale bearer, vse not detraction,
Sowe not vile sedes for mainteyning discorde,
Nor paynt not thy language by adulation,
Disperse thou no slaunders in token nor in worde,
Whisper no newe tales in Church, strete nor borde,
Despise no poore person with wordes of rigour,
To all men in speaking vse reuerent honour.

But rather indeuor thy selfe in commoning
To seme vnto all men louing and amiable,
And proue thy selfe louing, for proued is this thing,
Except him that loueth no man can finde loue stable,
For true is this saying and often founde probable,
If thou would finde fauour or loue first sowe the sede,
Shewe thou loue to win loue in worde, heart and dede.

With fayre pleasaunt wordes win fauour of all men,
And vse thou no wordes to breake olde amitte,
With speche win thée fauour and so demeane thée then
To maynteine that fauour with true humanitie:
A frende sone is gotten, kept with difficultie,
Demaunde no question with wordes rigorous,
And answere with wordes demure and amarous.

Commende none ouermuche with wordes excessife
But that thou mayst after agayne him discommend
If he fall by traylenes or turne to badder life,
Nor none beyonde measure blame nor reprehende,
Let not laude nor blaming beyonde measure extende,
But in both vse measure, and do that none thée call
In any of both parties to greatly parciall.

Furthermore in language vsurpe thou no delite
To wounde any person with wordes in absence,
Nor any out of sight to slaunder nor backbite,
For all suche as beare thée then being in presence
If they haue clere reason, wit or intelligence,
Shall thinke that by them thou shalt commit the same,
And when they are from sight them so backbite & blame.

For as thou doest to one so wilt thou do to other,
And that all men marketh and doth thy maners hate,
And none shall beleue thée although he were thy brother,
But that thou in absence shall serue him in like rate:
Agayne newe I warne thée like as I did but late,
Let no man thée flatter, nor no man flatter thou,
For both is like errour which wise men disalowe.

Howe none should winne him frendes by flattery.

Beware, win no frendes by meane of flattering,
Ill won and inconstant shall be suche amitie,
And suche as thée flatter with fayre wordes glosing
Are not more sure frendes nor more louers to thée,
In suche fayned frendship is little certentie:
If any wicked person prayse thée set nought therby,
For lewde wretches prayling is shame and vilany.

Therfore

Quoscunq; alloqueris, fac vt digneris honore,
Nec minimum è plebe spernere visus eris.

Quin potiùs studeas, omnes videaris amare,
Nam verè id fertur: Non nisi amatus, amat.

Cunctorum placidis ineunda est gratia verbis;
Et seruanda vetus semper amicitia est.
Non quenquã interroges acri, nec voce minaci,
Responsum mitis tu facilisq; dabis.
Non nimis extollas quenquam, nec presseris vllum,
Laudibus, & vitijs assit vtriq; modus.
Sic lauda aut damna, nè possit dicere quisquam,
Iudicij nimiùm, vel bonitatis habes.
Insuper idcircò non delectabere lingua,
Vulnus absentes vt iaculere viros.
Quisq; quòd absentes carpentem signat, & odit,
Dum putat absenti non secus esse sibi.
Non tibi blandiri quenquam patiare, nec vlli
Tu blanditus eris, error vterq; grauis.
Blanditus caueas, quòd tu merceris amicos,
Sed neq; blanditus te magis vllus emat.
Non plus esse putes, si te quis laudat iniquus,
Quàm tibi si causa laudis iniqua foret

Aſcribe ad laudem veram
maledicta malorum,
Summa etenim laus eſt
diſplicuiſſe malis.

Therfore count their prayſing and commendation
As if thou were not worthy, but as rebuke and blame,
Deſpiſe of ill liuers their adulation,
And if they diſprayſe the to blame aſcribe the ſame,
Their diſprayſe is prayſing, their prayſe rebuke & ſhame,
No token can be better of honeſt men laudable,
Then for to be hated of vile wretches culpable.

Difficile eſt blandis verbis
occludiēr aures,
Egregium imprimis idq;
refertur opus.

When falſe adulation with fayre wordes doth gloſe,
And flatterers doth truth with painted wordes pall,
It is difficultie thine eares then to cloſe,
And counted a maſtery and labour principall:
Theſe are the mermaydes whom men Syrens call,
And meruelous monſters by ſong and melody,
Blinde people induſing to deadly ieopardy.

Non puto Syrenas alias
quas ſpreuis Vlixes,
Quàm blandas linguas,
ſunt ea monſtra ſatis.
Semper blanda magis quā
tu maledicta timebis,
Nam vitia oſtēdunt hæc,
magis illa tegunt.
Quem ſentit morbum, me
dicari enititur æger,
At, quem non ſentit, negligit, vnde perit.

Theſe flatterers by whom the worlde is aclopde
I count the ſame monſters, whoſe gilefull armony
Vliſſes deſpiſed, and namely did anoyde,
Him ſelfe ſo preſeruing and all his company:
In flatterers then chiders count greater ieopardy,
For chiders and braulers vſe vices for to blame,
But falſe gloſing flatterers are wont to cloke the ſame.

A pacient perceyuing his malady and ſore
Can kepe him from daunger of meate contagious,
And buſy is to puruey ſome medicine therfore,
But a ſore vnknowen is namely ieoperdous:
The ſicke man ſuſpecteth no matter perillous,
For bid ſore prouiding no cure nor remedy,
Till at laſt he periſhe at once ſodenly.

Quod patet exterius, facile
eſt, curabile vulnus,
Phileriden fallet quod latet interius.

What ſore forth appeareth in woman, childe or man,
Anone is regarded and lightly is curable,
But bid ſore diſcepueth a wiſe Chirurgian:
So ſounde is a blamer ofte ſeaſon profitable,
But ſwete gloſing flatterers are alway diſcepuable,
Better to be blamed of frende that faythfull is,
Then of a flattering foo to haue a Iudas kiſſe.

Non aliud quàm ſis, ſtudeas in plebe videri,
Sed neq; quod non eſt, finxeris eſſe tibi.
Non etiam referas tua fortia facta, genusq;
Et proauos, quicquid nobilitatis habes.

Study thou not outwarde among the commontie
To ſeme any other then thou art inwardly,
Nor in thine owne concept ſuppoſe thou not to be
More better then thou art, for both are like folly,
Nor cuſtome not thy ſelfe to boſte and magnifie
Of valiaunt dedes, of kinred or richeſſe,
For ſuche vayne wordes are ſigne of foliſhneſſe,

It folly is to boſte of kinred or linage,
The laude is in thy kin perchaunce nought in thee,
Or to boſte of riches ſith fortune is bolage,
And folly is to boſte of ſtrength or beautie,
When ſickneſſe aſayleth both are but vanitie:
It folly is to boſte of ſuche caduke thing,
Man onely is noble by vertue or cunning.

It semeth none to be proclaymer by bosting
Of his proper laudes, his precony or name,
For it is not comely but very ill sitting
Another mans dedes or linage for to blame,
Resist not with wordes anothers laude and fame
By malice or enuy, nor yet in case semblable
Sing not thine owne laudes, both are in like culpable.

For like as the wise man discloseth not his fault
Nor his vice bewrayeth before the commontie,
Right so he is well ware with wordes proude and haut
To preach forth his vertues, exalted for to be:
For this is a prouerbe sounding to veritie,
Of thy proper mouth thy laude is not laudable,
But other mens prayse is greatly commendable.

Suche bosting besemeth a brayneles souldiour
Which scarsly durst reaue yong chikens from an hen,
Suche craking declareth an heart of small valour,
For the greatest crakers are not the boldest men:
Some semeth good ynough to fight with nine or ten,
But if one scolding quean fought with him hand to hand
He were not so manfull hir distaffe to withstande.

Therfore ceasse thy craking, and order thy liuing
In doing manly dedes according to vertue,
That suche as come after and all thy whole offspring
May see good example thine actes to ensue:
But certenly that fole which doth his faultes shewe
To many, as bosting or ioying in the same,
Of all may be counted a mad man without shame.

And whether suche a fole bosteth him of false or true
All way is he worthy of vtter punishement,
For if his life be suche as bosting he doth shewe
Then well he deserueth the galous for torment:
But if he bosteth of vice, yet be iudged innocent,
Yet the wretche is worthy of punishment and care,
For who slaundereth him selfe, whom other can he spare?

But this notwithstanding vnknowen if thou be,
And if people knowe not thy cunning and science
Thou mayst the same shewe forth if it be true in thée,
But beware (in shewing of pride and insolence:
Of any faculte if thou haue experience
Do that men may knowe it, but see well as thou can
That the same be noysome or greuous to no man

By bosting of the same, or other businesse
Unto their displeasour or quietnes contrary,
As by this example thou mayst perceiue expresse
None closeth in a corner a kindled luminary,
Nor ouernere the eyes the same agayne doth cary,
Betwene both is measure, so hide not thy cunning,
Nor shewe it not to muche by craking or bosting.

Non decet, vt laudem quis quam sit præco suarum,
Nec decet, alterius stemata voce premat.
Alterius famæ dictis non liuidus obstes,
Cantator facti sis minus ipse tui.
Vt sapiens nullus populo sua crimina vulgat,
Sic neq; virtutes prædicat ille suas.

Nam laus (vt fertur) proprio sordescit in ore,
Præsertim falsa, milite digna leui.

Sed magis id facito, quo tu referaris ab omni,
Ductus in exemplum posteritate tua.
At, sua qui fatuus diuulgat crimina multis,
Omnibus hic iure creditur esse furens.
Et seu falsa ferat de se, seu crimina vera,
Dignior est pœna, dignior ille cruce.

Si tamen acciderit, quòd sis ignotus, & ipsa
Sint tua, tunc parcus illa referre potes.
Fac noscant homines, si uerit tibi si qua facultas,
Ne tamen ijs fiat illa molesta, vide.
Nemo etenim accensam posuit sub corde lucernam,
Aut oculos propiùs quàm decet esse, locat.

Gloria nam ſtudio non eſt tibi vana petenda,
Non ſapit is, ſi cui gloria vana placet.
At vana eſt omnis, quia quicquid geſſimus ipſi,
Non nos, ſed ſummus dux fuit ipſe deus,
Propterea eſt omnis cœleſti debita patri
Gloria, ſic Chriſti dicere ſponſa docet.
Immeritis igitur nobis eſt ſi qua tributa,
Hæc poterit vana diciër atq; leuis.
At ſi quem obiurges, cura, ne percitus ira
Sis viſus, ſed quòd ductus amore facis.
Sæpè nihil prodeſt nimiũ reprehenſor acerbus,
Plus prodeſt hilaris, nam magis ille docet.
Errori veniam facilis donabis, & illi
Non dandam dices, ſi repetitus erit.
Si neq; verba valent, & carior ipſe reprenſus:
Vtere carceribus, compede ſtringe pedes.
Non nimiùm longè fueris iurgando profectus,
Inter diſiunctos acrior eſſe caue.
Si ſapias, medicos iurgans imitare peritos,
Qui tantũ vt ſanent, putrida membra ſecant.
Sic tu, quo proſis, prudenter corripe charos,
Non odium quæras, dum malefacta refers.

Yet ſuche as inhabite amonge neighbours vnkinde
May prayſe his owne giftes and his owne parte defende,
For enuy and malice ſo many wretches doth blinde,
That els ſhould none at all his vertues commende:
But beyonde his boundes he ſhould not him extende,
Leaſt his giftes knowen heape and augment enuy,
And cauſe him liue after muche more vnquietly.

Of vayne glory not to be coueted.

Sith all worldly glory is ſmall and tranſitory,
And all holy liuers the ſame in heart deſpiſe,
Therfore thou oughteſt not to ſtudy for vayne glory,
What man it deſireth ought not be counted wiſe:
But vayne is all glory nowe haue I tolde thée twiſe,
For what good we wretches do any time or tide
Our ſelfe it perfourme not, but God which is our guide

And therfore all glory, all prayſe, laude and honour
Is due to the father hye and celeſtiall,
So teacheth holy Church ſpouſe of our Sauiour,
Wherfore if glory or honour temporall
Be geuen here vpon earth to vs people mortall,
Suche honour and glory may well be called vayne,
As wayning and fading, not able to remayne.

If thou be conſtrayned any perſon to blame
Do that thou not ſeme for wrath him to reproue,
But with all demurenes behaue thée in the ſame
As not led by malice but rather of good loue:
Oft time a great blamer is little for behoue,
But rather maketh worſe by to great crueltie,
Where as a mery blamer is great vtilitie

To the fraple offender by countenaunce demure,
So glad chere doth profite when yre rageth in vayne.
Be light to forgeuenes, and bid giltie be ſure
Not to haue like mercy yf they treſpaſſe agayne:
If thou loue the ſinner, and worde can not conſtrayne
Him to ceaſſe his folly, then vſe thou more rigour,
As fetters or priſon to sober his furour.

Better is to ſuffer him for a time to smerte
Then wander vncorrect to manifolde errour,
And after ſée him ende with ſad and wofull herte
To his owne confuſion and frendes diſhonour:
Nor go not thou to far, blaming with wordes ſour,
Or raging and chiding for any crime or ſinne,
Namely agaynſt ſuche as are not of thy kinne.

If thou be wiſe folowe the maner what thou can
Of a wiſe Phiſition or Leche experient,
For dead fleſhe they cut out of woman, childe or man,
In moſte eaſy maner, onely for this intent
To reſtore vnto health the paynefull pacient:
So blame thou with wiſdome thy frend aboue all thing,
Leaſt thou win but hatred by rigorouſe chiding.

Aduert glaſſe is bꝛicle, but yꝛon, ſteele and bꝛaſſe
Indureth great ſtrokes oꝛ they receyue figure,
But the criſping yꝛon ſuffiſeth bꝛittle glaſſe:
So man muſte be treated as ſemeth their nature,
Some roughly, ſome mildely with fayꝛe woꝛdes demure,
Therfoꝛe blame but ſeldome and without iniury,
And that when thou ſeeſt none other remedy.

How he which is blamed ought behaue himſelfe.

Agayne, if another thée blame oꝛ repꝛehende,
Oꝛ warne thée of thy fault, indure him pacientlꝝ,
If he warne thée foꝛ thy pꝛofite to his woꝛds intende,
Were not his rebukes noꝛ woꝛdes heauili,
Foꝛ if thou haſte miſdone of blame thou art woꝛthy:
So did he thée pꝛofite, if thou be not culpable,
Yet thought he vnto thée foꝛ to be pꝛofitable.

This wiſe loue and thankes deſerueth his good minde,
And not woꝛſe art thou rebuked innocent,
And certes it is better ſharpe woꝛdes and vnkinde
To ſuffer of a frende ſpoken foꝛ good intent,
Then of a foe to haue fayꝛe ſpeche and fraudulent,
The one would thy pꝛofite although he ſeme not ſo,
Put ofte gloſed language cloketh a moꝛtall fo.

How man ought behaue himſelfe anenſt his enemies.

If any teſtie foes toyned as burre to burre
Aſſayle thée by malice, to wꝛath pꝛouoking thée,
Grinning and gnarring as doth a butchers curre,
Foꝛget thou not ſufferaunce noꝛ thine olde grauitie,
Diſdayne thou ſuche wꝛetches eyther to heare oꝛ ſée,
Sith ſuche want good maners, all reaſon and wiſdome,
One ſhall them deſpiſing in beſt maner ouercome.

O howe muche hath greued a ſubtle fo moꝛtall
Without ſwoꝛde oꝛ weapon, if he by woꝛdes fell
From thy wonted grauitie conſtrayne thée foꝛ to fall,
Wherfoꝛe if thou be wiſe woꝛke after my counſell,
Heare not that ſcolder and bꝛauling hounde of hell,
Though his mouth by malice bꝛauling do ſome ꝛebuke,
Let no woꝛde vnwoꝛthy out of thy mouth pꝛocede.

Of maners to be kept in ſpeaking.

Furthermoꝛe intende thou that thou in commoning
Erre not from the purpoſe to farre in woꝛdes vayne,
If thou make digreſſion go not ſo farre wandꝛing
But that thou may to purpoſe by light returne agayne,
Leaſt ſome in deriſion warne thée in woꝛdes playne,
Saying, ſyꝛ conſider it dꝛaweth faſt to night,
At laſte dꝛawe to purpoſe, returne while it is light.

Nowe bꝛiefly concluding, when thou ſhalt fele and ſée
Thy longe ſpeche tedious to thy felowes pꝛeſent,
Ceaſſe, and pꝛocede no moꝛe tedious foꝛ to be,
Foꝛ ſhoꝛt ſonge and pleaſaunt is moſte conuenient,
And ſhoꝛte tale commended is beſt of men pꝛudent:
As ſmall meate pꝛouoketh a gredy appetite,
So ſhoꝛte ſpeche geueth to hearers moſte delite.

Ergo ſit hoc ratio, cumq; eſt iniuria, creſſet,
Sit tunc, cùm melior nulla relicta via eſt.

Si quis te contra moneat, patiare monentem,
Qui monet, vt proſit, non graue dicta feras.
Nam, ſi te meritò iurgauit, profuit ille,
Sin minus, is voluit vtilis eſſe tibi.

Te ſiquando procax inimicus dente laceſſit,
Vtere & aduerſus hunc grauitate tua:

Heu, quantum nocuit ſine ferro callidus hoſtis,
Si tacit, vt ſolita tu grauitate cadas.
Non quicquam indignũ ſancto tibi decidat ore,
Quamuis ille canis improba verba latret.
Prætereà intendas, ne ſermo longiùs erret,
Digreſſus propera, luce reuerte domum.
Proſpice, ne quiſquã dicat iam luce propinqua,
Iam tandem ad cauſam, propoſitumq; redi.
Deniq;, cùm ſentis ſocios ſermone grauari,
Deſine, ne pergas longiùs eſſe grauis.

Non habites ædes, pictura & marmore cultas,
Sed salubrem cures inco luisse domum.
Hanc seu tu fabricas, precio seu suscipis emptam,
Aspice, qualem vsus exigit ipse tuus.
Nam domus humanos cũ solum fiat in vsus,
Assit duntaxat vsibus apta tuis.
Nec tibi decultis domibus quærenda voluptas,
Sed magis è cella est interiora tua.
Hanc si mundabis, miros tibi fundet odores,
Sume voluptates, quot cupis inde tibi.
Cumq; domo verses non toto tempore vitæ,
In cella maneas noctibus atq; die.
Propterea Assyrio cures hanc spargere odore,
Hæc cures, omni quo decoretur ope.
Non igitur dominus pulchra noscatur ab æde,
Sed domus a domino sit celebrata suo.
Non decet, vt totus tibi splendor ab æde petatur,
Splendorem domini sed iuuet ipsa domus.
Non queat illa frequens in te sententia dici,
Quam dispar dominus est tibi prisca domus?
Sæpè ego dicentes audiui tempore nostro,
Heu antiqua domus, quã tibi dispar herus,
Non etiam condas maiora palacia furi,
Quàm modò præscriptus dictet in æde modus.

Desire thou not to dwell in curious building
Of marble and picture or grauing curious,
Suche building beseemeth an Emperour or king,
But before all other it semeth Gods house:
Oft time the house sheweth proud minde glorious,
Wherfore seke in housing holsome commoditie
Rather then proud building or curiositie.

And whether thou shalt builde, bye or hire thy house,
Marke if it be nedefull and competent to thee,
Seke more ease and profite then graning glorious:
Sith houses are builded for mans necessitie,
And onely for mans vse and commoditie,
Prepare thine abiding and habitation
After thy nede, thine vse and occupation.

Nor seke thou not pleasure in costly apparayle,
In decking thine houses with costly ornament,
In outwarde ornament is pompe and small auayle:
First garniche and clense the house of thine intent,
Then clense thy bedchamber from all displeasant sent,
In a little parler cleane and of swete odour
Is roume sufficient and plentie of pleasour.

For in thine outwarde house thou seldome dost frequent,
In chamber thou restest ofte time both day and night,
And therfore it garniche with herbes redolent,
And with fragrant odours thy spirite for to light,
Make it swete in odour and comely vnto sight,
That this thy pleasaunt cell adourned in best wise
May declare thy clennesse and fully thee suffice.

Therfore the houholder and master of the house
Ought not to be noted for sumptuous building,
Nor by outwarde graning or workes curious,
But let the house be lauded more after his liuing:
Unto thy laude and honour it is but little thing
That on thy fayre building thy name should whole depend,
Yet the building somewhat the master may commend.

Let not this olde sentence which people ofte frequent
Agaynst thee be spoken, which is this to recorde,
O noble mancion, O house most auncient,
Howe greatly vnto thee discording is thy lorde,
For often in my time my selfe haue harde this worde,
Alasse noble building, house of antiquitie
Howe muche is thy master and lorde vnlike to thee.

All thinges here spoken of building curious
Concerning the Citie thou must them vnderstande,
In like wise forbidding great building sumptuous
And houses superfluе in Countrey or vplande,
For of many follies this one I count moste fonde,
To builde costly cages in forest, parke or wood,
Which neyther to man nor beast can finally do good.

So gouerne thy gesture of body, foote and hande,
Of countenaunce, eyne and mouth with fayre semblance,
That who thée beholdeth, may sée and vnderstande
Thine inward behauour by outward countenaunce,
And where thou séest other of frowarde gouernaunce
And gesture dishonest, against nurture and skill,
Consider that like gesture should thée beséeme as ill.

Sic manuum gestus, sic os,
oculosq; gubernes,
Indicium vt præstes qualiter intus habes.
Quos autem gestus aliorũ ducis ineptos,
In te crede illos posse placere minùs.

And whom thou reputest well manered, dispose thée
Their maners to folowe in manerly gesture,
And if thou in nurture dreade of incertaintie,
Take counsell of frendes proued loning and sure,
So Poetes and paynters in verses and picture,
Take counsell of other inquiring their sentence,
To their owne conceyte before they geue credence.
Of honest occupation to be vsed conuenient to mans state.
In like wise behaue thée, and this in any wise
I warne thée to beware of artes of vilenes,
Or soule occupation to haunt or exercise,
By wretched couetise to gather great riches,
Flée lucre dishonest, by fraudes or falsenes,
Vile lucre is lothsome both vnto God and man,
And causeth the getter oft time his purpose ban.

At, si quid dubitas, fidos tibi consule amicos,
Vt quicquid peccas, te monuisse velint.
Sic faciunt docti pictores, sicq; poetæ,
Interogant alios, quale videtur opus.
Sed neq; tu cupidus turpes sectaberis artes,
Multarum vt dominus efficiaris opum.
Sed pariter fugias, quæ sordida lucra putantur,
Namq; odij causas, inuidiamq; parant.

For thereby is the soule in daunger for to spill,
And the fame defiled with name of vilany,
And man winneth hatred, bid rancour and ill will,
Therefore namely flée thou the spot of simony,
And all maner branches of cloaked vsury,
By fraudes and falshod do not thy god extende,
For godes fally gotten come seldome to good ende.

Quare non custos portus, nec fœnoris auctor,
Non lanius, caupo, sordet id omne genus.

Wherfore be no towler, catchpoll nor customer,
No broker nor botcher, no somner nor sergeaunt,
Be thou none Inholder, hostelar nor Tauerner,
No bribing exchequour, nor yet Bayliffe errant,
An officiall or Sheriffe are honest, but right scant,
The moste of this number liueth by double towling,
By cloked extortion by fraudes and by polling.

Et sordent omnes, quorum non artis emetur
Ingenium, sed opus id genus omne fuge.

Wherfore these, and other vnto them semblable,
Are vile busynesses, hurting both name and thought,
And all such craftes are vile and scant laudable,
Whose worke (and not cunning) is vsed or yet bought,
In shoppes or in sale of good cunning is nought,
Nor yet wit nor wisedome, but gile and subtiltie,
Where discrete is wisedome, there is no honestie.

Nil habet ingenij, quicquid vulgata taberna
Fxposuit, quæq; est prõpta popina gulæ.
Alea, saltator seruant nil prorsus honesti,

Nor nought is prayse worthy in crafty cokery,
By saued equitie and meates prodigall,
Kindling carnall lustes by meane of gluttony,
The dise are damnable, and fury infernall,
Mayne daunsing is nurse to vile lustes carnall,
Vile Jugglers and pipers by wanton melody,
And songes exciteth youth oft to ribaudry.

A praye

Mercator tenuis, ſordidus ipſe quoq; eſt.
Quiſquis emit merces, illas ſubitòq; reuendit,
Periurus vanus ſemper is eſſe ſolet.
Nil autem vano & periuro turpius extat,
Namq; homines fraudat, negligit ille deos.
At ſi mercator magnus ſit mercis opimæ,
Vt puto, non magno vertitur ille probro.
Hic quoq; laudari poterit, ſi plenus ad agros
Se tandem vertens, agricola eſſe cupit.
Nil melius cultu terræ, nil dignius illa,
Quæ pauca accipiens, plurima donat hero.
Hanc quondam mundi victores rure modeſto
Vtere cum propria non rubuêre manu.

A poore pety merchaunt or pedler is but vile,
And ſuch as nowe bying, retayle anone agayne,
Theſe commonly frequent fraude, periury and gile,
And harde is from lying their tonges to refrayne,
Then a vile periurer nought is more vile certayne,
For him ſelfe forſwearing, by wretched couetiſe
Both men he defraudeth, and God doth he deſpiſe.

But a famous merchaunt, great, riche, and haboundant,
And rightwiſely dealing, is not vituperable,
But worthy with great rulers for to be conuerſant,
As to Court and Citie nedefull and profitable:
But yet ſuch a merchaunt is counted more laudable
To leaue court and Citie when he hath full ynough,
And to be an huſbande to gide the wayne and plough.

For amonge all craftes and worldly buſynes,
Nothing is more lauded then tilling of the grounde,
Which for litle labour yeldeth great riches,
And ſmall ſede receyuing, cauſeth the Lorde abounde
In plentie, wherewithall both he and his are founde,
And wholſome vnto body is this ſame exerciſe,
And alſo to the ſoule, quenching the rote of vice.

Curia conſcriptos patres cogebat ab agris,

Whilom the great Romans moſte mighty conquerours
To whom all the world was made ſubiect and bounde,
Were nothing aſhamed to take the ſame labours,
With their proper handes to turne and dig the grounde,
And often ſuch fathers were in the fieldes founde,
That diuers were called from plough to the empire
At princes requeſtes, and commons great deſire.

Some of homely plowmen, iuſt, ſimple and rurall
Made ouer the whole world moſte worthy emperours,
And ſome other called to dignitie royall,
As Dictatours, Conſuls, and prudent Senatours,
Which after great actes and deſerued honours
Haue left their great Lordſhip, and after were right fayne
Vnto the quiet fieldes and plough to turne agayne.

Quiq; hodiè eſt Conſul, antè bubulcus erat.

Thus the Romane lawes conſtrayned men rurall
For ſober behauour and wiſe frugalitie,
From plough to be Princes in rowme imperiall,
So ſome thone day lifted to great auctoritie,
Was yeſterday an heard content with pouertie,
Thus of all labours and euery exerciſe,
The tilmans labours is counted of moſte price.

Artifices inter medicus laudatur, & Archi
Tectus, qui fabros ædificare docet.

Among Artificers the wiſe Chirurgian
Is lauded not a litle, and for neceſſitie,
And not leſſe is lauded the good Phiſitian
And lawyer which leaneth to right and equitie,
Maſons, Carpenters, and other ſuch as be
For mans life nedefull and greatly profitable,
May well be admitted as craftes commendable.

But no maner ſcience, no craft nor exerciſe
Can be in it owne ſelfe ſo good and neceſſary,
But that may be blamed and obſcured by vice,
If the ſame be vſed wronge, and to way contrary,
In all thing diſcretion is guide and luminary,
It weake thing ſuſtayneth, and lightneth obſcure,
And all thing directeth in order and meaſure.

Deſire thou none office nor cure in any wiſe,
If it vnrequired be geuen vnto thée,
If thou thinke thée able, do not the ſame deſpiſe,
And thanke thou the geuer with due humanitie,
Geue thou not ſone credence to voyce of commontie,
For oft time ill tonges confederate, apply
Of cuſtomed malice to flatter or to lye.

And lewde, vnder colour of playne ſimplicitie,
Compoſing their lyes oft times craftily
Supplanteth good people and men of honeſtie,
This is their chefe ſtudy and fondly pollicy,
Reſiſt thou ſuch wretches, and their wordes deſpe,
Deſpiſe thou what they ſay, and their dédes deſpiſe,
For all is but flattery or gile that they deuiſe.

Shewe thy ſelfe moſte humble, moſt demure and milde,
When moſte wealth and riches ſhall vnto thée abounde,
Then be thou moſte curteous to man, woman and childe,
For the more thou haſte, more ſtraytly art thou bound,
And though thou haue but litle, yet fall not to the grounde,
Take comfort to thy ſelfe, in hope of better ſpéde,
Nor let not all men knowe thy miſery and néde.

When thy ſelfe bewayleſt thy néde and miſery,
Common not of others wealth, eaſe and quietnes,
Leaſt thou ſeme to murmure by malice and enuy
Againſt others fortune, health, honour and riches,
Lone euer for to learne ware wiſedome and godnes,
Nor of whom thou learneſt, thou néedeſt not diſcerne,
Let it well ſuffiſe thée good maners for to learne,

And what thou haſte learned, teache thou the ſame agayne
To ſuch as learning count treaſure and store,
On obſtinate dullardes breake not thy wit and brayne,
In apt mindes cunning declared wareth more,
Remember of other thy ſelfe learned before,
So let other of thée: ſo learned may delate,
Nor make not frée ſcience to mony ſubiugate.

Nowe my Muſe Thalia, aſſigne me to conclude
This my preſent labour, and inſtant buſynes,
And what thing remayneth, with more ſollicitude
In time more opportune I gladly ſhall expreſſe:
But good reader pardon my tedious rudenes,
Forſonely my purpoſe is inuent to profite,
And ponge tender mindes to maners to excite.

For

Officij exactor non ſis, ſi redditur vltro
Gratia, non ſegnis ipſe receptor eris.
Non citò credideris vulgo quæcunq; feruntur,
Sæpè fuit falſum, quod mala lingua refert.
Sæpè mali quærunt ſub nomine ſimplicitatis
Dum referunt falſa, præcipitare bonos.
Artibus iſtorum quantum potes, ipſe reſiſte,
Deſpice quæ dicunt, deſpice quæ faciunt.
Te placidum ſtudeas rebus præſtare ſecundis,
Nam magis id debes, quo magis ipſe potes.
At, ſi ſint tenues tibi res ſolatia quæras,
Nec fueris viſus omnibus eſſe miſer.
Non tua cùm doleas, aliorum commoda narres,
Ne videare ſuis inuidus eſſe bonis.
Diſcere ſemper ama, nec ſit tibi maxima cura
A quo tu diſcas, ſit didiciſſe ſatis.
Quod noſti, doceas alios id ſcire volentes,
Sis memor ex alijs te didiciſſe priùs.
Iamq; operi finem noſtro præſcribe Thalia,
Tempore quæ ſuperant commodiore canes.
Da veniam lector ſi ſum ni mis ipſe profectus,
Nam niſi prodeſſe, nil mea Muſa cupit.

For as a rayſed table with white coulour alayde,
Is ready to receiue all maner of picture,
So youth is diſpoſed(as comonly is ſayde)
To all good or ill maners,as men put them in vre,
But though vnto the worſt youth leaneth of nature,
Yet an earthen veſſell is euer ſweete or ſoure,
And after ſtill kéepeth taſte of the firſt licour,

Which men at beginning for ſeaſon put therin:
So wilde youth abuſed firſt with fraple pleaſours blinde,
Long after is proner and readier to ſinne:
For foly by cuſtome oft turneth vnto blinde,
That none wholſome doctrine can raſe it fro thy minde,
Wherfore O tender youth,loke on this ſmall treatiſe,
And leaue barrayne ballades moning the minde to vice.

Reade this litle treatiſe,O iuuent of Englande,
As mirrour of good maners,ye chiefly of London,
And when ye,it reading,ſhall profite vnderſtande,
Geue ye laude and thankes to Giles Alington
Knight,at whoſe precept this treatiſe was begon:
If this do you profite,that ſhall my minde ercite
Of mo fruitfull matters after this to write.

FINIS.

PETRI CARMELIANI,
In Dominici Mancini Libellum de quatuor virtutibus *Cardineis,Hexaſticon.*

QVi cupit eximios mores, vitāq; beatā
Noſcere, Mancini carmina docta legat.
Cardineas libro virtutes quatuor vno
Is benè deſcribit, moribus aſſimulans.

Who coueteth to knowe chiefe maners commendable,
And with holy life himſelfe would illumine,
Let him reade this treatiſe pleaſaunt and profitable,
Firſt in latine meter compoſed by Mancine,
This right prudent maſter did wittyly combine,
The foure noble vertues ſurnamed cardinall,
In one litle treatiſe including thing not ſmall.

Whereby he inſourmeth man to direct his life
To the towre of vertue,and maners moſte laudable,
Which authour in writing hath chiefe prerogatife
Aboue all olde writers,in ſentence delectable,
In eligance of meter and ſpæche incomparable,
Compendious in ſentence,and playne aboue them all,
Which wrote or this ſeaſon of vertues cardinall.

Mancino cædant Curij,cædantq; Catones,
Ædita vel quorum ſcripta fuêre priùs.

Wherfore olde Curius and Cato moſte morall,
With Seneca ſad and ſage,Tully and Petrarke,
Pontane,and other moſte noble authours all,
Which in times paſſed were vſed in like warke,
All theſe may well knowledge them ſelues diffuſe or darke,
Them both,and their workes ſubmitting to Mancine,
Which this fruitfull treatiſe compoſed in latine.

Certayne Egloges

of Alexander Barclay Prieſt,

Whereof the firſt three conteyne the miſeryes of Courtiers and Courtes of all princes in generall,

Gathered out of a booke named in Latin,

MISERIÆ CVRIALIVM, compiled

by Eneas Siluius Poet and

Oratour.

¶ The Prologe.

The famous Poetes with the Muſes nine
With wit inſpired, freſh, pregnant and diuine,
Say, boldly indite in ſtile ſubſtanciall:
Some in Poemes hye and heroicall,
Some them delite in heauy Tragedies,
And ſome in wanton or mery Comedies.
Some in Satyres againſt vices dare carpe,
Some in ſweete ſonges accordant with the harpe.
And eche of theſe all had laude and excellence
After their reaſon and ſtile of eloquence.
Who in fayre ſpeeche could briefly comprehende
Moſte fruitfull matter, men did him moſte commende.
And who were fruitleſſe, and in ſpeeche ſuperflue,
Men by their writing ſcantly ſet a qu.
Therefore wiſe Poetes to ſharpe and proue their wit,
In homely ieſtes wrote many a mery fit.
Before they durſt be of audacitie
Tauenture thinges of weyght and grauitie.
In this ſaide maner the famous Theocrite
Firſt in Siracuſe attempted for to write
Certayne Egloges or ſpeeches paſtorall,
Inducing Shepherdes, men homely and rurall.
Which in playne language, according to their name,
Had ſundry talking, ſometime of mirth and game,
Sometime of thinges more like to grauitie,
And not exceeding their ſmall capacitie.
Moſte noble Virgill after him longe while
Wrote alſo Egloges after like maner ſtile.
His wittes prouing in matters paſtorall,
Or he durſt venture to ſtile heroicall.
And in like maner nowe lately in our dayes
Hath other Poetes attempted the ſame wayes:
As the moſte famous Baptiſt Mantuan
The beſt of that ſort ſince Poetes firſt began.
And Frauncis Petrarke alſo in Italy
In like maner ſtile wrote playne and meryly.
What ſhall I ſpeake of the father auncient,
Which in briefe language both playne and eloquent,
Betwene Alathea, Sewſtis ſtoute and bolde
Hath made rehearſall of all thy ſtoryes olde,
By true hiſtoryes vs teaching to obiect
Againſt vayne fables of olde Gentiles ſect.
Beſide all theſe yet finde I many mo
Which haue employed their diligence alſo,
Betwene Shepherdes, as it were but a fable,
To write of matters both true and profitable.
But all their names I purpoſe not to write,
Which in this maner made bookes infinite.
Nowe to my purpoſe, their workes worthy fame
Did in my yonge age my heart greatly inflame.
Dull ſlouth eſchewing, my ſelfe to exerciſe
In ſuch ſmall matters, or I durſt enterpriſe
To hyer matter, like as theſe children do,
Which firſt vſe to creepe, and afterwarde to go.
The birde vnuſed firſt flying from her neſt
Dare not aduenture, and is not bolde nor preſt
With winges abroade to flye as doth the olde,
For vſe and cuſtome cauſeth all thing be bolde:
And litle cunning by craft and exerciſe
To perfect ſcience cauſeth a man to riſe.
But or the Paynter can ſure his craft attayne,
Much froward faſhion tranſfourmeth he in vayne,
But raſing ſuperflue, and adding that doth want,
Rude picture is made both perfect and pleaſant.
So where I in youth a certayne worke began,
And not concluded, as oft doth many a man:
Yet thought I after to make the ſame perfite,
But long I miſſed that which I firſt did write.
But here a wonder, I fortie yere ſaue twayne
Proceeded in age, founde my firſt youth agayne.
To finde youth in age is a probleme diffuſe,
But nowe heare the truth, and then no longer muſe.
As I late turned olde bookes to and fro,
One litle treatiſe I founde among the mo:
Becauſe that in youth I did compile the ſame,
Egloges of youth I did call it by name.
And ſeing ſome men haue in the ſame delite,
At their great inſtance I made the ſame perfite.
Adding and bating where I perceyued neede,
All them deſiring which ſhall this treatiſe rede,
Not to be grieued with any playne ſentence
Rudely conuayed for lacke of eloquence.
It were not ſitting a heard or man rurall
To ſpeake in termes gay and rhetoricall.
So teacheth Horace in arte of poetry,
That writers namely their reaſon ſhould apply
Mete ſpeeche appropring to euery perſonage,
After his eſtate, behauour, wit and age.
But if that any would nowe to me obiect
That this my labour ſhall be of ſmall effect,
And to the Reader not greatly profitable,
And by that maner as vayne and reprouable,
Becauſe it maketh onely relation
Of Shepherdes maner and diſputation.
If any ſuche reade my treatiſe to the ende
He ſhall well perceyue, if he thereto intende,
That it conteyneth both laudes of vertue,
And man infourmeth miſliuing to eſchue,
With diuers bourdes and ſentences morall,
Cloſed in ſhadowe of ſpeeches paſtorall,
As many Poetes (as I haue ſayde before)
Haue vſed longe time before that I was borne.
But of their writing though I enſue the rate,
No name I chalenge of Poete laureate,

That

The Prologe to the Reader.

That name vnto them is mete and doth agree
Which writeth matters with curiositee.
Mine habite blacke accordeth not with grene,
Blacke betokeneth death as it is dayly sene,
The grene is pleasour, freshe lust and iolite,
These two in nature hath great diuersitie.
Then who would ascribe, except he were a foole,
The pleasaunt laurer vnto the mourning cowle.
Another rewarde abideth my labour,
The glorious sight of God my sauiour,
Which is chiefe shepheard and head of other all,
To him for succour in this my worke I call,
And not on Clio nor olde Melpomene,
My hope is fixed of him ayded to be
For to accomplishe my purpose and entent
To laude and pleasour of God omnipotent,
And to the profite, the pleasour and the mede,
Of all them which shall this treatise here and rede.
But to the Reader nowe to returne agayne,
First of this thing I will thou be certayne,
That fiue Egloges this whole treatise doth holde,
To imitation of other Poetes olde.
In whiche Egloges shepheardes thou mayst see
In homely language not passing their degree,
Sometime disputing of courtly misery,
Sometime of Venus disceatfull tiranny,
Sometime commending loue honest and laudable,
Sometime despising loue false and deceyuable,
Sometime despising and blaming auarise,
Sometime exciting vertue to exercise,
Sometime of warre abhorring the outrage,
And of the same time the manifolde damage,
And other matters, as after shall appeare
To their great pleasure which shal them rede or heare.

The Argument of the first Egloge.

Two simple shepheardes met on a certayne day,
The one well aged with lockes hore and gray,
Which after labours and worldly busines
Concluded to liue in rest and quietnes.
Yet nought had he kept to finde him cloth nor fode,
At diuers holes his heare grewe through his hode,
A stiffe patched felt hanging ouer his eyne,
His costly clothing was thredebare kendall grene,
His patched cockers skant reached to his knee,
In the side of his felte there stacke a spone of tree,
A botle his cote on the one side had torne,
For hanging the eare was nere a sunder worne.
In his owne hande alway his pipe he bare,
Wherof the sound him released of his care,
His wallet with bread and chese, so then he stood
(A hooke in his hande) in the middest of his good.
Saue that he bosted to haue experience
Of worldly thinges, by practise and science,
Him selfe he called Cornix by his name.
The other shepheard was like vnto the same,
Saue one that he had liued all his dayes
In keping his flocke, and sene no farther wayes.
Yet was he to sight a stoute and lustie freake,
And as he bosted he borne was in the peake.
Coridon by name his neighbours did him call,
Him selfe counted the stoutest of them all.
This Coridon sware and saide to Cornix sure
That he no longer would there that life endure
In wretched labour and still in pouertie,
But to the Citie he saide that he would hye,
Or els to the Court, and there with some abide
Till time that fortune would better life prouide.
By which mocion Cornix sheweth playnly
Of Court and Courtiers the care and misery.

The first Egloge of the miseries and maners of the Court and Courtiers.

¶ *Coridon first speaketh.*

Forsooth frende Cornix nought can my heart make light
When I remember the stormes of yester night,
The thunder & lightning, the tẽpest & the hayle
Hath playnely wasted our profite and auayle,
The fearefull thunder with greeuous clap and sounde
Our Corne hath beaten downe flat vnto the grounde,
With tempest after and violence of rayne
That it as I doubt shall neuer rise agayne.
The hayle hath beaten our shepe within the folde,
That all be febled aswell the yong as olde,
Our milke is turned and waxen pale and soure,
The storme and tempest vpon our couches poure,
Our flocke and fieldes is all our whole riches,
Which still is subiect to suche vnhappines:
For after that we haue done both cost and payne,
One sodeyn tempest destroyeth all agayne.
Then farewel welfare, worse chance we dede not feare
Saue onely to sucke our clawes with the Beare.
The Citizens haue great treasour sikerly
In cofers closed auoyde of ieopardie,
Their coynes couched faste vnder locke and key,
From place to place they may the same conuay
When they of the theues perceiue the din and sounde:
But still must our corne remayne vpon the grounde,
Abiding stormes, hayle, thunder and tempest,
Till that it be for sikle ripe and prest.
As for their riches no thunder, frost nor hayle,
No storme nor tempest can hurt or disauayle.
Suche carefull chaunces and such aduersitie
Vs alway kepeth in wretched pouertie.

Cornix answereth.

O Coridon my mate I sweare so haue I blis,
Thou playnly speakest like as the matter is,
But as for my parte my minde and wit is blinde
To knowe who gideth all wether storme and winde,
But this thing I knowe, but yet not parfitely,
Yet bolde dare I be to speake to thee playnly,
For if that I spake it in some audience
Some men would maligne and take it for offence.
If God (as men say) doth heauen and earth sustayne,
Then why doth not he regarde our dayly payne?
Our greeuous labour he iustly might deuide,
And for vs wretches some better life prouide.
Some nought doth labour and liueth pleasauntly,
Though all his reason to vices he apply:
But see with what sweat, what busines and payne

Our

Our simple liuing we labour to obtayne:
Beholde what tiles the shepheardes must endure
For flocke and housholde bare liuing to procure,
In feruent heate we muste intende our folde,
And in the winter almost we frese for colde:
Upon the harde ground or on the flintes browne
We slepe, when other lye on a bed of downe.
A thousande tiles of daunger and sicknesse,
With diuers sores our beastes doth oppresse:
A thousande perils and mo if they were tolde
Dayly and nightly inuadeth our poore folde,
Sometime the wolfe our beastes doth deuour,
And sometime the thefe awayteth for his hour:
Or els the souldiour much worse then wolfe or thefe
Agaynst all our flocke inrageth with mischefe.
See howe my handes are with many a gall,
And stiffe as a borde by worke continuall,
My face all scorny, my colour pale and wan,
My head all parched and blacke as any pan,
My beard like bristles, so that a pliant leeke
With a little helpe may thrust me throw the cheeke,
And as a stockfishe wrinkled is my skinne,
Suche is the profite that I by labour winne.
But this my labour should greue me much the lesse
If rest or pleasure came of my businesse:
But one sodayne storme of thunder, hayle or rayne,
Agayne all wasteth wherfore I toke this payne.
This is the rewarde, the dede and worke diuine,
Unto whose aulters poore shepheardes incline:
To offer rapers and candles we are fayne,
And for our offering, lo, this we haue agayne.
I can not declare what pitie and mercy
Wrappeth vs wretches in this harde misery,
But this wot I well, it is both right and mede,
There moste to succour where doth appeare most nede.

Coridon

Ho there frende Cornix, thou wadest nowe to farre,
Thy selfe forgetting thou leapest ouer the barre:
Smal is my knowledge, thou many a thing hast sene,
Yet out of the way forsoth I see thee clene.
The king of heauen is mercifull and iust,
And them all helpeth which put in him their trust:
When we deserue he striketh not alway,
This in the pulpit I heart syr Peter say,
Yet ofte he striketh when man is obstinate,
And by no meanes will his misliuing hate:
So all these plages and inconuenience
Fales on vs wretches onely for our offence.

Cornix

For what offences? thou art mad so to say,
Were we of that sorte which did our Lorde betray,
Or that consented our Lorde to crucify?
We neuer were suche thy selfe can testifie.

Coridon

Nowe trust me truly though thou be neuer so wroth,
I nought shall abashe to thee to say the troth:
Though we shepheardes be out of company,
Without occasion we liue vnhappely,
Seke well among vs and playnly thou shalt see
Theft, brauling, malice, discorde, iniquitie,
Wrath, lechery, leasing, enuy and couetise,
And briefly to speake, truely we want no vice.

Cornix

What, nay man pardie all we do not offence,
Yet all haue sorowe without all difference,
Say nought man but truth, do God nothing deserue
Without difference, yet be all like to sterue.

Coridon

What ceasse man for shame thou art of reason scant,
The wise nowe must learne wit of the ignoraunt:
I haue no knowledge saue onely of my tarre,
Yet this I perceaue, man should not seke to farre
In Gods workes, he all doth for the best.
If thou findest here no easement, wealth ne rest,
What then, seke farther, for playnely so shall I,
In some place fortune beholdeth merily.
I bide no longer by saint Thomas of Kent
In suche bare places where euery day is Lent,
The Frers haue store euery day of the weke,
But euery day our meat is for to seke.
I nought haue to bye, begge can I not for shame
Except that I were blinde, impotent or lame:
If suche a gadling as I should begge or craue
Of me suche mercy and pitie would men haue,
That they for almes (I sweare by Gods sockes)
In euery towne would make we scoure the stockes.
That can one Drome by many assayes tell,
With that ill science I purpose not to mell,
Here nothing I haue wherfore I nede to care,
Nowe Cornix adue streight forwarde will I fare.

Cornix

Streight forwarde man, hei Benedicite,
All other people haue as great care as we,
Onely bare nede is all our payne and wo,
But these Towne dwellers haue many paynes mo,
Our payne is pleasour nere in comparison
Of their great tiles and sore vexation.
Of all suche thinges haue I experience,
Then mayst thou surely geue to me credence:
Whither wilt thou go to liue more quietly?
Man all the worlde is full of misery.

Coridon

What man, the court is freshe and full of ease,
I can drawe a bowe, I shall some lorde there please,
Thy selfe can report howe I can birdes kill,
Mine arowe toucheth of them nothing but the bill,
I hurte no fleshe, nor bruse no parte at all,
Were not my shoting our liuing were but small:
Lo here a sparowe, lo here be thrushes four,
All these I killed this day within an hour.
I can daunce the raye, I can both pipe and sing,
If I were mery I can both hurle and sling,
I runne, I wrastle, I can well throwe the barre,
No shepheard throweth the axeltrie so farre,
If I were mery I could well leape and spring,
I were a man mete to serue a prince or king.
Wherfore to the Court nowe will I get me playne,
Adue swete Cornix, farewell yet once agayne,
Prouide for thy selfe, so shall I do for me.

Cornix

Do way Coridon, for Gods loue let be,
Nought els is the Court but euen the deuils mouth,
And place most carefull of East, west, north & south:
For thy longe seruice there nede shall be thy hyre,
Out of the water thou leapest into the fyre.
We liue in sorowe I will it not deny,
But in the Court is the well of misery.

Coridon

What man, thou seest, and in likewise see I,
That lusty courtiers go alway iolily,
They haue no labour yet are they wel beseue,
Barded and garded in pleasaunt white and greue,
They do nought els but reuell, slepe and drinke,
But on his foldes the poore shepheard muste thinke.

They reſt, we labour, they gayly decked be
While we go ragged in nede and pouertie,
Their colour luſtie, they bide no ſtorme nor ſhoures,
They haue the pleaſoures, but all the paynes are ours,
They haue all thinges, but we wretches haue nought,
They ſing, they daunce, while we ſore ſigh for thought.
But what bringeth them to this proſperitie,
Strength, courage, frendes, craft and audacitie.
If I had frendes I haue all thing beſide,
Which might in court a rowme for me prouide.
But ſith courtiers haue this life continually,
They haue all pleaſoure and nought of miſery.

Cornix.

Not ſo Coridon, for vnder yelowe lockes
Be hid foule ſcabbes and fearefull French pockes,
Their reuilde chirtes of cloth white, ſoft and thin
Ofte time cloſeth a foule and ſcurfy ſkin.
And where we labour in workes profitable,
They labour ſorer in worke abhominable.
They may haue ſhame to ſet ſo vp and downe
When they be debtours for dublet, hoſe and gowne,
And in the tauerne remayne they laſt for lag,
When neuer a croſſe is in their courtly bag.
They crake, they boſte, and daunt as they were wood,
And moſte when they ſit in midſt of others good.
Nought haue they fooles but care and miſery,
Who hath it proued all courting ſhall deſy.

Coridon.

Mary ſyr by this I ſee by experience
That thou in the Court haſt kept ſome reſidence.

Cornix.

Remembring of court the payne continuall
I thinke theſe paynes but eaſy, ſhort and ſmall:
So the remembraunce of greuous care and payne
Cauſeth me gladly this hardnes to ſuſtayne.
Who that hath lined in court I thee aſſure,
In ſtede of pleaſoure may this our life endure.
Our nede is eaſed with pleaſaunt libertie,
There care is heaped with harde captiuitie,
I thought our liuing care and vexation
Before of the court or thou made mention.

Coridon.

If the court be ſuche as thou doſt playnly tell
I thinke it folly with it to deale or mell,
Better is free will with nede and pouertie
Then in the court with harde captiuitie:
But tell me Cornix I pray thee inſtantly,
How we knoweſt thou firſt this geare ſo perfitely.

Cornix.

While I in youth in Croidon towne did dwell
Often to the court I coles brought to ſell,
And then I learned and noted parfitely
Of court and courtiers the care and miſery.
For I lurked and none regarded me,
Till I had knowledge of hye and lowe degree,
What was their maner, behauour and vſage,
The more I tarried more ſawe I of outrage.

Coridon

Then farewell courting, I ſee thou counteſt beſt
Here to remayne in ſimple welth and reſt,
But in the meane ſeaſon I pray thee hartily
Declare me all whole the courtly miſery.
Beholde our wethers lye chewing of the cud,
Here is no peril of water dike nor mud,
Slouth louyth ſlombring, muche ſlepe is reprouable,
But merry talking is greatly comfortable.

Here is colde ſhadowe, here is a cleare fountayne,
When wordes greueth drinke and begin againe,
For longe time paſſed I haue heard of thy loze,
Which thing me moueth to heare thee talke the more.
Begin and ſhewe me the courtes wretchednelle,
So I perchaunce ſhall ſet therby the leſſe:
And where longe talking oft greueth many a man,
I ſhall thee furniſhe with wordes nowe and then.
What ſay on Cornix, why art thou nowe ſo ſtille
Thy wit and reaſon was wont to be at will.

Cornix.

Fayne would I common for pleaſour and paſtime,
But truth is counted moſt greeuous faute and crime,
And ſome might me heare which by their wordes ſoure
Might bring me in court to greeuous diſpleaſoure,
Becauſe I ſhall proue all them that court doth haunt
Miſeeable fooles, mad men and ignorannt.
Therefore Coridon among the bowes pype
If there lurke any Jay, Sterling, Thruſh or Pye
To note my wordes, and that them report agayne,
Wherby I might winne diſpleaſour, loſſe or payne.

Coridon

Loſſe, Gods dominus, to loſe thou haſte no good,
Saue hoode and cokers, thy botle and thy hood,
Thy hood all ragged can kepe no body drye,
Many hath as good, though none can them eſpye:
He hath ſmall reaſon that hath a hood more fine,
And would for malice berob thee here of thine,
Is for diſpleaſour I warrant thee alſo.
Thou ſhalt for princes great eaſe and pleaſour do,
For many vpon them do daily crane and call
To be in ſeruice, which are not mete at all:
To be in the court they labour ſo gladly
Becauſe they knowe not therof the miſery.
Whom to receiue it is not profitable,
And to deſpiſe them it is not honorable.
If thou ſuche conſtrayne to leaue of their owne minde,
Thou weſt to princes a very pleaſour kinde,
And other fooles ſhall take thy tale in ſporte,
And neuertheleſſe ſhall to the court reſorte.
Then let not Cornix, playnly to ſay the troth,
Let ſcabbed clawe, and gylp men be wroth,
Better is for truth ſuffer paynes harde,
Then for falſe flattering to haue a great reward.

Cornix

Thou ſaieſt but reaſon, I laude thee by ſaint Johan,
Then boldly demaunde I pray thee Coridon
Of ſuche matters as to the court belonge,
And I ſhall anſwere, done if it be wrong
That I haue learned by practiſe and ſcience,
I ſhall as I may geue thee intelligence.

Coridon

The court as thou ſayeſt is falſe and deceyuable,
Then tell me wherfore that men moſt honorable
Therin remayning abideth care and payne,
And yet by their will they will not forth againe.

Cornix

Many thinges be which moueth people blinde
To ren to the court with feruent heart and minde,
But of all thinges this ſpecially is one,
The hope of honour called ambition.
Right ſo Minalcas did luſte of honour call,
And as he counted, ambition is egall
Unto that vertue which men call charitie,
Charitie ſuffreth all harde aduerſitie,
All payne and labour, and all vexation:
And euen as muche ſuffreth ambition,

For worldly wretches in honour to excell
Force not to labour downe to the pit of hell,
Lo here chiefe cause why men to court resorte,
But once in the court when they haue had comfort,
Suche is of mankinde the blinde calamitie,
That in one state if they longe time haue be,
Alike there liuing but vile and full of shame,
Yet by no meane can they despise the same.
So who that in youth hath vsed courtes rage,
They finde no meane to leaue the same in age,
And to win laudes and prayse of the commontie
In no harde labour thinke they difficultie:
But if men hunted for God and hye glory,
As they hunt daily for honour transitory,
Right fewe or none would to the court apply,
There to be tangled with care and misery.
But to the court if thou hast thine intent
Because Prelates and wise men it frequent,
Heare what the shephearde of Nazareth doth say,
As I heard Faustus declare vpon a day:
Vpon the hye chayre and seat of Moyses
Sitte the olde Scribes and sect of Pharises,
Liue as they teach, but liue not as they do.
And thus in the court man must behaue him so.
His life reforming like as suche ought to liue,
Not by example which they to other giue.

Coridon

These be hye matters and farre beyonde my wit,
If suche be the court what man should mel with it?
Yet I assure thee before this I haue sene
That worthy shepheardes long in the court haue bene.

Cornix

All that I graunt thee, but aske and thou shalt finde
That suche in the court abode against their mind,
As the riche shepheard which woned in Mortlake.

Coridon

O Cornix, Cornix, fele howe my hart doth quake,
On him when I thinke my heart is full of payne,
Would God that we could get him to liue againe.
What time he liued some did him blame iwis,
Which since he died do him sore lacke and mis.
He passed Codrus, he passed Minalcas,
He passed Mopsus and also Lisidas,
None other shepheard might with that man compare,
In during his life we neded not to care,
But euer sith time that he was dead and gone
We suffer wrongs, defender haue we none,
He was the patron of thinges pastorall,
His face and fauour forget I neuer shall.
Whyle I was yong he came vnto our cotage,
Then was my father Amintas farre in age,
But the same shepheard gaue him both cloth and golde,
O Cornix, the yong be much vnlike the olde.

Cornix

Yes since his dayes a cocke was in the fen,
I knowe his voyce among a thousande men,
He taught, he preached, he mended euery wrong,
But Coridon alas no good thing biddeth long.
He all was a cocke, he wakened vs from slepe,
And while we slumbred he did our foldes kepe,
No cur, no foxes, nor butchers dogges wood
Coulde hurte our fouldes, his watching was so good,
The hungry wolues which that time did abounde
What time he crowed abashed at the sounde.
This cocke was no more abashed of the foxe
Then is a lion abashed of an oxe.
When he went faded the floure of all the fen,
I boldly dare sweare this cocke trode neuer hen.
This was a father of thinges pastorall,
And that well sheweth his Church cathedrall,
There was I lately about the middest of May,
Coridon his Church is twenty fith more gay
Then all the Churches betwene the same and Kent,
There sawe I his tome and Chapell excellent.
I thought fine houres but euen a little while,
Saint John the virgin me thought did on me smile,
Our parishe Church is but a dongeon
To that gay Churche in comparison.
If the people were as pleasaunt as the place
Then were it paradice of pleasour and solace,
Then might I truely right well finde in my heart
There still to abide and neuer to departe.
But since that this cocke by death hath left his song
Trust me Coridon there many a thing is wrong,
When I sawe his figure lye in the Chapell side,
Like death for weping I might no longer bide.
Lo all good thinges so sone away doth glide,
That no man liketh to long doth rest and abide.
When the good is gone (my mate this is the case)
Seldome the better reentreth in the place.

Coridon

Thou sayest truth Cornix I make to God auowe,
But hay mate Cornix see where be we nowe?
Farre from the matter where we first began,
Begin where we left I pray thee if thou can.

Cornix

That shall I lightly: thou sayest that a sorte
Of good olde shepheardes did to the court resorte,
But suche as be good be there against their will,
For truely in court they finde lesse good then ill,
To see muche amis to them it is great payne,
When for their wordes none will his vice refrayne,
Then get they but scorne and indignation,
And for their good mindes payne and vexation.

Coridon

I pray thee Cornix pretede, tell by and by.

Cornix

Of court and courtiers the payne and misery?
That were a longe matter and very harde to do.

Coridon

This is best remedy, take longer time therto.
Here is a pleasaunt shadowe, here is a pleasaunt coole,
Take banke and floures for cushen and for stoole.

Cornix

Then lay downe thy hooke, geue me the bottle here,
With often washing the throte and voyce is clere.

Coridon

Lo here the bottle, drinke suche as is therein,
Drinke better, and then in the name of God begin.

Cornix

A sye well drawen, and that with little payne,
Then turne we our speche vnto the court againe.
Who will to the court first let him thinke before
Whether he may suffer labour and paynes sore,
Both hunger and thirst, iniury and wrong,
For these shall he finde the rude courtiers among:
And more after these, yet let him thinke againe
Whether in the court he may that thing obtayne
Which he desireth, me thinke the contrary,
When would finde honour, there finde they misery.
Thus all be fooles which willingly there dwell,
Coridon the court is the bayting place of hell.

Coridon

That is hardly saide man, by the roode of rest.

Cornix

I graunt it is harde, but to say truth is best,
But yet shall I proue my saying veritable,
Aduert my wordes, see if I be culpable.
Unto our purpose: by diuers wayes three
Men may be fooles, I shall them count to thee:
They all be fooles which set their thought and minde
That thing for to seke which they shall neuer finde.
And they be fooles which seke thing with delite,
Which if they finde is harme and no profite.
And he is a foole, a sotte, and a geke also,
Which choseth a place vnto the same to go,
And where diuers wayes lead thither directly
He choseth the worst and most of ieopardie:
As if diuers wayes laye vnto Islington,
To Stowe on the Wold, Muswell hill or Crompington,
To Douer, Durham, to Warwike or Exeter,
To Grantham, Totnes, Bristowe or good Manchester
To Roan, Paris, to Lions or Florannce.

Coridon.

(What ho man abide, what already in Fraunce.
Lo, a fayre iourney and shortly ended to,
With all these townes what thing haue we to do?

Cornix

By God man knowe thou that I haue had to do
In all these townes and yet in many mo,
To see the worlde in youth me thought was best,
And after in age to geue my selfe to rest.

Coridon.

Then might haue brought one and set by our village.

Cornix.

What man I might not for lacke of carriage.
To carry mine owne selfe was all that euer I might,
And sometime for ease my satchell made I light.

Coridon.

To our first matter we better must entende,
Els in twelue monthes we scant shall make an ende.

Cornix.

True saide, Coridon, that can I not deny,
But thine owne selfe did leade me from the way.
Unto these townes nowe to returne agayne,)
To any of them all if there lay wayes twayne,
The one sure and short and leading directly,
The other way longer and full of ieopardie,
That foole were worth a bable and a hood,
Which would chose the worst, perceiuing wel the good.
One of these follies or all oppresse that sorte
Which not constrayned vnto the court resorte,
Eyther that they search which they may not attayne,
Or that which gotten shall do them hurt and payne,
Or of two wayes they vse to leaue the best,
For on no goodnes doth their desires rest.

Coridon

What is the desire and purpose principall,
Chiefly frequented among these Courtiers all,
And for what reward take they suche bulines.

Cornix.

Of that comde Codrus the truth to expresse,
And I shall tell thee as true as the Gospell,
After like maner as I heard Codrus tell.

Who that remayne by king or princes side
Endure great paynes fine thinges to prouide,
Who that in court may one of them purchase
Thinketh to haue wonne a pleasaunt gift of grace.
The first is honour, I tolde thee of this same,
The seconde is laude, hye name or worldly fame,
The thirde is power might or auctheritie,
The fourth is riches chiefe roote of dignitie,
The fifte is pleasour, lust and voluptuousnes,
For these do men sue vnto the court doubtles.
Beside these be some, but they be sowen thin,
Resorting to court there soules for to win,
So muche more merit supposing to obtayne,
Howe muche more they bide of displeasour & payne,
Of these all shall be my communication.

Coridon

Nowe speake on Cornix with Gods benison.

Cornix

All these shall I proue by playne experience
Not onely witties and voyde of sapience,
But also fooles, men ignorannt and wood,
And of all fooles moste worthy of a hood.
But or I begin I take thee to witnes,
That no prince I blame delityng in goodnes:
But onely to speake by protestation,
To say nought but truth is no detraction.
Against our soueraigne nothing do I reply,
In whom all vertue doth spring abundantly:
And other princes and lordes great or small,
While they flee vices I blame none of them all.
And though in talking often times call I must
Some princes subiect to folly, sinne, and lust,
I would not haue that ascribed to them all.
I am not so fonde, so dull nor rusticall,
But that I perceyue that many princes be,
Whose life and vertue is after their degree,
With feare of God and dread of payne doubtles
They flake these vices which fleeth on nobles.
And where ofte vices spring moste in hye degree,
By men of riches, wealth, lust and libertie,
Because that no man dare blame them for offence,
Yet some noble men so gide them by prudence,
Namely assisted by the supernall grace,
So that wit ruleth and lustes haue no place.
Among Gentiles suche princes finde I can,
As Augustus, Titus, and eke Uespasian,
Traian, Antonius with many other mo,
And Christen princes many one also,
As rich Constantine and olde Archadius,
Theodocius, Charles, and Honorius,
Yea and holy Henry lying at Windesore,
Of suche could I count mo then a twentie score.
Beside noble Henry which nowe departed late,
Spectacle of vertue to euery hye estate,
The patrone of peace and primate of prudence,
Which on Gods Church hath done so great expence.
Of all these princes the mercy and pitie,
The loue of concorde, iustice and equitie,
The pureness of life and giftes liberall,
Not lesse vertuous then the said princes all.
And Henry the eyght moste hye and triumphant,
No gifte of vertue nor mantines doth want,
Mine humble speech and language passyng all
If it were able should write his actes all:
But while I ought speake of courtly misery,
Him with all suche I except vtterly.
But what other princes commonly frequent
As true as I can to shewe is mine intent,
But if I should say that all the misery,
Which I shall after rehearse and specify.

were

Were in the court of our moste noble kinge;
I should fayle truth, and playnly make leasing;
And if that I sayde that in it were no vice,
So should I lye, in like maner wise.
As for my part, I blame no man at all,
Saue such as to vice be subiect, bounde and thrall.
For among all men this wise standeth the case,
That more ill then good doth growe in euery place.

Coridon

Right well excused, I thought not erst sithene;
That simple Cornix had halfe this subtilite.
But nowe appereth the very truth certayne,
That men of worship haue not best wit and brayne.
Nowe tell howe Courtiers which gape for honour,
In stede of honour finde paynes sharpe and sour.

Cornix.

All they which suffer in court labour and payne,
Thereby supposing true honour to obtayne,
It much abuseth, my wordes nor doctrine
Be much vnable to geue them medicine.
For Elebor the olde with all his salues pure
Their wilfull foly could scantly helpe and cure.
What man would thinke that true honour profounde
In princes halles or courtes may be founde.
There none hath honour by vertue and cunning,
By maners, wisedome, sadnes nor good liuing.
But who hath power, hye rowmes or riches,
He hath moste honour and laude of more and lesse.
For what poore man, a playne and simple soule,
Though he were holy as euer was Saint Powle,
Haste thou euer seene exalted of a king
For all his maners and vertuous liuing.
These be the wordes of Shepherde Siluius,
Which after was pope, and called was Pius.

Coridon.

What yes man perdie right many haue bene sene,
Which in poore houses borne and brought vp haue bene,
That from lowe rowmes and carefull pouertie
Be nowe exalted to greatest dignitie.

Cornix

Such is the pleasure of princes, to promote
Such vnto honour, which scant be worth a grote.
But whom promote they? geue credence vnto me,
Such as in maners to them moste likest be,
And in what maners? in beastly lechery,
In couetise, ire, or in vile gluttony,
In hastie murther and other crueltie:
Beleue me Coridon, I say but veritie,
A couetous prince hath him moste acceptable,
Which gathereth coyne by meanes disceyuable:
As false accusing, and wrong extortion,
Selling of Justice, fraude and oppression,
A lecherous prince hath him best in conceyte,
Which can by craftes his place and time best wayt,
Virgins and wiues moste fayre and amiable
To bring to his bed for lust abhominable.
And a dronken prince hath him as derest mate,
Which moste can surfet, moste reuell and drinke late.
And vnto a prince which loueth crueltie,
Chiefely in fauour and conceyte is he,
Which moste deliteth in sheding mans bloud,
Fewe vicious princes promote such as be good.
Nowe is accepted of men of hye degree,
Nor set in honour from humble pouertie.
Except he done some dede so great of fame,
That all the world may wonder at the same.
But this same honour is neither true nor stable,
Which groweth of roote so ill and detestable.
For very honour, and true or perfect glory
Commeth of actes of laudable memory:
In supportation of right and equitie,
Or in defending the Church and commontie.
Or other actes common or priuate
Which sound to worship, these make a true estate.
But such true honour fewe princes do deserue,
And no more do they which in the court them serue:
Sith all almoste be of misgouernaunce,
For no good do they except it be by chaunce.

Coridon.

Yet at the least way such men reputed be
Men of great honour amonge the commontie:
For while such walke in court or in strete,
Eche man inclineth which them doth see or mete.
Off goeth the bonet, a becke at euery worde,
Eche man must needes geue place vnto my Lorde.
After his degree, birth or promotion,
Suche of the commons haue salutation.
And shortly to say, men do them more honour,
Then to the figure of Christ our Sauiour.

Cornix

It is as thou sayest forsooth my Coridon,
But harke what they say at last when men be gone,
Then they salute them in the deuils name,
And pray vnto God that they may dye with shame.
And so doth many by torment and dolour
When fikle fortune liketh on them to loure.
But such as do stoupe to them before their face
Geueth them a mocke when they be out of place:
And one doth whisper soft in anothers eare,
And sayth, this tiran is feller then a bere.

Coridon

Why, and feare they no more for to say thus.

Cornix

No, but harke man what sayth the good pope Siluius
Lo, this same is he which by his bad councell
Causeth our prince to be to vs to fell.
This same is he which rayseth deme and taxe,
This same is he which strayned men on rackes.
This same is he which causeth all this warre,
This same is he which all our wealth doth marre.
This is of Commons the very deadly mall,
Which with these charges thus doth oppresse vs all.
Who him displeaseth, he beateth all to dust,
This same is he which killeth whom him lust,
That all the deuils of hell him hence cary,
That we no longer endure his tiranny.
This is the honour and all the reuerence
Geuen vnto them when they be from presence.
But in such honour who euer hath delite,
Which is fraudfull, so faynt and vnperfite.
I am not afeard to call him mad and blinde,
And a very foole, or els a sot of kinde.

Coridon.

Cornix my frende, thou speakest nowe to playne,
I feare least this gere shall turne vs vnto payne
If any man be nere, be still a while and harke.

Cornix

I feare not at all nowe I am set on warke:
Beside this (Coridon) in court moste part doth dwell
Flatterers and lyers, curriers of fafell,
Jugglers and disers, and such a shamefull rable
Which for a dinner laude men nothing laudable.
But men circumspect which be discrete and wise,
Doth such vayne laudes vtterly despise.

For

For truely no laude is named good nor true,
Except it proceede of men which loue vertue.
Aribaudes blame is commendation,
Such vse to slaunder good conuersation.
But suche they commende as be to them semblable,
So their dispraysing to thee is profitable.

Coridon

Nowe truely my heart is eased with the same,
For Godfrey Gosmand lately did me blame.
And as for him selfe, though he be gay and stoute,
He hath nought but foly within and eke without.
To blowe in a bowle, and for to pill a platter,
To girne, to braule, to counterfayte, to flatter,
He hath no felowe betwene this and Croydon,
Saue the proude plowman (Gnato) of Chozlington.
Because he alway maligneth against me,
It playne appereth our life doth not agree.
For if we lined both after one rate,
Then should I haue him to me a frendly mate.
But Cornix proceede, tell forth of dignitie.

Cornix

Often in my tale, I hindred am by thee.
Such as for honour vnto the court resort,
Looke seldome times vpon the lower sort:
To the hyer sort for moste part they intende,
For still their desire is hyer to ascende.
And when none can make with them comparison,
Against their princes conspire they by treason.
Then when their purpose can not come well to frame,
Agayne they discende and that with bitter shame.
Coridon thou knowest right well what I meane,
We lately of this experience haue seene.
When men would ascende to rowmes honorable,
Euer is their minde and lust insatiable.
What euer they haue, they count the same but small,
While ought is greater, nought can them please but all.
And once in Cambridge I heard a scoller say,
(One of the same which go in copes gay,)
That no man should take ende of felicitie
In worldly honour, hye rowme or dignities
For it is a thing incertayne and vnstable,
Which man of him selfe to purchase is not able.
In another power this honour alway is,
Who moste it seeketh, of it doth often misse.
And who that serueth for honour and hye name,
And in this world to get him noble fame,
Much payne abideth through cares and distresse.
And with many men he hath much busynes:
And oft must he rather the minde of men content,
Then do the pleasure of God omnipotent.
Then sith two honours of diuers sortes be,
One which is geuen of men of honestie.
The second honoure is of a multitude:
For very truth that man of wit is rude,
Which hunteth in court for the first honour,
The same to purchase by care and great labour.
As fortune honour no man can there obtayne,
Where neyther maners nor vertues do rayne.
The seconde honour is of commontie,
Who that requireth, yet more foolithe is he.
For he demaundeth a thing right perilous,
Vnsure, vnstable, and also vicious,
But both these sortes alway be vered sore,
When they in honour see many them before,
And often times suche as moste vnworthy be.
For in court seldome is lauded honestie.
Thus who of honour and laude is couetous,
Vnto him the court is moste contrarious.
And no where he findeth greater vexation,
Then folowing the court, suing ambition.
For who would ascende to honour principall,
Findeth in the court moste care and payne of all.

Coridon

We haue ynough had of communication
As touching honour and commendation,
Or worldly praysing for rowmes and hye name:
And though more might be declared of the same.
What leaue some my mate for other on to braul,
It were ouermuch for vs to talke of all.
Nowe talke we of might or hye auctoritie,
Howe men for the same loue in the court to be.
Speede thee, for cloudes appere on euery side,
If any storme fall we can not longer abide.

Cornix

As touching power, might or auctoritie:
Some thinke in the court in fauour great to be.
To be with princes of power excellent,
Some fooles counteth a thing preeminent.
Or that men should him a kinges tutour call,
Much to commaund, but nought to do at all.
Both peace and battayle to order at his will,
To be of power both to do good and ill.
But many a thousande which haue such power sought,
Haue bene discayned, and shortly come to nought.
As with one Nero named Elandus,
In so great fauour was one Seianus,
That while this Nero was farre from his empire,
Seianus ruled the same at his desire,
So much that Seian had honour then in deede,
As of all the worlde counted the seconde head.
That if this Nero had dyed or his houre,
This Seian truely should haue bene emperour.
But by one letter he after taken was,
In bitter dishonour deposed from his place.
Led for a spectacle streyght vnto Tibet banke,
And there beheded, such was his mede and thanke.
All his ymages in his honour erect
Were with great malice downe to the grounde detect.
Thus all his power ended with care and shame,
Who that hath wisedome will note and marke the same.
It is no matter nor thing of certayntie
With mighty princes of great power to be.
No state is febler, more weake and incertayne
Then such as semeth great with his souerayne.
He hath enuious maligners and ill will,
All out of fauour abridgeth him for till.
And all the housholde doth commonly him hate,
Which with the master is seruaunt and nere mate.
And this in the worlde is seene moste commonly,
That all hye rowmes be subiect to enuy.
Such of all other be hated and suspect,
If they ought offende, it lightly is detect.
And from all defence if they be clere and quite,
Then ipe they in wayte them sharply to backbite.
Some for them study fraudes, discayte and gile,
And talebearers walke and greue them other while.
And like as thine eye is grieued with a mote,
So princes fauour (though it be neuer so hote)
Is lightly grieued, and that for small offence,
Though it were gotten with paynefull diligence.
And oft is it lost for none offence at all,
So much with princes may tonges false make fall.
So much talebearers by craftes forge can,
That the Emperour called Adrian
Slewe his olde frendes, and hated many one
By these talebearers and false detraction.
And many Princes or this haue done the same
By hasty credence, distayning sore their name.
And as in Croidon I heard the Collier preache,
That holy scripture doth vs informe and teache,

Howe

Howe Saule, Dauid, and prudent Salomon
Commaunded to be slayne of such many one,
As hath bene with them in great auctoryte.
And dayly of such may we example see.
Because Isaac in might did rise and stande,
False Abimelech him dyoue out of his lande.
And Alexander with his owne handes slewe
Citron his frende, which he did after rewe.
Because he compared vnto this conqueroure
His father Philippus, laudes and honour.
And such like chaunce but lately did befall
In the lande of Apulye to the great Seneschall:
Which was so greatly in fauour with the Quene,
That none was so great as he him selfe did wene.
And thought in fauour to bide more stedfastly,
For he abused the Queene dishonestly.
But to another the Queene turned her loue,
And then him murdred his presence to remoue.
And when she had founde the meanes him to kill,
Then had she diuers louers at her will.

Coridon.

O cursed woman, and deede of cruelte.

Cornix.

Yea yea Corydon, no be as bad as she,
Some haue by malice their sucking children slayne.
But to my matter will I returne agayne.
Their fraude and malice I will not nowe declare,
Who with them dealeth perceyueth what is care.
But nowe (Corydon) to princes to returne,
Who pleaseth this day is out agayne the morne.
Right fewe or none are by a Princes side
Which doth in fauour continually abide.
While one ascendeth, another doth discende,
This is the thing whereto they moste intende.
And which in court men chiefely go about,
Them selues to bring in, and rub another out.
And then to climbe vp to office and renowme,
And while they ascende to thrust another downe.
Eche one desireth his felowe to excell,
There is none order, no more then is in hell.
No loue, no fauour, fayth nor fidelitie,
One brother cannot sure for another be.
The sonne for the father hath no compassion,
And like pitie hath the father of his sonne.
Eche man for him selfe, and the frende for all,
Eche one desireth to be the principall.
Eche one will commaunde and haue preeminence,
And if any one haue place of excellence,
He hath about him a thousande eyne and nine,
And as many tonges to put him to ruine.
On euery side enuyers him awaite,
Deuising meanes to bring him from his state.
A man of power which many men may deare
Hath euer ill will, thus may he many feare.
Hye towres decay builded by floods side,
Which doth the waues continually abide.
What shall a shepherde do in the court to tende,
Whose life and seruice on one man doth depende.
Though thou in fauour be with a princes or king,
Yet trust not therein, it is vncertayne thing.
Thou haste him not bounde to thee with chaynes strong
Of lead or yron to last and tary long.
But with feble waxe suche bande can not last,
When loue waxeth colde, then shall the linkes brast.
The feruour of wrath shall them consume and melt,
Then is thy fauour scant worthy a shepes pelt.

Coridon.

Of some haue I heard of men of great honour,
Which haue in the court bid alway in fauour.
Till time their princes departed from this life,
And then with the newe had like prerogatife,
Thus in the court nothing so variable
As thou rehearsest, nor yet so reprouable.

Cornix

I graunt thee Corydon, some such haue there bene,
But that is a birde which seldome time is sene.
That is but fortune, and chaunce not on to trust,
But many be throwen vnsurely to the dust.
Some while their princes still liued in renowme,
But when they depart, all turneth vp set downe.
Then if some haue fauour with princes successours,
We see them seldome set in so hye honours,
As with their elders they did before obtayne,
A man soone falleth, and slowe is vp agayne.
So many we see deposed from degree:
And howe much the more they were in dignitie,
So much more after be they vile and abiect,
Their auncient name counted of none effect.
Then they perceyue who was their frende and fo,
Before in honour forsooth they could not so.
To men of power some often stoupe and becke,
Which gladly would see their heades from the necke,
When they by fortune are on the grounde agayne,
Then laugh they at, and haue at them disdayne.
Their frendes dolour and sorowe is not small,
Their owne dishonour a shame is worst of all.
For after they liue still in dolour and distresse,
In shame, rebukes, in care and heauynes.
This is the common ende and sure conclusion
Of such as with princes serue for promotion,
Wherfore I dare call them fooles before thee,
Which serue in the court for might or dignitie.

Coridon.

Forsooth mate Cornix, I can not well denye,
But that such chaunces do happen commonly.
Then better is small fire one easily to warme,
Then is a great fire to do one hurt or harme.
I am assured, as for thy selfe and me,
We nede not to feare to fall from our degree.
Beggery is lowest, who that can fare withall
Needeth not to feare to lower state to fall.
But haue done Cornix, and tell the wretchednes
Of such as in court serue onely for riches.
As for the other, the best that we do may
Is, to differre it vntill another day.

Cornix

Well sayde Corydon, I am content with that,
But first let me drinke, I shall the better chat.
This whey is soure, but vse easeth the payne,
Drinke Corydon, and stop it vp agayne.

Coridon

Nowe say on Cornix, thy talking liketh me,
I see that counsell excludeth capacitie.
Saue for thy wisedome or this time as I wene,
With courtly misery I tangled should haue bene.
But well fare councell when it is true and good,
I would that Alcalcas this also vnderstoode.

Cornix

Many of the court resort dayly doubtlesse,
In youth to gather some treasure or riches,
Then against age they may go out agayne,
And after warde liue without labour or payne.
In hope of this ease and latter libertie,
Many in the court bide longe captiuitie.
And if some courtier thus to him selfe doth say,
Alas shall I neuer ought for my selfe purvey.

When shall I in court some litle banke procure,
That from the bagge and staffe mine age may be sure.
The foole thinketh then moste riches for to haue
Against such season when nerest is his graue.
When nere is ended his iourney of this life,
Then is he for vitayle moste busy and pensife.
Our Sauiour sayth: It is as harde doubtles
To one which fixeth his pleasure on riches
To enter that royalme which is aboue the skye,
As an asse to enter through a needels eye.
I heard our Vicar say in like maner wise
Once when he preached against couetise:
Then it is foly great riches to purchace,
And by it to lose the hope of heauenly place.
Is not Christ able his poore men to sustayne,
Yes, and to rid them out of all other payne.
The poore Apostles be greater nowe of fame
Then riche Cresus, for all his royall name.
When man hath in God his trust and confidence,
In all time of neede he fayleth none expence.
All good men fixe their trust in God pardie,
He knoweth better what thing we neede then we.
Of some poore freers is made more curiously,
Then is some Abbey or riche monastery.
The first hath their trust in God our Creatour,
The other trusteth vpon their vayne treasour.
Thus God oft helpeth them that in him haue trust,
When worldly riches men leaueth in the dust.

Coridon

Cornix, thy promise was not to preache,
But me of the courtiers misery to teache.
Against thine owne selfe thou speakest nowe perdie,
For first thou grutched against pouertie.
Agayne, thou blamest plentie of riches nowe,
But fewe men liuing thy saying will alowe.
For without riches, thou sayest openly,
Vertue nor cunning nowe be nothing set by.

Cornix

I will not denye, but it is neede doubtles
For all men liuing for to haue some riches,
But trust me Coridon, there is diuersitie
Betwene to haue riches, and riches to haue thee.
Then thou hast riches when thou despisest store,
Bestowest it well, and forcest not therefore.
But riches haue thee, when wretched couetise
Thy minde subdueth to euery ill and vice.
And when thy desire is yet insaciable
Though thou haue treasure almoste innumerable.
Such maner riches (the Collyer tell thee can)
Is vile and odible both vnto God and man.
But nowe to the court for to returne agayne,
Some thinke by princes great riches to obtayne.
But while they couete inriched for to be,
Coridon, forsooth they lese their libertie.
And yet if I should the very truth expres,
No man can in court finde iust and true riches.
If thy lorde geue thee eyther golde or fee,
Vnto his seruice more art thou bounde perdie.
Saint Gregory sayth, affirming the same thing,
In greatest giftes is greatest reckening.
But if thou wilt then forth of the court depart,
When by thy prince inriched thus thou art.
Then shall be founde some gile, some fraude or trayne,
By meane wherof thou lesest all agayne.
A fault shall be founde, some one shall thee accuse
Of thing wherof thou did neuer thinke nor muse.
Though thou be giltlesse, yet shalt thou be conuict,
Fare well, thy good all shall be from thee lickt,
Or some backe reckening concerning thine office
Of all thy riches shall pill thee with a trice.
Then art thou clapped in the Flete or Clinke,
Then nought must thou say, whatsoeuer thou thinke,
For if thou begin to murmure or complayne,
Thy life thou lesest, then haste thou harmes twayne.

Coridon

Yet were it better for to continue still
As longe in the court as is the princes will.

Cornix

If thou continue, thou must be diligent
And ready at hande at eche commaundement,
When he commaundeth, thou must be prest to fight,
To ride and to go by day and eke by night.
No dreade, no daunger may helpe thee nor excuse,
No payne nor perill mayst thou flee or refuse.
Sometime must thou be in ayre contagious,
And in thousandes other of chaunces perillous.
What he commaundeth, that nedes do thou must,
Be it good or ill, rightwise or vniust.
Laugh when he laugheth, all if thine heart be sad,
Wepe when he wepeth, be thou neuer so glad.
Laude what he laudeth, though it be not laudable,
Blame what he blameth, though it be commendable.
And shortly to speake, thou must all thing fulfill
As is his pleasure, and nothing at thy will.
None of thy wittes are at thy libertie,
Vnto thy master they needes must agree.
What is more foolishe, more fonde or imprudent
Then to get riches by such extreme torment.
For nought it is els but playne a phrensey
To bide for riches this care and misery.
It would make one clawe where as it doth not itche
To see one liue poore because he would dye riche.
Because one in court hath gotten good, or twayne,
Should all men suppose the same there to obtayne?
And in hope thereof to lose their libertie,
But seeking riches, such findeth pouertie.
For many in court while they abide riches,
Spende all their treasure and liue in wretchednes,
What saith some foole, spende on a bone viage,
Perchaunce my wages shall passe mine heritage.
But while he spendeth till scant remayne a grote,
Home he retourneth, yea, with a threede bare coate.
His horse is so fat, that playne he is not able
To get his body nor head out of the stable.
His sworde and buckler is pledged at the bere,
And to go lighter, so is his other gere.
The rider walketh now with his bowe and arowes,
With a fayre excuse (in hedges to kill sparowes.)
And oft returning he sayde, but all to late,
Adue all courting in the deuils date.

Coridon

A syr, this passeth nowe by the rode of some,
Better were for suche to haue bid at home.
But tell me Cornix, hath all men the bondage
And payne of the court for no more aduauntage.

Cornix

Yes, sometime riches is geuen by some chaunce
To such as of good haue greatest aboundaunce.
Likewise as streames vnto the sea do glide,
But on bare hilles no water will abide:
So if a poore man serue in the court longe while,
Fortune shall neuer so frendly on him smile,
But that a riche man in rowme or hye dignitie
For a litle seruice hath more rewarde then he.
As for the seruice, none in the court shall ponder,
They note the person, still is the poore kept vnder.
For a litle man mete is a small hakney,
So smallest persons haue small rewarde alway.

But

But men of worshyp set in auctoritie
Must haue rewardes great after their degree.
And (Coridon) princes geue nought I tell thee playne,
But when that they lust reuoke agayne.
And so such thinges which princes to thee geue,
To thee be as sure as water in a sieue.
Thou mayest not of them make alienation,
Nor the same carye vnto another nation.
Thou mayest not dispose them after thine intent,
But like as thy prince is pleased and content.
Then such vayne riches can be thine by no skill,
Sith thou haste no might to spende them at thy will.
Yea, and moreouer thou haste no facultie
The same to bequeath at will when thou must dye.
If thou want issue, no man shall be thine heyre
Saue onely the prince, thus doth the world fare.
If thou haue issue, succeede shall they not thee,
Except with thy prince they will in seruice be.
How many haue be slayne me needeth not expresse,
Of such as them erst auaunced to riches.
So princes are wont with riches some to fede,
As we do our swine when we of larde haue nede.
We fede our hogges them after to deuour,
When they be fatted by costes and labour.
In like wise princes promoteth many one,
And when they be riche, they gnaw them to the bone.
Like as Longinus and Seneca doubtlesse,
Which as sayth Codrus were slayne for their riches.
So writeth Plus (whom some Eneas call)
I clause alleaging of famous Iuuenall.

Coridon

The more of the court that thou deest count and tell,
The lesse me liketh with it to deale or mell.

Cornix

What bide Coridon, yet haste thou not heard all,
The Court is in earth an ymage infernall,
Without fayre paynted, within vgly and vile,
This know they surely which there hath bene a while.
But of our purpose nowe for to speake agayne,
Fewe princes geue that which to them selfe attayne.
Trust me Coridon, I tell thee by my soule,
They robbe saint Peter therewith to cloth S. Powle.
And like as dayly we both may see and here,
Some pill the Churche, therewith to leade the quere.
While men promoted by such rapine are glad,
The wretches pilled mourne, and be wo and sad.
And many heyres liue giltlesse in distresse,
While vnworthy hath honour and riches.
But such vile giftes may not be true playnly,
Nor yet possessed by lawe right wisely.
And sith fewe rowmes of lordly dignitie
Be won or holden with right and equitie,
Say what thing haue they to geue by lawe and right,
Sith their chefe treasure is won by wrongful might.
Whence come their iewels, their coyn, and cloth of price,
Saue moste by rapine and selling of Justice,
Els of Saint Peters, or Christes patrimony.
Nowe fewe be founders, but confounders many.
These be no giftes true, honest nor laudable,
Neyther to the geuer nor taker profitable.
These men call giftes of none vtilitie,
Which thus proceedeth of false iniquitie.
Then leaue we this vice while all good men it hate,
For couetous wyth coyne be neuer saciate.
I hearde syr Sampson say but this other day,
That Jerome and Seneca do both this sentence say,
That couetous wretches not onely want that thing
Which they neuer had in title nor keeping.
But that which they haue also they want and fayle,
Sith they it hauing of it haue none auayle.
And as I remember, olde Codrus sayde also
That golde nought helpeth when we must hence go.
Scant haue we pleasure of it while we here tary,
And none can his store nor glory with him cary.
Thus ought we to liue as hauing all in store,
But nought possessing, or caring nought therefore.
What should christen men seeke farther for riches,
Hauing foode and cloth it is ynough doubtlesse.
And these may our Lorde geue vnto vs truely,
Without princes seruice or courtly misery.
Thus finde we in court playne no riches at all,
Or els finde we such with care continuall.
That it were better no riches to haue founde
Then for false treasure in thraldome to be bound.

Coridon

Looke vp mate Cornix, beholde into the west,
These windy cloudes vs threatneth some tempest.
My clothes be thin, my shepe be shorne newe,
Such storme might fall that both might after rewe.
Driue we our flockes vnto our poore cotage,
To morowe of court we may haue more language.
This day haste thou tolde and proued openly
That all such courtiers do liue in misery.
Which serue in the court for honour, laude or fame,
And might or power, thou proued haste this same:
And that all they liue deepest in distresse
Which serue there to win vayne treasour and riches.
As for the other two, and if ought more remayne,
Thou mayest tell to morowe when we turne agayne.

Cornix

I graunt Coridon, take vp thy bottell sone,
Lesse is the burthen nowe that the drinke is done,
Lo here is a spore, our bottell is contrary
To a Cowes vtter, and I shall tell thee why.
With a full vtter returneth home the cowe,
So doth not the bottell as it appereth nowe.
Coridon, we must haste in our tourney make,
Or els shall the storme vs and our shepe ouertake.

FINIS.

Thus endeth the first Egloge of the miseries of the Courtiers, compiled and drawen *by Alexander Barclay.*

Here beginneth the ſeconde Egloge of the miſeryes of Courtiers.

¶ *Coridon.*

How kel this Cornix, why taryed thou ſo long,
This is the fourth daye, ſome thinge is with thee wronge,
Els ſome perturbance of houſhold buſynes
Unto thy paſture hath made thee tende the leſſe.

Cornix.

Todrus the richeſt Shepherde of our coaſt,
Which of his wethers is wont him ſelfe to boaſt,
Unto a banket frendly inuited me
The ſame day after I departed fro thee:
While I him helped his geſtes for to chere,
That hath me cauſed ſo lately to be here.

Coridon.

Who fatly fareth with coſtly meate and drinke,
For worke behoueth full doth litle care or thinke.
When full is the wombe the bones would haue reſt,
Fye on ſuch ſurfeyt, fayre temperaunce is beſt.
My wines gray hen one egge layde euery day,
My wife fed her well to cauſe her two to lay.
But when ſhe was fat, then layde ſhe none at all,
I trowe that like chaunce be vnto thee befall.
For nowe of thy flocke thou haſt no minde nor care,
Since time thy wittes were dulled with fat fare.

Cornix.

Not ſo Coridon, for when I ſup at home,
I oft go to bed with faynt and hungry wombe:
Then lye I ſlumbring to win in ſlepe I thinke
That ſame which I loſt for want of meate and drinke.
But when I am fed, then ſleepe I ſtedfaſtly,
And after ſhort reſt then worke I luſtely.

Coridon.

A birde well ingorged kepes well her neſt,
A full belly aſketh a bed full of reſt.

Cornix.

That is when dyet exceedeth temperaunce,
Then foloweth ſlouth and all miſgouernaunce:
As brauling, babling, diſcorde and lechery,
Blaſpheming, lying, craking and periury.
But as touching me, becauſe I want at home,
When I am abroade I furniſh well my wombe.
Yet more I take not then nature may ſuſtayne,
And then for worke I it to diſgeſt agayne.
So did I with Todrus till I am fatigate.

Coridon.

I wiſt well ſomething made thee to come ſo late.
We liſt no longer to commen of exceſſe,
But tell me Cornix what was thy buſynes.

Cornix.

The riuer began the bankes to ouerflowe
At diuers partes, where as the ground was lowe.
For might of water will not our leaſure bide,
We fayne were our ſhepe a while to ſet aſide.
And both day and night to put to our diligence
For to ouercome the floudes violence.
Strengthing our bankes, and heyghting them agayne
Which were abated with floods or great rayne.

Coridon.

The earth in this poynt is like maners of men,
From hye groundes water deſcendeth to the fen.
The hye mountaynes of water them diſcharge,
And lade the riuers with floudes great and large.
Agayne the riuers diſchargeth them likewiſe,
And chargeth the Sea: ſo mens common giſe
Is alway to lay the burthen or the ſacke
(Which them ſore grieueth) vpon ſome other backe.

Cornix.

Nothing is truer then is this of thee ſayde,
It is a true prouerbe, and prettyly connayde.

Coridon.

But nowe thou art come, I pray thee heartyly,
Begin where thou left of Courtiers miſery.
The heauen is clere, the cloudes cleane away,
Which is a token of caume and pleaſant day.
The poynted birdes with pleaſaunt tunes ſing,
The dewy floures freſhly doth ſmell and ſpring.
All thing reioyceth, eche thing doth nature liepe,
Then were it great ſhame to vs to ſnort and ſlepe.
By merry talking long time ſeemeth ſhort,
In frendly ſpeeche is ſolace and comfort.

Cornix.

As I remember, we ſpake laſt of riches,
Nowe talke we of luſt or voluptuouſnes.
For ſooth ſome wretches of maners vile and rude
Haue counted in luſt moſte hye beatitude.
And namely the ſect which foloweth Epicure,
Which ſhamefull ſect doth to this day indure.
Whom the Philoſophers and clerkes now a dayes
Deſpiſe with wordes, yet foloweth they his wayes.
For what is that clerke or prelate in honour,
Which cleane deſpiſeth all temporall pleaſour.
And therfore perchaunce if any ſuch there be,
Deſpiſing to looke on fayrenes or beautye,
Deſpiſing odours or ſapour delicate,
And pleaſaunt touching deſpiſing in like rate:
Some call them happy which can ſuch thing exclude,
But no men count them of maners dull and rude.
For two diuers wayes doth mans life contayne,
The one of vertue, of diligence and payne:
The other of luſt, of pleaſure, mirth and reſt,
The firſt deſpiſing, men count the ſecond beſt.
The way of vertue is rough and deſolate,
With weede and thornes ſhut, for all men it hate.
Fewe it frequenteth or foloweth in regarde,
For the firſt entry to them appereth harde.
The way of pleaſure is playne and euident,
And greatly worne, for many it frequent.
The harde way of vertue at ende hath quietnes,
The playne way of pleaſure hath daunger and diſtreſſe.
Yet where one haunteth the paſſage of vertue,
For that one foure ſcore their luſtes doth inſue.

Coridon

Coridon

These matters be hye and semeth me diffuse,
Drawe to our purpose, cause me no longer muse.

Cornix

Though I be poore and here nothing set by,
Yet haue I for this sene some Philosophy,
But the lacke of vse hurteth all science,
And wretched thraldome is enemie to prudence.
What time the person is counted as abiect,
Then langour maketh the wit of small effect.
A famous doctour is blinded among fooles,
Onely his valour is cleerest in the scholes.
A precious stone well couched in pure golde
Is bright and comely, and goodly to beholde,
Throwe it in the mire then is the beautie gone
And hid for the time, both of the golde and stone.
For lacke of vsing a sworde earst glased bright
With rust is eaten, made foule and blacke to sight:
Right so my reason sometime freshe to deuise,
Is nowe made rusty for lacke of exercise.

Coridon

By this disputing thou mayst scoure of the rust,
Returne nowe to speake of pleasour and lust.

Cornix

Many blinde wretches bide in the court labour,
There weening to win their lustes and pleasour,
But it is a wonder and matter chiefe of all
To speake of their folly and appetite rurall:
But first let vs talke what pleasour is there sene
With the fiue wittes, beginning at the eyne.

Coridon

That is truth Cornix, right many thinges there be
Which men haue pleasour and great delite to see,
And these in the court be moste in abundaunce.

Cornix

Nay, there hath the sight no maner of pleasaunce,
And that shall I proue long time or it be night.
Some men deliteth beholding men to fight,
Or goodly knightes in pleasaunt apparayle,
Or sturdie souldiers in bright harnes and male,
Or an armye arayde ready to the warre,
Or to see them fight, so that he stande afarre.
Some glad is to see these Ladies beauteous
Goodly appeynted in clothing sumptuous:
A number of people appointed in like wise
In costly clothing after the newest gise,
Sportes, disguising, fayre coursers mount and praunce,
Or goodly ladies and knightes sing and daunce,
To see fayre houses and curious picture,
Or pleasaunt hanging, or sumptuous vesture
Of silke, of purpure or golde moste orient,
And other clothing diuers and excellent,
Hye curious buildinges or palaces royall,
Or Chapels, temples fayre and substanciall,
Images grauen or vaultes curious,
Gardeyns and medowes, or place delicious,
Forestes and parkes well furnished with dere,
Colde pleasaunt streames or welles fayre and clere,
Curious cundites or shadowie mountaynes,
Swete pleasaunt valleys, laundes or playnes,
Houndes, and suche other thinges manyfolde
Some men take pleasour and solace to beholde.
But all these pleasoures be much more iocounde
To priuate persons which not to court be bounde,
Then to suche other whyche of necessitie
Are bounde to the court as in captiuitie.
For they which be bounde to princes without fayle,
When they must nedes be present in battayle
There shall they not be at large to see the sight,
But as souldiours in middest of the fight,
To ronne here and there sometime his foe to smite,
And oftetimes wounded, herein is small delite.
And more muste he thinke his body to defende,
Then for any pleasour about him to intende,
And oft is he fayne and beaten to the grounde,
I trowe in suche sight small pleasour may be founde.
As for fayre ladies clothed in silke and golde
In court at thy pleasour thou canst not beholde,
If thy princes pleasour thou shalt them onely see,
Then suche shalt thou see which little set by thee,
Whose shape and beautie may so enflame thine heart,
That thought and langour may cause thee for to smarte.
For a small sparcle may kindle loue certayne,
But scantly Seuerne may quench it clene agayne,
And beautie blindeth and causeth man to set
His heart on the thing which he shall neuer get.
To see men clothed in silkes pleasauntly
It is small pleasour, and oft causeth enuy.
While thy leane Jade halteth by thy side
To see another vpon a Courser ride,
Though he be neyther gentleman nor knight,
Nothing is thy fortune thy hart can not be light.
As touching sportes and games of pleasaunce,
To sing, to reuell and other daliaunce:
Who that will truely vpon his lorde attende
Vnto suche sportes he seldome may entende.
Palaces, pictures and temples sumptuous,
And other buildinges both gay and curious:
These may marchauntes more at their pleasour see,
Then suche as in court be bounde alway to bee.
Sith kinges for moste parte passe not their regions,
Thou seest nowe Cities of foreyn nations.
Suche outwarde pleasoures may the people see,
So may not courtiers for lacke of libertie.
As for these pleasours of thinges variable
Which in the fieldes appeareth delectable,
But seldome season mayst thou obtayne respite
The same to beholde with pleasour and delite.
Sometime the courtier remayneth halfe the yere
Close within walles muche like a prisonere,
To make escapes some seldome times are wont,
Saue when their princes haue pleasour for to hunt,
Or els otherwise them selfe to recreate,
And then this pleasour shall they not lone but hate:
For then shall they sooth most chiefely to their payne,
When they in mindes would at home remayne.
Other in the frost, hayle or els snowe,
Or when some tempest or mightie wind doth blowe,
Or els in great heat and feruour excessiue,
But close in houses the moste parte waste their liue,
Of colour faded, and choked nere with dust:
This is of courtiers the ioy and all the lust.

Coridon

Whist, yet may they sing and with fayre ladies daunce,
Both commen and laugh, herein is some pleasaunce.

Cornix.

Nay, nay Coridon, that pleasour is but small,
Some to contente what man will pleasour call,
For some in the daunce hir pincheth by the hande,
Which gladly would see him stretched in a bande.
Some galand seketh hir fauour to purchase,
Which playne abhorreth for to beholde his face,
And still in dauncing most parte inclineth she
To one muche viler and more abiect then he.
No day ouerpasseth but that in court men finde
A thousande thinges to vexe and greue their minde.

Alway thy foes are preſent in thy ſight,
And often ſo great is their degree and might
That nedes muſt thou kiſſe ỹ hand which did thee harm
Though thou would ſee it cut gladly from the arme.
And briefly to ſpeake, if thou to court reſorte,
Yf thou ſee one thing of pleaſour or comfort,
Thou ſhalt ſee many before or thou depart
To thy diſpleaſour and penſiuenes of heart:
So findeth thy ſight there of more bitternes
And of diſpleaſour, then pleaſure and gladnes.

Coridon

As touching the ſight nowe ſee I clere and playne
That men in the court ſhall finde but care and payne,
But yet me thinketh as daily doth appeare,
That men in the court may pleaſaunt thinges heare,
And by ſuche meanes haue delectation,
While they heare tidinges and communication,
And all the chaunces and euery newelte
Aſwell of our coſte as farre beyonde the ſea.
There men may heare ſome that common of wiſdome,
For of men wiſeſt within the court be ſome,
There be recounted and of men learned olde
Famous Chronicles of actes great and olde,
The worthy deds of princes excellent,
To moue yong princes ſuche actes to frequent.
For when wiſe men dare not bad princes blame,
For their miſliuing, Mnaleas ſayth the ſame,
Of other princes then laude they the vertue
To ſtirre their lordes ſuche liuing to enſue.
And while they commende princes vnworthily,
To be commendable they warne them ſecretly.
All this may courtiers in court ofte times heare,
And alſo ſonges of times ſwete and cleare.
The birde of Cornewall, the Crane and the Kite,
And mo other like to heare is great delite,
Warbling their tunes at pleaſour and at will,
Though ſome be buſy that therin haue no ſkill.
There men may heare muche other melody
In ſounde reſembling an heauenly armony.
Is this not pleaſure me thinkes no mirth is ſcant
Where no reioyſing of minſtrelcie doth want,
The bagpipe or fidle to vs is delectable,
Then is there ſolace more greatly commendable.

Cornix

Thou art diſceaued and ſo be many mo,
Which for ſuche pleaſour vnto the court will go,
But for theſe alſo I muſte finde remedy,
Whiche ſue to the court for luſt of melody.
They be mad fooles which to reuyce their eares
Will liue in court more dreadfull then with beares:
In ſtede of pleaſour ſuche finde but heauines,
They heare ſmall good, but muche vnhappines.
As touching tidinges which thou doſt firſt obiect,
There muche thinges is tolde falſe and of none effect,
And more diſpleaſour ſhall wiſe men in them finde
Then ioye and pleaſure to comfort of their minde.
Theſe be tidinges in court moſte commonly,
Of Cities taken, warre, fraude and tirannye,
Good men ſubdued or elſe by malice ſlayne,
And bad in their ſtede haue victory and reigne,
Of ſpoyling, murther, oppreſſion and rapine,
Howe lawe and iuſtice ſore falleth to ruine.
Among the courtiers ſuche newelties be tolde,
And in meane ſeaſon they laugh both yong and olde.
While one recounteth ſome dedes abhominable,
Suche other wretches repute it commendable.
But men of wiſe deme well learned in Scripture,
Which talke of maners or ſecretes of nature,
Or of hiſtories, their diſputation
Is ſweetely ſauſed with adulation,
They cloke the truth their princes to content,
To purchaſe fauour and minde benevolent,
And ſometime poetes or orato urs ornate
Make oriſons before ſome great eſtate,
It is not ſo ſwete to heare them talking there
Where as their mindes be troubled oft with feare,
As in the ſcholes, where they at libertie
Without all flattering may talke playne veritie.
For truely in courtes all communication
Muſt nedes haue ſpice of adulation.
Suche as be giltie anone be mad and wroth
If one be ſo bolde playnly to ſay the troth,
Therfore till liuers ofte times lauded be,
And men diſpraiſed which loue honeſtie,
And true hiſtories of actes auncient
Be falſely turned ſome princes to content,
And namely when ſuche hiſtories teſtifie
Blame or diſworſhip touching his progenie.
Then newe hiſtories be fayned of the olde,
With flattery painted and lyes manyfolde.
Then ſome good ſcholer without promotion
Hearing ſuche gloſed communication,
Dare not be ſo bolde his lying to gaynſay,
But laugh in his minde yet at the foole he may.
And alſo in the court Auctours not veritable
And leaſt of valour are counted moſte laudable,
But Liuius, Saluſt and Quintus Curcius,
Juſtinian, Plutarche and Suetonius,
With theſe noble Auctours and many ſuche mo
In this time courtiers will nothing haue to do.

Coridon

Cornix, where haſt thou theſe ſtrange names ſought?

Cornix.

I ſought not in youth the world all for nought.
Minſtrels and ſingers be in the court likewiſe,
And that of the beſt and of the French giſe,
Suche men with princes be lene more acceptable
Then men of wiſedome and clarkes venerable,
For Philoſophers, Poetes and Orators
Be ſeldome in court had in ſo great honours.
When thou ſayne would here ſuche folkes play or ſing,
Nothing ſhall be done of them at thy liking,
But when it pleaſeth thy prince them to call
Their ſeunde aſcendeth to chamber and to hall,
When thou wouldeſt ſlepe or do ſome buſines
Then is their muſike to thee vnquietnes,
Yet bide their clamour and ſounde thou muſt
To thy great trouble and no pleaſour or luſt:
This is of ſingers the very propertie,
Alway they conceyt deſired for to be,
And when their frendes would heare of their cunning
Then are they neuer diſpoſed for to ſing,
But if they begin deſired of no man
Then ſhewe they all and more then they can,
And neuer leaue they till men of them be wery,
So in their conceyt their cunning they ſet by:
And thus when a man would gladlieſt them heare,
Then haue they diſdayne in preſence to appeare,
And then when a man would take his eaſe and reſt,
Then none can voyde them they be in place ſo preſt,
Yet muſte thou nedes eche ſeaſon principall
Reward ſuche people els art thou nought at all,
For their diſpleaſour to thee and paynes harde:
Lo ſuche is the court, thou muſt geue them reward.
Beſide this in the court men ſeant heare other thing
Saue chiding and brauling, banning and curſing,
Eche one is buſy his felowe for to blame,
There is blaſpheming of Gods holy name,
Deuiſing othes with pleaſour for the nonce,
And often they ſpeake together all at once,

So

So many clamours vse they at euery tide
That scant mayst thou heare thy felowe by thy side,
They boste their sinnes as paste the feare of shame,
Detracting other men faultie in the same,
One laudeth his lande where he was bred and borne,
At others countrey hauing disdayne and scorne,
On eche side soundeth foule speche of ribawdry,
Vaunting and bosting of sinne and vilanny,
No measure, no maner, shame, nor reuerence,
Haue they in wordes in secret or presence,
A rustie ribaude more viler then a sowe
Hath in the court more audience then thou,
Some boke, some braule, some slaunder and backbite,
To heare suche maners can be but small delite,
Except a wretche will conformme him to that sorte,
Then in suche hearing his blindnes hath comfort.
These scabbed scolions may do and say their will,
When men of worship for very shame are still,
Who that hath wisedome would rather deafe to be
Then dayly to heare suche vile enormitie.

Coridon

I see in hearing men in the court haue no ioye,
Yet is it pleasour to handle and to toye
With Galatea, Licoris or Phillis,
Neera, Malkin or iustie Testalis,
And other dames, yf coyne be in the pouche
Men may haue pleasour them for to fele and touche.
In court hath Venus hir power principall,
For women vse to loue them moste of all
Which boldly bosteth or that can sing and iet,
Which are well decked with large bushes set,
Which hath the mastery ofte time in tournament,
Or that can gambauld or daunce feat and gent,
Or that can alway be mery without care,
With suche can wemen moste chiefly deale and fare:
So may these courtiers in court some pleasour win
Onely in touching and feling their softe skinne.

Cornix

Thou art abused, forsooth it is not so,
Louers in court haue moste of care and wo.
Some women loue them inflamed by vile lust,
But yet very fewe dare them beleue or trust:
For well knowe wemen that courtiers chat and bable,
They bost their sinnes, and euer be vnstable
After their pleasour, then to the olde adewe,
Then be they busy to puruay for a newe.
This knowe all wemen, some by experience,
So fewe to courtiers geue trust or confidence,
Except it be suche as forseth not hir name,
Or passeth all feare, rebuke or worldly shame,
Then suche a brothell hir kepeth not to one,
For many courtiers ensueth hir alone.
And none shalt thou loue of this sorte pardee,
But that she loueth another better then thee.
And then as often as parting felowes mete
They chide and braule though it be in the strete,
Hatred and strife and fighting commeth after,
Effusion of blond, and oftentime manslaughter.
Thou canst no woman kepe streite and nigardly,
To whom many one doth promise largely.
Another shall come more freshe and gayly decte,
Then hath he fauour and thou art cleane abiecte,
Then thou hast wasted thy money, name and sede,
Then shalt thou haue nought saue a mocke for thy mede,
Thou art the ninth wening to be alone,
For none of this sorte can be content with one:
Yet shall she fayne hir chast as Penelope,
Though she loue twentie as well as she doth thee,
And eche for his time shall haue a mery loke.
She sigheth as she great sorowe for thee toke,
With fayned teares she moysteneth oft thy lap
Till time that thy purse be taken in a trap,
And if she perceiue that all thy coyne is gon,
Then daunce at the doore, adewe gentle John,
And ofte when thou goest to visite thy lemman,
With hir shalt thou finde some other toly man,
Then shall she make thee for to beleue none other
But he is hir father, hir vncle or hir brother:
But playnly to speake, he brother is to thee,
If kinred may rise of suche iniquitie.
Agayne to hir house if that thou after come
Then shalt thou finde that she is not at home,
But gone to some other, which for rebuke and shame
Durst not come to hir for hurting of his name.

Coridon

Here is a rule, this doth excede my minde,
Who would thinke this gile to be in womankinde,
But yet man pardie some be as good within
As they be outwarde in beautie of their skin,
Of this cursed sorte they can not be eche one,
Some be which kepe them to one louer alone,
As Penelope was to hir Vlisses.
Thinke on what Codrus recounted of Lucres,
Though she not willing was falsly violate
With hir owne handes procured she hir fate.

Cornix

It were a great wonder among the women all
If none were partles of luste venerall,
I graunt some chast what time they can not chuse,
As when all men their company refuse,
Or when she knoweth hir vice should be detect,
Then of misliuing auoydeth she the sect.
And though in the world some women thou mayst [illegible]
Which chastly liue of their owne kinde,
Or that can kepe hir selfe onely to one,
Yet is with suche of pleasour small or none,
To hir at pleasour thou canst not resorte:
In pleasour stollen small is the comfort,
Neyther mayst thou lange with suche one remayne,
And in shorte pleasour departing in great payne,
To hir mayst thou come but onely nowe and then,
By stealth and startes as priuily as thou can.
Thy loue and thy lorde mayst thou not serue together,
If so, thy wit is distract thou wot not whither,
Thy lorde doth chalenge to him thy whole seruice,
And the same doth loue chalenge in like wise.
Not onely it is harde in the court to saue
Thy leman chast with hir pleasour to haue,
But also it is extreme difficultie
Thine owne wife in court to kepe in chastitie,
For flattering woers on euery side appeare,
And lustie galandes of fayre dissimuled theare:
Some promis golde and giftes great and small,
Some hastie galande is yet before them all,
So many woers, baudes and brokers,
Flatterers, liers, and hastie proferers
Be alway in court, that chast Penelope
Coulde scant among them preserue hir chastitie,
So great temptation no woman may resist,
If heauenly power hir might do not assist,
For craft and coyne, flattery and instaunce,
Turneth chast mindes to vile misgouernaunce.
Though she be honest yet must thou leaue thy loue,
Sith princes courtes continually remoue,
Then whether she be thy wife or thy concubine,
Hir care and dolour is great, and so is thine:
For neyther mayest thou with hir abide,
Nor lede hir with thee, or kepe hir by thy side,
When thou art gone if she behinde remayne
Then scare thee troubleth with torment & with payne,

Because that the minde of woman is vnstable
Alway thou doubtest least she be changeable,
And I assure thee if man be out of sight
The minde of woman to returne is very light,
Once out of sight and shortly out of minde,
This is their maner appeare they neuer so kinde.
Adde to all these scorne and derision
Which thou mayst suffer, and great suspection,
Infamy, slaunder and priuie telosie,
These muste thou suffer without all remedy,
And other daungers mo then a man can thinke,
While other sleepeth the louer scant doth winke.
Who hath these proued shall none of them desire,
For children brent still after drede the fire:
Sith that these thinges to all men be greuous,
They be to courtes yet moste dammagious,
Moste paynefull, noyous, and playnely importable,
In court them feling hath nothing delectable.

Coridon.

I see the pleasour of touching is but small,
I thought it hony, I see nowe it is gall.
Nowe speake on Cornix, I pray thee brefely tell,
What toye haue courtiers in tasting or in smell,
For these two wittes in court be recreate,
Els many wretches be there infatuate.

Cornix

The smell and tasting partly conioyned be,
And part disioyned as I shall tell to thee,
For while we receyue some meates delicate,
The smell and tasting then both be recreate,
The fragraunt odour and oyntment of swete floure
Onely delitteth the smelling with dolour.
Of meat delicious gone is the smell and tast
When it is chewed and through the gorge past,
But they which in mouth haue pleasour principall,
Are beastly fooles and of liuing brutall.
The famous shepheard whom Nero did behede
Them greatly blameth which beastly vse to fede,
Which for their wombe chiefe care and sabour take,
And of their bellies are wont their God to make.

Coridon.

A god of the wombe, that heard I neuer ere.

Cornix.

Coridon thou art not to olde for to lere,
I playnly shall nowe declare for thy sake,
Howe beastly gluttons a god of their wombes make:
To God are men wont temples to edifie,
And costly auters to ordeyne semblably,
To ordeyne ministers to execute seruice,
To offer beastes by way of sacrifice,
To burne in temples well smelling incence,
Gluttons to the wombe do all this reuerence.

Coridon

They and their goddes come to confusion,
Which forgeth Idols by suche abusion,
But procede Cornix, tell in wordes playne,
Howe all these thinges they to the wombe ordeyne,
Which is in temple the aulter and incence,
And the ministers to do their diligence,
Within the temple to kepe alway seruice,
And to the belly which is the sacrifice.

Cornix

To god of the belly gluttons a temple make
Of the smoky kitchin, for temple it they take,
Within this temple minister bawdy cookes,
And yong scollions with fendes of their lookes,
The solemne aulter is the boorde or table,
With dishes charged twentie in a rable,
The beastes offred in sacrifice or hoste
In diuers sortes of sodden and of roste,
The sawse is insence or of the meate the smell,
And of this temple these be the vessell,
Platters and dishes, morter and potcrokes,
Pottes and pestels, broches and fleshe hokes,
And many mo els then I can count or tell,
They know them best which with the kitchen mell,
For god of the wombe this seruice they prepare,
As for their true God full little is their care.

Coridon

This life is beastly and vtterly damnable.

Cornix

But yet it is nowe reputed commendable.
Princes and commons and many of religion
Vnto this temple haue chefe deuotion,
To cookes and tauernes some earlier frequent
Then vnto the seruice of God omnipotent,
First serue the belly then after serue our lorde,
Suche is the worlde though it do ill accorde,
And suche as deliteth in beastly gluttony
Foloweth the court, supposing stedfastly
With meat and with drinke to stuffe well the paunch,
Whose luste insatiate no flood of hell can staunch.
And for that princes vse costly meat and wine,
These fooles suppose to fede them with as fine,
To eate and drinke as swete and delicate
As doth their princes or other great estate.
Likewise as flyes do folowe and thicke swarme
About fat paunches vnto their vtter harme:
So suche men as haue in gluttony comfort
To lordes kitchins moste busely resorte,
With hungry throtes yet go they ofte away,
And ofte haue the flyes much better part then they.

Coridon.

Then tell on Cornix what comfort and pleasour
Men finde in court in tasting and sauour,
With meat and drinke howe they their wombes fill,
And whether they spede at pleasour and at will.

Cornix.

To eate and to drinke then is moste ioye and luste
When men be hungry and greued sore with thurst,
But ofte vnto noon muste thou abide respite,
Then turned is hunger to dogges appetite,
For playne wood hungry that time is many one,
That some would gladly be gnawing of a bone,
On which vile curres hath gnawen on before,
His purse is empty and hunger is so sore,
Or some by feblenes and weery taryng
Lese their appetite that they can eate nothing.
Some other hath eaten some bread and chese before,
That at their diner they list to eate no more,
Their stomake stopped and closed with some crust
From them hath taken their appetite and lust,
Then other courtiers of maners bestiall
With greedy mouthes deuoureth more then all.
Thus some at rising be fuller then be swine,
And some for hunger agayne may sit and dine.
Sometime together must thou both dine and sup,
And sometime thou dinest before the sunne be vp,
But if thou refuse to eate before day light
Then must thou tary and fast till it be night,
To eate and to drinke then is it small delite
When no disgestion hath stirred appetite.
Agayne thou art set to supper all to late,
All thing hath season which men of court not hate,

For

For neuer shall thy meate be set to thee in season,
Whereof procedeth muche sore vexation,
Ofte age intestate departed sodenly,
And lustie galandes departeth semblably,
Hereof procedeth the vomite and the stone,
And other sicknes many mo then one.
Sometime is the wine soure, watery and so bad,
That onely the colour might make a man be mad,
Colde without measure or hote as horse pis,
Bad is the colour the sauour badder is:
But if in the court thou drinke both beare and ale,
Then is the colour troubled, blacke and pale,
Thinke not to drinke it in glasse, siluer or golde,
The one may be stollen, the other can not holde,
Of a trene vessell then must thou nedely drinke,
Olde, blacke and rustie, lately taken fro some sinke,
And in suche vessell drinke shalt thou often time
Which in the bottom is full of filth and slime,
And of that vessell thou drinkest oft iwis
In which some states or dames late did pis:
Yet shalt thou not haue a cup at thy delite
To drinke of alone at will and appetite,
Coridon in court I tell thee by my soule
For most parte thou muste drinke of a common boule,
And where gresy lippes and slimy bearde
Hath late bene dipped to make some mad afearde,
On that side muste thou thy lippes washe also,
Or els without drinke from diner muste thou go.
In the meane season olde wine and dearely bought,
Before thy presence shall to thy prince be brought,
Whose smell and odour so swete and maruelous
With fragrant sauour inbaumeth all the house,
As Muscadell, Caprike, Romney and Maluesy,
From Gene brought, from Grece or Hungary,
Suche shall he drinke, suche shall to him be brought,
Thou haste the sauour thy parte of it is nought,
Though thou shouldest perishe for very ardent thirst
No drop thou gettest for to eslake thy lust,
And though good wines sometime to thee be brought
The taste of better shall cause it to be nought,
Oft wouldest thou drinke yet darest thou not sup
Till time thy better haue tasted of the cup.
No cup is filled till diner halfe be done,
And some ministers it counteth then to soue,
But if thou begin for drinke to call and craue
Thou for thy calling such good rewarde shalt haue,
That men shall call thee malapart or dronke,
Or an abbey lowne or limmer of a monke,
But with thy rebuke yet art thou neuer the nere,
Whether thou demaunde wine, palled ale or beare,
Yet shalt thou not drinke when thou hast nede & thirst,
The cup muste thou spare ay for the better lust,
Through many handes shall passe the pece or cup,
Before or it come to thee is all dronke vp,
And then if a droppe or two therin remayne
To licke the vessell sometime thou art full fayne,
And then at the ground some filth if thou espy
To blame the butler thou gettest but enuy.
And as men wekely newe holy water power,
And once in a yere the vessell vse to scoure,
So cups and tankardes in court as thou mayst thinke,
Wherein the commons are vsed for to drinke,
Are once in the yere empty and made cleane,
And scantly that well as oftentime is sene.
For to aske water thy wines to allay
Thou finde shalt no nede if thou before assay,
With rinsing of cuppes it tempered is before
Because pure water perchaunce is not in store.

Coridon

Fye on this maner, suche seruice I defy,
I see that in court is vncleane penury,
Yet here though our drinke be very thin and small,
We may therof plenty haue when we do call,
And in cleane vessell we drinke therof pardee,
Take here the bottle Cornix, assay and see.

Cornix.

Then call for the priest when I refuse to drinke,
This ale brewed Bently it maketh me to winke.

Coridon

Thou sayest true Cornix, beleue me, by the rood
No hand is so sure that can alway make good,
But talke of the court if thou haste any more,
Set downe the bottle saue some licour in store.

Cornix

God blesse the brewer well cooled is my throte,
Nowe might I for nede sing hier by a note,
It is bad water that can not allay dust,
And very soure ale that can not quench thirst,
Nowe rowleth my tonge, now chat I without payne,
Nowe heare me I enter into the court agayne.
Beholde in the court on common table clothes,
So vile and ragged that some his diner lothes,
Touche them then shall they vnto thy fingers cleue,
And then must thou wipe thy handes on thy sleue.
So he which dayly fareth in this gise
Is so imbrued and noynted in suche wise,
That as many men as on his skirtes looke
Count him a scoleon or els a greesy cooke.

Coridon

Yet Cornix agayne all courting I defye,
More cleunes is kept within some hogges stye,
But yet mate Cornix all be not thus I wene,
For some table clothes be kept white and cleke,
Finer then silke and chaunged euery day.

Cornix

Coridon, forsooth it is as thou doest say,
But these be thinges most chiefe and principall,
Onely reserued for greatest men of all:
As for other clothes which serue the commoutie,
Suche as I tolde thee or els viler be,
And still remayne they vnto the planke cleuing,
So blacke, so baudie, so foule and ill seming,
Of sight and of cent so vile and abhominable,
Till scant may a man discerne them from the table.
But nowe heare what meat there nedes eate thou must,
And then if thou mayst to it apply thy lust:
Thy meate in the court is neyther swanne nor heron,
Curlewe nor crane, but course beefe and mutton,
Fat porke or vele, and namely such as is bought
For easier price when they be leane and nought.
Thy fleshe is restie or leane, tough and olde,
Or it come to borde vnsauery and colde,
Sometime twise sodden, and cleane without taste,
Saused with coles and ashes all for haste,
When thou it eatest it smelleth so of smoke
That euery morsell is able one to choke.
Make hunger thy sause be thou neuer so nice,
For there shalt thou finde none other kinde of spice,
Thy potage is made with wedes and with ashes,
And betwene thy teeth oft time the coles crashes,
Sometime halfe sodden is both thy fleshe & broth,
The water and hearbes together be so wroth
That eche goeth aparte, they can not well agree,
And ofte be they salte as water of the sea.
Seldome at chese hast thou a little licke,
And if thou ought haue within it shall be quicke,
All full of magots and like to the raynebowe,
Of diuers colours as red, grene and yelowe,

On ethe side gnawen with mise or with rattes,
Or with vile wormes, with dogges or with cattes,
Uncleane and scoury, and harde as the stone,
It loketh so well thou wouldest it were gone.
If thou haue butter then shall it be as ill
Or worse then thy chese, but hunger hath no skill,
And when that egges halfe hatched be almost
Then are they for thee layde in the fire to rost.
If thou haue peares or apples be thou sure
Then be they suche as might no longer endure,
And if thou none rate they be so good and fine
That after diner they serue for the swine.
Thy oyle for frying is for the lampes mete,
A man it choketh the sauour is so swete,
A cordwayners shop and it haue equall sent,
Suche payne and penaunce accordeth best to lent,
Suche is of this oyle the sauour perilous,
That it might serpentes dryue out of an house,
Otertime it causeth thy stomake to reboke,
And ofte it is ready thee sodenly to choke.
Of fishe in some court thy chefe and vsed dishe
Is whyting, hearing, saltfishe and stockfishe,
If the daye be solemne perchaunce thou mayst fele
Ethe taste and the sapour of tenche or ele,
Their muddy sapour shall make thy stomake ake,
And as for the ele is cosin to a snake,
But if better fishe or any dishes moze
Come to thy parte it nought was before,
Corrupt, ill smelling, and fiue dayes olde,
For sent thou canst not receyue it if thou would.
Thy bread is blacke, of ill sapour and taste,
And harde as a flint because thou none should waste,
That scant be thy teeth able it to breake,
Dippe it in potage if thou no shift can make,
And though whyte and browne be both at one price,
With broune shalt thou fede least whyte might make thee
Ethe lordes will alway that people note & see nice,
Betwene them and seruauntes some diuersitie,
Though it to them turne to no profite at all,
If they haue pleasour the seruaunt shall haue small.
Thy dishes be one continuing the yere,
Thou knowest what meat before thee shall appeare,
This slaketh great parte of lust and pleasour,
Which asketh dayntes moste diuers of sapour,
On one dishe dayly nedes shalt thou blowe,
Till thou be all wery as dogge of the bowe,
But this might be suffred may fortune easily,
If thou sawe not sweter meates to passe by,
For this vnto courtiers moste commonly doth hap,
That whyte they haue broune bread & chese in their lap,
On it faste gnawing as houndes rauenous,
Anone by them passeth of meate delicious,
And costly dishes a scoze may they tell,
Their greedy gorges are rapt with the smell,
The deynteous dishes which passe thzough the hall,
It were great labour for me to name them all,
And Cozidon all if I would it were but shame
For simple shepheardes suche dayntes to name.
With broune bread and chese the shepheard is content,
And scant ice we fishe paste once in the lent,
And other seasons solte chese is our food,
With butter & creame then is our diner good.
And milke is our mirth and speciall appetite,
In apples and plommes also is our delite.
Chese fill the belly although we hunger soze,
When man hath inough what nedeth him haue moze,
But when these courtiers sit on the benches idle,
Smelling those dishes they bite vpon the bridle,
And then is their payne and anger fell as gall
When all passeth by and they haue nought at all.
What fishe is of sauour swete and delicious
Whyle thou soze hungrest thy prince hath plenteous.
Rosted or sodden in swete hearbes or wine,
Or fried in oyle moste sapozous and fine,
Suche fishe to beholde and none therof to taste,
Pure enuy causeth thy heart nere to brast,
Then seing his dishes of flesche newe agayne,
Thy minde hath torment yet with muche great payne,
Well mayst thou smell the pasties of a hart
And diuers dayntes, but nought shall be thy parte.
The crane, the fesant, the pecocke and curlewe,
The partriche, plouer, bittor and heronsewe,
Eche birde of the ayze and beestes of the grounde
At princes pleasour shalt thou beholde abounde,
Seasoned so well in licour redolent
That the hall is full of pleasaunt smell and sent;
To see suche dishes and smell the swete odour,
And nothing to taste is bytter displeasour.

Coridon

Yes somewhat shall come who can his time abide,
And thus may I warne my felowe by my side,
What eate softe Dzomo, and haue not so great hast,
For shortly we shall some better mozsell taste,
Softe man and spare thou a cozner of thy belly,
Anone shall be sent vs some little dishe of Jelly,
A legge of a swan, a partriche or swayne.

Cornix.

Nay, nay Cozidon, thy biding is in vayne,
Thy thought shall banishe, suche dishes be not small,
For common courtiers of them haue nought at all,
To thy next felowe some mozsell may be sent
To thy displeasour, great anguishe and tozment,
Wherby in thy minde thou mayst suspect and trowe
Him moze in fauour and in conceipt then thou.
And sometime to thee is sent a little crap
With sauour therof to take thee in the trap;
Not to allay thy hunger and desire,
But by the swetenes to set thee moze on fire.
Beside all this sozowe increased is thy payne,
When thou beholdest before thy sozde payne mayne
A baker chosen and waged well for thy,
That onely he should that bulnes apply.
If thou one manchet dare handle or eis touche,
Because of duetie to thzust it in thy pouche,
Then shall some slouen thee dashe on the eare,
Thou shrinkest for shame thy bread leaning there.

Coridon

My bagge full of stones and hooke in my hande
Should geue me a courage suche boldly to withstand.

Cornix.

Not so Cozidon, they fare like to curres,
Together they cleaue moze fast then do burres,
Though eche one with other ofte chide, braule & fight,
Against a pooze stranger they shewe all their might.
It is a great mastery for thee Cozidon alone
To strine or contende with many mo then one,
A strawe for thy wisdome and arte liberall,
For fauour and coyne in court wozketh all.
Thy princes apples be swete and ozient,
Suche as Minalcas vnto Amintas sent,
Or suche as Agros did in his keping holde,
Of fragrant sapour and colour like pure golde,
In sauour of whom thou onely haste delite,
But if thou should dye no mozsell shalt thou bite.
His chese is costly, fat, pleasaunt and holesome,
Though thy teeth water thou eatest not a crume,
Upon the sewer well mayst thou gase and gape,
While he is filled thy hunger is a tape.
Before thy souereygne shall the kerner stande,
With diuers gesture his knife in his hande,

Diuerse-

Dismembring a crane, or somewhat deynteous:
And though his parsell be fat and plenteous,
Though vnto diuers thou see him cut and kerue,
Thou getteſt no gobbet though thou shuld dye & sterue.
In all that thy sight hath delectation,
Thy greedy taking hath great vexation.
What man will beleue that in such wretched thing,
A courtier may finde his pleasure or liuing.
What man is he but rather would assent
That in such liuing is anguish and torment.
May not this torment be well compared thus
Vnto the torment of wretched Tantalus,
Which as saide Faustus, whose saying I may thinke,
In flood and fruites may neither eate nor drinke:
Auncient Poëtes this Tantalus do fayne
In hell condemned to suffer such payne,
That vp to the chin in water doth he stande,
And to his vpper lip reache apples a thousande,
But when he would drinke, the water doth descende,
And when he would eate, the apples do ascende.
So both fruite and water them keepeth at a stent,
In middes of pleasures haue courtiers like torment.
But nowe to the table for to retourne agayne,
There haste thou yet another grieuous payne:
That when other talke and speake what they will,
Thou dare not whisper, but as one dombe be still.
And if thou ought speake privy or apert,
Thou art to busy, and called malepert.
If thou call for ought by worde, signe or becke,
Then Jacke with the bush shal taunt thee with a check.
One reacheth thee bread with grutch and murmuring,
If thou of some other demaunde any thing,
He hath at thy asking great scorne and disdayne;
Because that thou sittest while he standeth in payne.
Sometime the seruauntes be blinde and ignorauns,
And spye not what thing vpon the borde doth want.
If they see a fault they will it not attende,
By negligent scorne disdayning it to mende.
Sometime thou wantest eyther bread or wine,
But nought dare thou aske if thou should neuer dine.
Demaunde salt, trencher, spone, or other thing,
Then art thou importune, and euermore craning:
And so shall thy name be spread to thy payne,
For at thee shall all haue scorne and disdayne.
Sometime art thou vyued of them at the table,
But muche more art thou of the seruing rable.
The hungry seruers which at the table stande
At euery morsell hath eye vnto thy hande,
So much on thy morsell distract is their minde,
They gape when thou gapest, oft biting the winde.
Because that thy leauinges is onely their part,
If thou feede thee well sore grieued is their heart.
Namely of a dish costly and deynteous,
Eche pece that thou cuttest to them is tedious.
Then at the cupborde one doth another tell,
See howe he feedeth like the deuill of hell.
Our part he eateth, nought good shall we taste,
Then pray they to God that it be thy laste.

Coridon.

I had leuer Cornix go supperlesse to bed,
Then at such a feaste to be so bested.
Better is it with chese and bread one to fill,
Then with great dayntie, with anger and ill will.
Or a small handfull with rest and sure pleasaunce,
Then twenty dishes with wrathfull countenaunce.

Cornix

That can Amintas recorde and testify,
But yet is in court more payne and misery.
Brought in be dishes the table for to fill,
But not one is brought in order at thy will.
That thou would haue first and soneſt principall
Is brought to the borde oft times laſt of all.
With breade and rude meate when thou art saciate,
Then commeth dishes moste sweete and delicate.
Then must thou eyther despise them vtterly,
Or to thy hurt surfet, ensuing gluttony.
But if it fortune, as seldome doth befall,
That at beginning come dishes best of all,
Or thou haste tasted a morsell or twayne,
Thy dish out of sight is taken soone agayne.
Slowe be the seruers in seruing in alway,
But swift be they after, taking thy meate away.
A speciall custome is vsed them among,
No good dish to suffer on borde to be longe.
If the dishe be pleasaunt, eyther flesshe or fishe,
Ten handes at once swarme in the dishe.
And if it be flesh, ten knyues shalt thou see
Wangling the flesh and in the platter slee.
To put there thy handes is perill without fayle,
Without a gauntlet or els a glone of mayle.
Among all these knyues thou one of both must haue,
Or els it is harde thy fingers whole to saue:
Oft in such dishes in court is it seene.
Some leaue their fingers, eche knife is so kene.
On a finger gnaweth some hasty glutton,
Supposing it is a piece of beefe or mutton.
Beside these in court me paynes shalt thou see,
At borde be men set as thicke as they may be.
The platters shall passe oft times to and fro,
And ouer the shoulders and head shall they go,
And oft all the broth and liccur fat
Is split on thy gowne, thy bonet and thy hat.
Sometime art thou thrust for litle rowme and plate,
And sometime thy felowe reboketh in thy face.
Betwene dish and dish is tary tedious,
But in the meane time though thou haue payne grieuous,
Neyther mayest thou rise, cough, spit or neese,
Or take other easement, least thou thy name may leese.
For such as this wise to ease them are wont,
In number of rascoldes courtiers them count.
Of meate is none houre, nor time of certentie,
Yet from beginning absent if thou be,
Eyther shalt thou lose thy meat and kisse the post,
Or if by fauour thy supper be not lost,
Thou shalt at the least way rebukes soure abide
For not attending and saying of thy tide.
Onions or garlike, which stamped Scottis,
Nor yet sweete leekes mayst thou not eate ywis.

Coridon.

What, forsake garlike, leekes, and butter sweete?
Nay, rather would I go to Gip on my feete:
We count these deynties and meates very good,
These be chefe dishes, and rurall mens foode.

Cornix

Who court frequenteth must loue the dishes sweete,
And lordes dishes to him are nothing mete.
As for our meates they may not eate I thinke,
Because great Lordes may not abide the stinke.
But yet the lordes siege and rurall mens ordure
Be like of sauour for all their meates pure.
As for common meates, of them pleasure is small,
Because one fermice of them continuall
Allayeth pleasure, for voluptuousnesse
Will haue of dishes chaunge and diuersitie.
And when thou haste smelled meate more delicious,
Thy course daily fare to thee is tedious.
Nowe iudge Coridon if herein be pleasour,
Me thinke it anguish, sorowe and dolour,
Continuall care and bitter misery,
Affliction of heart, and wretched penury.

But many fooles thinke it is nothing so,
While they see courters outwarde so gayly go.
The coursers seruauntes cloth, siluer and golde,
And other like thinges delite they to beholde:
But nought they regarde the inward misery
Which them oppresseth in court continually.
And as saith Seneca, some count them fortunate,
Which outwarde appere well clothed or ornate.
But if thou beheide their inwarde wretchednes,
Their dayly trouble, their fruitlesse busynes:
Then would thou count them both vile and miserable,
Their rowme and office both false and disceyuable.
For like as men paynt olde walles ruinous,
So be they paynted, their life contrarious,
And therfore all they which serue in court gladly
For taste or smelling, or spice of gluttony,
Haue life more wretched then Burges or merchant,
Which with their wiues haue loue and life pleasant.
Shepherdes haue not so wretched liues as they,
Though they liue poorely on cruddes, chese and whey,
On apples, plummes, and drinke clere water deepe,
As it were lordes reigning among their sheepe.
The wretched lazar with clinking of his bell
Hath life which doth the courters life excell.
The captif begger hath meate and libertie,
When courters hunger in harde captiuitie.
The poore man beggeth nothing hurting his name,
As touching courters, they dare not beg for shame.
And an olde Prouerbe is sayde by men moste sage,
That oft yonge courters be beggers in their age.
Thus all those wretches which do the court frequent,
Bring not to purpose their mindes nor intent.
But if their mindes and will were saciate,
They are not better thereby nor fortunate.
Then all be fooles (concluding with this clause)
Which with glad mindes vse courting for such cause.

Coridon

Nowe truely Cornix, right plainly hast thou tolde
Of court and courters the paynes manyfolde.
And as I suppose there can no more remayne,
Thy wit and councell hath rid me fro great payne.
If I had plentie of treasure and riches,
I should or I went rewarde thy busynes:
But nede oft hurteth good maners commendable.

Cornix.

What man would gladly geue that is not able?
But one abounding in treasure and riches
Is ware in geuing, or yet to make promes.
Thy will is ynough fith that thy store is thin,
I aske of the foxe no farther then the skin.
But longe is to night, therfore I shall gladly:

Coridon.

What, more yet declare of courtly misery?
Thou haste tolde ynough by all these crosses ten
Almoste for to choke vp a thousand men.

Cornix

That I promised, right would I should fulfill,
Yet more shall I touche if thou can holde thee still,
I saide first that some (but they be sowen thin)
Resort vnto the court, there soules for to win.
For with great princes while such men remayne,
They thinke by counsell, by busynes and payne
Chiefely to labour for the vtilitie
Of diuers causes touching the commontie.
Poore men supporting, and children fatherlesse,
And helping widowes also in their distresse,
So much more wening to please our Lord therby,
Because they contende in payne and ieopardy.
Of these must I cure the mindes ignoraunt,
Which be more fooles then all the remnaunt.
All if they repute themselfe neuer so sage,
Yet shall I proue them selues stuffed with dotage.

Coridon.

Declare that Cornix, that fayne would I heare,
We haue time ynough, yet doth the sunne appere.

Cornix

Of this foresaide sort scant any finde we shall,
But that requireth some lucre temporall:
But neuerthelesse, nowe fayne we such a one
Which seeketh in court for no promotion,
But onely intende there soules for to win,
And as a champion to fight against sinne.
Should wise men suppose in court so to preuayle?
Lost is their labour, their study and trauayle.
Or should a good man which loueth honestie
Put him in thraldome or in captiuitie
Of princes seruice, his soule to win thereby?
Say men what them list, me thinketh the contrary.
For in court required, so many a sinne and vice,
And so many wayes from vertue to attice,
And so many meanes leading to viciousnes,
That there may a man scant bide in his goodnes.
For as a bad horse resty and flinging
Oft casteth a man though he be well sitting:
In like maner, wise man and rightwise
Resorting to court, descendeth vnto vice,
All if his reason and wil also deny,
In court hath the fende such fraude and pollicie,
By meane that vices haue there no punishment,
For lust and suffraunce make mindes insolent.
But sinne and sinners lye dayly so in wayte
Against good liuing to lay their deadly bayte,
That the best liuers from way of grace decline,
By their occasion impelled to ruine:
He falleth in rockes and perill consequent
By force of tempest and windes violent.

Coridon

What man, in court is neither rocke nor sande,
Diffusely thou speakest to vnderstande.

Cornix

I speake in parable, or by similitude,
Who not perceaueth, his reason is but rude:
But mate Coridon, I tell thee before
That what I shall say or yet haue close in store:
Of diuers auctthours I learned of Codrus,
And he it learned of Shepherde Siluius.
This Codrus sayde that Plato the great sage
Of Athens court aduerting the outrage,
Purposed rather to flee to sollitude,
Then liue in honour among such vices rude.
Then knowe well thy selfe whatsoeuer thou be
Which to sue the court haste thy felicitie.
And note if thy selfe be better then Plato,
Note well the power, if thou haue will also
As well as Plato, ill custome to refrayne,
If thou so thinkest, thou thinkest thing in vayne.
In court must a man sayle after euery winde,
Himselfe conforming to euery mans minde.
Serue euery season, conforme him to the time,
Be common with mo, though it be in some crime.
He must rule nature, and yet he wot not whither,
After the season, nowe hither and nowe thither.
And in his maner he must direct his life,
With heuy persons him must he shewe pensife.
With men at leasure which will them recreate,
He must be iocunde after their vse and rate.

With aged persons he must him haue sadly,
With youth behaue him iocunde and merily.
With auenterous men which seke on cruelte
He must shewe him bolde and of audacite.
With liuers beastly, insuing carnall lust,
Liue lecherously forsooth he needes must.
And who so refuseth, then is his nature wronge,
He shall not in the court rise nor continue longe.
But Coridon, thou might obiect vnto me more,
That the sayde Plato which fled from court before
Came longe while after, and was in seruice
Of Dionisius the tirannt of Sitice.
It is as thou sayest, but harken to the ende:
This tirauntes vice while he did reprehende,
All if the tirannt counted his name diuine,
As vnder colour to folowe his doctrine,
The cruell tirannt his malice to fulfill,
Solde this same Plato maugre his minde and will.
But thus intreated was Plato not alone,
The wrath of princes proued haue many one,
And namely of such as wisest were ywis,
As Zenon murdred by tirannt Phalaris:
His godly wisedome, nor honour of his age
Could him not succoure, so did the tirannt rage.
Arracreontes (sometime of Cipres king)
Slewe Anaxagoras for all his great cunning.
And by commaundement of Theodozicus
Without all mercy was slayne Boecius.

Coridon

These be farre matters, and thinges very olde.

Cornix

Euen such they be, as Todrus to me tolde.
And yet many mo he counted to me playne
Of worthy clarkes, whom fell princes haue slayne.
But all to recount me thinke it is not best,
That offereth leasure, the Sunne is nere at rest.
Scant time remayneth to tell that is beside,
Except we purpose here all the night abide.

Coridon

Late at our Churche alley syr Sampson to me tolde
A tale of Moses and other Prophetes olde,
Howe the same Moyses, and many of like sort
To Princes courtes did often time resort.
He saide that Moses though he of tonge were rude
Left his whole flocke behinde in solitude,
And he with Aaron together both did go
On Gods message vnto king Pharao.
Also syr Sampson recounted vnto me
A like narration of Prophete Helise.
But Cornix, my minde is muche obliuious,
And longe histories to heare be tedious.

Cornix

As touching Moyses, and many Prophetes mo,
I graunt they were wont to princes for to go:
These men were godly, it folly were to say
That all men should haue such priuilege as they.
These were messengers of God of Israell,
And finde can we not that they in court did dwell.
But when they had sayde Gods commaundement,
They left both court and Princes incontinent.
Joseph alonely abode with Pharao,
Thordinaunce of God had erst disposed so,
To helpe his nation in time after to come
By his prouision and marueilous wisedome.
I graunt thee also Mauricius and Martine,
Sebastian, George, and other men diuine
Serued in court, and vsed chiualry,
And neuertheles they liued holyly.
But this Mauricius did christned become,
And with his legion receyued martirdome.
Likewise Saynt George and Saint Sebastian
Despising goodes which courtes vsed then,
Suffered harde death by manifolde torment
For loue and true fayth of God omnipotent.
But during the time, these did in the court remayne,
No names of Saintes men gaue to them certayne.
And holy Martin when he was come to age
Gaue ouer the court, and fixed his courage
In Gods seruice, remaynyng stedfastly,
For he perceyued and knewe right perfitly,
That of poore widowes and children fatherlesse,
The cause not entreth into the court doubtlesse,
Their matters quaketh, for golde is all Justice,
And euery speeche of ribaudry and vice:
Also in courtes of mercy found is nought,
And of religion no zeale if it were sought.
Enuy possesseth the place of charitie,
Onely ambition hath there auctoritie.
These vices to resist passeth humane doctrine,
Man they ouercome, except wisedome diuine.
If God do not succoure, it passeth mans might
With such occasion continually to fight.
This knewe Saint Martin by sight continuall,
Yet nought him moued by helpe celestiall.
And though he liued in court right holyly,
He would no longer insue that chiualry:
For leaue example to other men to come,
To liue where reygneth no vertue nor wisedome.
As when it was asked of Christ our Sauiour,
what should a man do of penaunce or labour,
Or other deedes to win eternall blisse,
He bad not a man runne to the court ywisse,
He saide not: go folowe a prince, or Lorde or king,
But go sell thy riches and other worldly thing:
Despise all the world and worldly vanitie,
For so haue I done, then come and folowe me.
In this cause our Lorde hath made no mention
Of folowing the court for dayne promotion.
Then let men take heede though they be vertuous,
Least while they folowe a thing so perilous,
In court supposing their soules for to win,
Least there they lose them by falling into sinne,
For there be snares and giles infinite,
The fende is ready occasion to excite.
In euery corner some enuy shalt thou mete,
And stumbling stones lye hid before thy fete.
Full harde it is there ambition to refrayne,
Scarce to flake it is a great payne.
To tame enuy, and wrath to mitigate,
And in occasion vncleanes to hate.
Harde is it dayly to be amonge these same,
And none of them all thy pleasure to inflame.
But if there be any which can his lust subdue,
Amonge all vices to kepe them in vertue,
As a precious stone cleane in the middes of mire,
Or lye in flames not greued with the fire:
Or touche soft pitche and not his fingers file.
If such one be founde within a thousand mile,
I will not denye but that he may well sue
After court, and folowe, not hurting his vertues
So much more merite shall such a man procure,
Howe much more he doth of leopardie indure.
But this is my minde and sure opinion,
That such as resort vnto the court eche one
Be rather ouercome by sinne and vicionsnes,
Then they can vices vanquish and repres:
For man of his nature is apt to sinne and vice,
And with great hardnes doth vertue exercise.
Example of children, which if they haue their will
Be lesse disposed to goodnes then to ill,

I heard

I heard Minalcas ſing this vnto his dzoue,
That Scripture ſayth that mankinde is not pzone.
In youth and age his pleaſure to inſue,
In eaſy lukes then hardnes of vertue.
Therfoze I counceil thy ſelfe my Cozidon,
Amintas, Codzus, and ſhepherdes eche one.
And all of other men which will them ſaue fro hell,
That none of them all pzeſume with court to mell.
Foz there is the ſoule in ieopardie by crime,
And after life is loſt by ſurfet oz dne time.
And eyther muſt a man vnto his pzince aſſent,
Laugh at his vices and be with them content.
Then loſt is thy ſoule, els his faultes blame,
Then ſhalt thou his tre againſt thee inflame.
As Cirus the king ſometime of Perſy lande
Had one Arpolus chiefe frende of a thouſande
Becauſe Arpolus once blamed his offence,
The wzathfull tiraunt by mad malwolence
Cauſed Arpolus vnwarely at a feaſte
To eate his childzen as they like meate were dzeſt.
And thus Arpolus to his childzen was a graue:
Foz blaming thy pzince ſuch reward mayeſt thou haue.
Right ſo Cambiſes in hatie furour ſlewe
The ſonne of his frend which was to him moſt true,
Becauſe that his frende him blamed foz dzonkennes.
Of ſuch examples be many mo doubtleſſe.

Coridon

I haue heard Codzus oft times teſtify
How we Britoris pzince of Philoſophy
Sued the tentes with laude and honour
Of Alexander the mighty conquerour.

Cornix

Thou litle knoweſt what cauſed him do ſo,
Oz if he freely had libertie to go,
Truely I ſuppoſe it was againſt his heart
And that he might not at libertie depart.
But many other right wozthy hye honour
Alſo tyſued that mighty conquerour.
As Caliſtenes of hye diſcretion,
And alſo Crito, which was his nurſes ſonne.
And bolde Lichimachus folowed him in fight,
Which was a Philoſopher, and eke a wozthy knight.
And many mo els that I can count oz tell:
But heare Cozidon what vnto theſe befell.
Foz that Caliſtenes fozbad men to honour
Great Alexander as God of moſte valour,
After ſuch cuſtome as was in Perſy lande,
Therfoze had he cut from body foote and hande,
His noſe and eares off trenched were alſo,
His eyne out digged foz to increaſe his wo:
Then by commaundement of the conquerour
Was thzuſt into pziſon to bide in moze dolour,
Enduring his life there euer to remayne:
But when Lſimachus foz to make ſhozt this payne
Reached him poyſon, his cruell conquerour
Made him be thzowen to lyons to deuour.
And at a banket (as erſt was touched playne)
By Alexander was the ſaide Crito ſlayne,
Foz blaming of him, becauſe that he did blame
His fathers deedes, Philippus by his name.
Therfoze Cozidon, after my iudgement,
And as I beleue, thou wilt thereto aſſent.
They all be fooles which ſue to court ſo foze,
Foz all ſuch cauſes as touched are befoze.
Oz to win ſoules be there content to ſerue,
Their owne ſoule putting in daunger foz to ſterue:
Foz eyther do they ſeeke and hunt about in vayne,
And their deſires there ſhall they not obtayne,
Oz that thing they ſeeke, which ſhall do them damage,
Els be they thzowen in ſuche a blinde dotage,
That of two wayes they chooſe moſte ieopardous,
All full of thznes and buſynes perilous,
All if they might well to their deſire attayne
By way moze eaſy, moze ſhozt and voyde of payne.

Coridon.

O marueious matter, and well bzought to an ende,
I can not be able thy reaſon to commende,
Noz yet to reward the thing that thou haſte done,
Though I had riches and wit like Salomon.
Thou haſte me ſaued by counceil ſapient
Out of hell mouth and manyfolde tozment.
But nowe is it time to dzawe to our cotage,
The day is ended, right ſo is our language.

FINIS.

Thus endeth the ſeconde Egloge of the miſery of courtes and courtiers.

Here beginneth the thirde and last Egloge of the misery and behauour of Court and Courtiers.

Coridon

After sore labour sweete rest is delectable,
And after long night day light is comfortable,
And many wordes requireth much drinke,
The throte wel washed, thē loue the eyn to wink.
This night with me it proued otherwise,
I dranke to bedwarde (as is my common gise:)
But suche rest had I till it was on the morne,
As had my mother the night that I was borne.

Cornix

Of that I maruayle, for thou art wont alway
To sleepe and to snort till time that it be day.
But howe happened this, nowe tell me Coridon,
That thou had this night so sore vexation.

Coridon

I was so drenched with dreames, a dread so sore,
I trowe neuer man was troubled so before.
Me thought in the court I taken was in trap,
And there sore handled, God geue it an ill hap.
Me thought the scullians like fendes of their lookes
Came some with whittels, some other with fleshhokes.
Me thought that they stoode eche one about me thicke
With kniues ready for to flay me quicke.
So had I (sleeping) as much of feare and dreade,
As I should (waking) haue lost my skin in deede.
With such a vision I troubled was all night,
Wherfore I ioyed what time I sawe day light.
For as soone as euer I heard the birdes peepe,
For feare of dreames no lenger durst I sleepe:
But start fro my bed, as lightly was I prest,
Almoste as a birde out flyeth from her nest.
So caught I my male, my bottell and my hooke,
And forth with my flocke anone my way I tooke.
But tell me Cornix I pray thee heartyly,
What thing this my dreame may note and signify.

Cornix

I dreade least some one fulfilled with ill will
Hath heard our talking, and it reported ill.
Which may vs after cause rather weepe then sing,
For ill will maketh the worst of euery thing.
But then doth one thing well confort me agayne,
Forst men are wont of that to dreame certayne
Where with their mindes in walking troubled be:
A strawe for dreames, they be but vanitie.
And as for me, I no man discommende,
If scabbed clawe, the truth shall me defende.
But how Coridon, thy head is in thy lap,
What nowe so early beginnest thou to nap?

Coridon

Who hath not slept nor rested all the night
Must slepe by day, els shall his brayne be light.
But Cornix, if thou list me for to keepe and wake,
Talke of some matters agayne for Gods sake.
For so shall the time ouer passe with litle payne,
God knoweth when we shall mete after agayne,

Cornix

I graunt Coridon for recreation
Of court yet to haue more communication.

Coridon

All misery of court thou haste already tolde.

Cornix

Nay nay Coridon, not by a thousande folde:
We shall haue matter nere till this yeres ende
To talke of Courtes, if I might it intende.
But this one day of part well may we talke,
As for the other I force not, let it walke.

Coridon

Then sit downe Cornix, leane here against this banke,
As for our talking, we get but litle thanke.

Cornix

We get as muche almoste as we deserue,
I looke for no thanke, nor meate though I should sterue:
In court shall men finde yet many paynes mo,
Some shall I touche, let all the other go.
Because that of sleeping was our first commoning,
Heare nowe what paynes haue courtiers in sleeping.
They oftentime sleepe full wretchedly in payne,
And lye all the night forth in colde winde and rayne.
Sometime in bare strawe, on bordes, ground or stones,
Till both their sides ake, and all their bones.
And when that one side aketh and is wery,
Then turne the other, lo here a remedy.
Or els must he rise and walke him selfe a space,
Till time his ioyntes be setled in their place.
But if it fortune thou lye within some towne
In bed of fethers, or els of easy downe.
Then make thee ready for flyes and for gnattes,
For lise, for fleas, punaises, mise and rattes.
These shall with biting, with stinking, din and sound
Make thee worse easement, then if thou lay on ground.
And neuer in the court shalt thou haue bed alone,
Saue when thou wouldest moste gladly lye with one.
Thy shetes shalbe vnclene, ragged and rent,
Lothly vnto sight, but lothlyer to cent.
In which some other departed late before
Of the pestilence, or of some other sore.
Such a bedfelowe men shall to thee assigne,
That it were beter to slepe among the swine.
So foule and scabbed, of harde pimples so thin,
That a man might grate hard crustes on his skin.
And all the night longe shall he his sides grate,
Better lye on grounde then lye with such a mate.
One cougheth so fast, anothers breath doth stinke,
That during the night scant mayest thou get a winke.
Sometime a leper is signed to thy bed,
Or with other sore one grieuously bested.
Sometime thy bedfelowe is colder then is yse,
To him then he draweth thy cloathes with a trice.
But if he be hote, by feuers then shall he
Cast all the cloathes and couerlet on thee.

Eythe

Eyther is thy felowe alway to thee grieuous,
Or els to him art thou alway tedious.
And sometime these courtiers them more to incumber,
Slepe all in one chamber nere twenty in number.
Then it is great sorowe for to abide their shoute,
Some fart, some fingeth, and other snort and route.
Some boke, and some bable, some commeth dronk to bed,
Some braule and some iangle when they be beastly fed.
Some laugh, and some crye, eche man will haue his wil,
Some spue, and some pisse, not one of them is still.
Neuer be they still till middes of the night,
And then some brawleth and for their beddes fight.
And oft art thou signed to lodge nere the stable,
Then there shalt thou heare of rascoldes a rable.
Sometime shalt thou heare howe they eche other smite,
The neping of the horses, and howe eche other bite.
Neuer shalt thou knowe thy lodging or thy nest,
Till all thy betters be setled and at rest.
In Innes be straungers and gestes many one,
Of courtiers liues make there conclusion.
And where they be knowen of neither man or wife,
Oft time Courtiers there ende their wretched life.
Then shall the hostler be their executour,
Or such other ribaude shall that was his deuour.
Making the Capster come gay and feate,
His shirt, his doublet or bonet to excheate,
For flesshe that he bought and payde nought therefore,
Then is the extreame, for he shal come no more.
But in a common In if that thou lodge or lye,
Thou neuer canst lay by thy gere so priuily,
But eyther it is stollen, or chaunged with a thought,
And for a good thou haste a thing of nought.
For some arrant theues shall in the chamber lye,
And while thou sleepest they rise shall priuily:
All if thou thy pouche vnder thy pilowe lay,
Some one crafty searcher there at shall haue allay.
Baudes and brothels, and flattering capsters,
Iuggiers and pipers, and scurup wayfarers.
Flatterers and hostlers, and other of this sect
Are busy in thy chamber, chatting with none effect.
With brauling they enter first pagiant to play,
That nought mayest thou here what wiser men do say.
Such is their shouting that scantly thou mayst here,
The secrete sclowe, which by thy side is nere.
But rurall klimmers, and other of our sort
Vnto thy lodging, or court when they resort,
They chat, they bable, and all but of the wombe,
More pert and more pleuish then they wold be at home.
Though thou would slepe, indurring all the night,
Some sing, some mourne, their lemman out of sight.
Some sing of Welly, and some of Nan or cate,
Namely when lecour disturbed hath the pate.
The brothell boteman and wretched laborer
Ceasse not to singe, be vitaple neuer so dere.
Who can with such haue quietnes or rest,
But if thou with slepe at last be opprest,
And that sore labours to sleepe thee constrayne,
Rumour thee rayseth, and wakeneth agayne.
On morning when thou might sleepe most quietly,
Then must thou arise there is no remedy.
For what time thy Lorde vnto his horse is prest,
Then ought no seruaunt lye in his bed at rest.

Coridon

Nowe Cornix I see that with a brauling wife
Better were to bide continuing my life,
And to heare children crying on euery side
Then thus in the court this clamour to abide.

Cornix

No doubt Corydon, but heare more misery,
Which in their lodging haue courtiers commonly.
Men must win the marshall or els herbegere,
With price or with prayer, els must thou stand arere.
And rewarde their seruaunt must thou if thou be able,
For to assigne thee a lodging tollerable.
And though they promise, yet shall they nought fulfill,
But poynt the place nothing after thy will.
Eyther nere a priuy, a stable or a sinke,
For cert and for clamour where thou can haue no swinke.
After thy rewarde they shall thee so manace,
That malgre thy teeth thou must resigne thy place.
And that to some one which is thy enemy,
If they be pleased there is no remedy.
But yet for certayne it were thing tollerable
To becke and to bowe to persons honorable.
Is to the marshall, or yet the herbeger,
Or gentle persons which vnto them be nere.
But this is a worke, a trouble and great payne,
Sometime must thou stoupe vnto a rude vilayne.
Calling him master, and oft clawe his hande,
Although thou would see him wauer in a bande.
For if thou liue in court, thou must rewarde this rable,
Cookes and scoliens, and farmers of the stable.
Butlers and Butchers, prouenders and Bakers,
Porters and poulers, and specially false takers.
On these and all like spare must thou none expence,
But mekely with mede bye their benevolence.
But namely of all it is a grieuous payne
To abide the porter, if he be a vilayne.
Howe often times shall he the gates close
Against thy stomake, thy forehead or thy nose.
Howe oftentimes when thy one fote is in
Shall he by malice thrust thee out by the chin.
Sometime his staffe, sometime his clubbishe feete
Shal driue thee backward, and turne thee to the streete.
What he then sayth, comming if he sit,
Howe often times shall he the gates shit.
For very pleasure and ioy of thy comming
The gate he closeth, lo here a pleasaunt thing.
All if thou haste well rewarded him before,
Without thou standest in rayne and tempest sore.
And in the meane time a rascolde or vilayne
Shall enter while thou art bathed in the rayne.
Sometime the porter his malice shall excuse,
And say vn to thee thy labour to abuse:
That eyther is the Lorde asleepe or in councell,
Then lost is thy labour, mispent is thy trauell.

Coridon

Of our poore houses men soone may knowe the gin,
So at our pleasure we may go out and in.
If courtes be suche, me thinketh without doubt,
They best be at ease which se remayne without.
For better be without wet to the skin with rayne,
Then euer in court and liue in endelesse payne.
For if hell gates did not still open gape,
Then wretched soules great torment should escape.
Right so, if the court were close continually,
Some men should escape great payne and misery.
But Cornix proceede, tell on of courtiers care.

Cornix

Well sayde Corydon, God gene thee well to fare.
Nowe would I speake of paynes of the warre,
But that me thinketh is best for to defarre.
For if thy lorde in battayle haue delite
To sue the warre be paynes infinite.
For while he warreth thou mayst not bide at home,
Thy lust to cherishe, and pleasure of thy wombe.
To sue an army then haste thou wretched payne
Of colde or of heate, of thirst, hunger and rayne.
And mo other paynes then I will specify,
For nought is in warfar saue care and misery:

Wurther

Murder and mischiefe, rapines and cowardise,
Or els crueltie, there reigneth nought but vice,
Which here to recounte were longe and tedious,
And to our purpose in parte contrarious.
Therfore let passe the warres misery,
The dredefull daungers and wretched penury,
And of these Cities talke we a worde or twayne,
In which no man can liue auoyde of payne,
For whither soeuert he court remoue or flit
All the vexations remoue alway with it.
If thou for solace into the towne resorte
There shalt thou mete of men as bad a sorte,
Which at thy clothing and thee shall haue disdayne,
If thou be busy the club shall do thee payne,
There be newe customes and actes in like wise,
None mayst thou scorne, nor none of them despise,
Then must thou eche day begin to liue anewe.
As for in Cities I will no more remayne,
But turne my talking nowe to the court agayne,
After of this may we haue communication
Of cities and of their vexation.
Whether that thy lorde sit or yet stande erect
Still muste thou stande or els shalt thou be chekt,
Thy head and legs shall finde no rest nor ease:
If thou in court intende alway to please
Oft muste thou becke, still stande and euer bare
To worse then thy selfe, which is a payne and care.
What shall I common the pensiuenes and payne
Of courtiers or they their wages can obtayne,
Howe muche differring and how much abating
Must courtiers suffer, and manifolde checking,
Neuer hast thou the whole, sometime shall they abate,
Or els shall the day of payment be to late,
From Robert to John sometime they shall thee sende,
And then none of both to paye thee may intende,
From poste vnto piller tossed shalt thou be,
Scorned and blinded with fraude and subtiltie.
Some mayst thou beholde sighing for great sorowe
When he is appoynted to come agayne to morowe,
For many a morowe hath he bene serued so:
Another standeth his heart replete with wo,
Counting and turning the grotes in his cap,
Praying God to sende the payer an ill hap,
For where he reckned for to receyue a pounde
Scane hath he halfe, suche checkes be there founde,
Neuer shall the courtier receyue whole salary
Except that he rewarde the payer priuily.
When nede constrayneth somewhat to haue before,
He gladly receyueth a dosen for a score,
Neuer canst thou make thy couenaunt so cleare
But that the payer shall bring thee far areare,
All if thou right well thy couenaunt fulfill
It shall the payer interprete at his will,
For all that blinde sorte are choked with auarice,
As catchers of coyne ensuing couetise,
But sometime to speake of thinges necessary,
These do all courtiers cares multiply,
Nowe for one thing they labour to obtayne,
Nowe for another, and often all in vayne,
And though thrir asking be neyther right ne iust,
Yet neuer stint they till they haue had their lust.
But if it fortune their prayer and their cost
Be spent in vayne, then is their reason lost,
Then lurke they in corners for a month or twayne
For wo that their labour and prayer was in vayne.
Some with their princes so stande in fauour
That they may aduaunce their kinred to honour,
But then is their kinred so bad of gouernaunce,
That al if they may they dare not them aduaunce,
But howebeit they durst they dread of worldly shame,
Or punishement of God, or els their princes blame.

Coridon

Nowe doubtles Cornix that man is muche vnwise
Which lifteth fooles vnworthy to office,
But oftetime fauour and carnall affection
Abuseth the right, blinding discretion.

Cornix

If thou hadst mused a yere for this one clause
Thou could not haue said more perfitely the cause.
Beside this Coridon fewe, by the lorde aboue,
Haue of these courtiers true, sure and perfite loue,
For Codrus tolde me what writeth Isocrate,
That all these princes and euery great estate
In louing regarde no vertue nor prudence,
None loue they but of some hastie violence,
Without aduisement, without discretion,
Suche loue ofte proueth faynt at conclusion.
But if they loue any they loue him not as frende,
Betwene like and like best frendship shall we finde.
For truely great lordes loue suche men with delite,
By them when they take some pleasour or profite,
As they loue horses, dogges, and mo suche,
What saide I, I lye, they loue them not so muche:
More loue they a horse or dogge then a man,
Aske of Minalcas, the truth declare be can.
For commonly as sone as any man is dead
Another is soone ready for to fulfill his stead,
With mede and with prayer his place is dearely bought,
So oft haue princes their seruice cleare for nought:
But then if it fortune a dogge or horse to dye,
His place to fulfill another muste they by.
Yet little haue I saide, worse in the court they fare,
Not onely thy lorde shall for thy death nought care,
For thy longe seruice ofte shall he wishe thee dead,
Suche is in court thy salary and thy mede.
Eyther for thy seruice longe and continuall
Thou haste of thy lorde receyued nought at all,
And when thou art dead with short conclusion,
Then quite is thy seruice and obligation,
And ofte shall thy lorde sounde swetely foorth this A
A that this man so sone is gone away,
If he had liued longer a small season
I should haue put him to great promotion:
Or els if thy lorde haue well rewarded thee,
That thou haste liuelod and riches in plentie,
Then if thou dye beleue me for certayne,
He surely trusteth to haue all agayne:
Scant any riche man by death hence nowe shall fare
But that some great lorde will loke to be his heyre.

Coridon

That is no leasing but proued often true,
That caused widowes oftentimes sore to rewe,
But this hath bene sene forsooth and euer shall,
That the greater fishe deuoureth vp the small.

Cornix.

A right true example mate Coridon doubtlesse,
So mightie rulers the simple folke oppresse.
But what care in court is, now heare me Coridon,
Concerning thy lorde or masters owne person:
Of princes or commons thou findest seldome time,
One parfitely good and spotted with no crime,
For all suche thinges as seldome time befall
Tully was wont them monsters for to call,
Then is a good man more monster in dede,
Then is a wether hauing a double head.
And in likewise rehearseth Iuuenall,
That if a man would seke ouer the worlde all,
So many good men vnethes finde should he
As there are gates in Thebes the Citie.

That is to saye vnder the cope of heauen
Of perfite good men scant shall a man finde seuen.
And holy scripture yet speaketh more streitly,
As shepheard Dauid doth clerely testify,
He saide our Lorde beholding on mankind
Could scant one good in all the worlde finde.
Scripture recordeth suche clauses many one,
That men be sinners and God is good alone.

Coridon.

What nowe mate Cornix, I make God auowe,
Thou hast in some friers bosome bene I trowe,
And spoyled some patche of his prechement,
Talke of the court, saue this in store for Lent.

Cornix.

So was my purpose, thou nedest not obiect,
Of our first purpose these wordes haue effect.
I tolde thee before by good auctoritie
Howe both the poetes and oratours agree,
And holy scripture, that fewe men be perfite,
But bad in number be truely infinite.
So if thy master be bad and worthy blame
Then art thou sory of his dishonest name,
Thy lordes vices and liuing negligent
Shall greue thy stomake if thou be innocent:
It greueth thee if he be couetous or harde,
Because he denieth thy labour to rewarde,
And for many thinges fayle by his negligence,
And fall to ruine for sparing of expence.
Agayne if thy lorde be free and liberall
Alway thou fearest least other men haue all,
His prodigall hande ofte vexeth sore thy heart,
Least at the ending nought shall come to thy part,
And least his treasour in folly so he spende
That nothing remayne to helpe him at the ende.
But if he be geuen to wrath and crueltie
Thou fearest least he rage agaynst thy kin or thee,
If he be meke, milde and sober thou art sory,
For he not reuengeth eche hurt and iniury,
If he be hardie then dreadest thou daunger,
When he procedeth then standest thou arere,
If he be a cowarde then haste thou great enuy
Agaynst his enemies, for they continually
Destroy his laudes and sore his name distayne,
When be for dread dare do nothing agayne.
If he vse chatting and often be talking,
Well thou perceiuest that while his tong is walking
His priuie counsell he often doth detect,
And muche he speaketh which is of none effect.
If he be secret and still as one in slepe,
Thou sayest he doubteth that none can counsell kepe,
And thee suspecteth as muche as other mo,
Then art thou greued and full of care and wo.
If he loue wines and thou fearest dronkennes,
If he hate wines and thou blamest his sadnes,
And to his body thou countest him nigarde,
Because he would kepe his housholde the more harde.
To Venus actes if he to muche apply,
Thou sayest he to many doth hurt and iniury,
If he hate women and flee their pleasour, then
Both thou and other reputest him no man.
With fewe men if he vse familiaritie
Thou art displeased of them if thou not be,
If he be common to all indifferent,
Then is thy minde in likewise discontent,
Because he loueth familier to be
To euery person as greatly as with thee,
But if that thy prince be good and thou be nought
Then art thou in likewise sore vexed in thy thought,
Least that he shortly thy seruice may despise,
Because he not liueth after thy lewde gise.
But if both be good and of all vices cleane,
Which is a thing that seldome time is sene,
Then monest thou for that he is not fortunate
As he is ordeyned and after his estate,
Thy heart and minde doth so to him incline
That all his troubles and paynes shall be thine,
For this without doubt I tell thee Coridon,
That no father is so tender ouer his son
As is a good seruaunt diligent and true
Unto a noble prince endued with vertue.
And all if good fortune to him be fauourable,
Yet still thou dredest because it is vnstable.
Thus neuer shalt thou slepe in peace and quietnes,
But when thou wakest thy rest is muche lesse.

Coridon

Because thou recountest of thy fidelitie,
Of masters and men which loueth honestie,
Nowe I remember the shepheard of the fen,
And what care for him demeaned all his men.
And shepheard Morton when he durst not appeare,
Howe his olde seruauntes were carefull of his chere.
In payne and pleasour they kept fidelitie,
Till grace agayne gaue him auctoritie,
Then his olde fauour did them agayne restore
To greater pleasour then they had payne before,
Though for a season this shepheard bode a blast,
The greatest winde yet slaketh at the last,
And at conclusion he and his flocke certayne
Eche true to other did quietly remayne.
My hatte sore mourneth when I must specify
Of the gentle Cocke whiche sange so mirily,
He and his flocke were like an vnion,
Conioyned in one without discention,
All the fayre Cockes which in his dayes crewe
When death him touched did his departing rewe,
The pretie palace by him made in the fen,
The maides, widowes, the wiues and the men,
With deadly dolour were pearsed to the heart
When death constrayned this shepheard to departe.
Corne, grasse and fieldes mourned for wo and payne,
For oft his prayer for them obtayned rayne,
The pleasaunt floures for wo faded eche one
When they perceyued this shepheard dead and gone,
The okes, elmes and euery sorte of dere
Shronke vnder shadowes, abating all their chere,
The mightie walles of Ely monastery,
The stones, rockes, and towres semblably,
The marble pillers and images echeone,
Swet all for sorowe when this good cocke was gone,
Though he of stature were humble, weake and leane,
His minde was hye, his liuing pure and cleane,
Where other feedeth by beastly appetite,
On heauenly foode was all his whole delite.
And shortly after this Cocke was dead and gone
The shepheard Roger could not bide long alone,
But shortly after false death stole him away,
His worthy reporte yet liueth till this day.
When shepe wer scabbed this good shepherd was sayne
With easie salues their sores to cure agayne,
He nought pretended nor shewed of rigour,
Nor was no wolfe poore lambes to deuour,
When bushe or brambles pilled the shepes skin,
Then had he pitie and kept them close within,
Or in newe fleces did tenderly them lap,
And with his skirtes did oftentime them hap,
When he departed his flocke for wo was saynt,
The fouldes sounded with dolour and complaynt,
So that their clamour and crye bespred the yle,
His death was mourned from Ely forty mile.
These worthy heardes and many other mo
Were with their wethers in loue conioyned so,

That

That moze they cured by witte and patience,
Then dzeadfull dzome can do with violence.
Therfoze all heardes vnto the wolde I trowe
Should laude their names if vertue reigned nowe,
But sith that cunning and vertue were be gone
Nowe be they lauded foz sooth of fewe oz none.
I let thy purpose to make conclusion,
Vice liueth, vertue hath light oblivion,
But speake on Cornix yet is it long to night,
My minde to disclose causeth my heart be light.

Cornix.

To laude these pastours whet foze hake thou delites

Cornix

All other shepheardes to vertue to excite.

Cornix.

Then be thy wozdes nothing mispent in dayne,
But nowe to courtes will I returne agayne.
And namely foz thou hast spoken of cunning
Me lifte a little to common of that thing.
It is to clarkes great pleasour certaynly
And recreation to geue them to studie,
And some finde pleasour and recreation
In secrete study and meditation,
To wzite oz to rede in places solitary,
Whole to the muses his reason to apply,
To talke with Plato, with Tulli oz Virgill,
With Aristotle to common at his will,
And other famous doctours many one.

Coridon.

What man, all these long past be dead and gone,
Who would with these dispute, common oz talke,
To go where they be shall finde a very walke.

Cornix

Though they be dead alive yet is their name,
Their laudes, honour, their hye repozte of fame,
So men deuiseth to speake with them in dede
As often as they their noble wozkes rede.
But as foz courtiers as well early as late
Be of this pleasour vtterly pzivate,
Though they liue idle their paynes infinite
To godly wozkes them graunteth no respite,
Alway in clamour remayne they and in pzeace.
And lewde acquayntaunce will them no time release,
But if that they chose some season secretly
To some good study their mindes to apply,
To wzite oz to read, anone some wzetch is fayne
And glad them to vexe and to disturbe agayne,
But if all other be absent and at rest
Then nere their chamber the kitchin clarke is pzest.
Jengling his counters chatting him selfe alone,
Thus seke all cozners quiet thou findest none.
So must one despise those noble ozatours,
The famous poetes and excellent doctours,
And liue among men auoyde of vertues all,
That rather a man rude beastes may them call.
Of great estates there is a blinded sozte,
Which cause their sonnes vnto the court resozte,
That they may in court themselfe daily frequent
In learning vertue and maners excellent,
But better might they say to learne all malice,
All cursed maners and euery braunch of vice,
As pzide, disdayne, enuy and ribaudzie,
So be good maners infect with brilante.
Foz surely in courtes be men most dictous,
Suppozting vices to vertue contrarious,
Dishonest language is counted most laudable,
One bosteth baudzy oz gluttony damnable,
No man there vaunteth him selfe of honestie,
Of vertue, maners, of mercy and pitte,
But eyther he toyeth of his mischeuous like,
To haue defiled a virgin oz a wife,
Oz els to haue slayne his foe oz enemie,
Oz fraude committed oz crafty felony.
Which cursed maners youth sooner doth insue,
Then godly liuing oz maners of vertue,
When youth in vices hath fixed their courage,
They by no meanes shall leaue the same in age,
Noz thinke not in court to finde a ponge stripling,
Chast, sober, shamefast oz maners ensuing,
All sucth vices, all sue enozmitie,
Suche be the disciples as their infourmers be,
Foz true is the clause rehearsed of Terence,
That youth inclined then namely to offence,
When a lewde maister him moued to incline
By ill example to daunger and ruine.
Foz nature leaneth to all enozmitie
When men so vseth which be in dignitie.
Youth thinketh lawfull and but a seconde fit
Suche vice as elders vse dayly to commit,
And as pong bzaunches sone rotte and putrify,
So youth cozrupteth by vices semblably.

Coridon

Be all yonge galandes of these abused sozte,
Whiche in ponge age vnto the court resozte?

Cornix

Who entreth the court in pong and tender age
Are lightly blinded with folly and outrage,
But suche as entreth of witte and grauitie
Nowe not so soone to suche enozmitie,
But oz they enter if they haue learned nought
Afterwarde is cunning the least part of their thought,
In court it is counted vice to haue science,
And counted foz rebuke foz to haue eloquence,
Thus haue men cunning great beauines and payne
Beholding them selues in court had in disdayne,
Their witt despised: in meane time shall they see,
That greatest matters ruled (nay marred) be
Of suche blinde fooles as can not count noz reit
A scoze saue twentie, yet moste of all suche meit.
But men vnlearned of inwarde payne haue some,
When they beholde that to the court be come
Men groundly learned, in Latin commoning,
The other hearken and vnderstande nothing,
Then truely it is to them a greeuous payne,
But neuertheless of them haue they disdayne.
But liuing in court and slying none offence,
What shall I common what grutch of conscience
Vexeth thee dayly, right small is thy delite
When troubled conscience vnquiet doth thee bite.
No payne is sozer noz greeuouser tozment
Then to remember and call to thine intent
Howe many vices, howe great enozmitie
Hath thee in thzaldome and in captiuitie,
Thine owne conscience is still within thy brest
As tozmentour, depziuing thee of rest,
With pziuie scourges and payne intollerable,
Recounting thy wozkes and life abhominable,
Thou mayst not auoyde and from this enemy start,
Flee where thee liketh he resteth in thy heart.
This is of courtiers the deadly tozmentour,
With desperation them seking to deuour.
Sometime their conscience grutched is with gile,
With theft, with murther, with lechery some while,
Though their own conscience thus tozment the so payn
To the same offences returne they yet agayne,
Their conscience grutching to cause of grutch they fail,
Thus still them tozment the furies infernall,

I meane remembraunce of manyfolde offence,
Continuall torment by grutche of conscience.
What shall I tell thee the payne of soden feare
Which doth the mindes of courtiers often deare,
Sometime the lower are greeued with threatning,
And suffer paynes when they haue done nothing.
Sometime while the court is daunsing in disport
Or in other solace their heartes to comfort,
Anone commeth in a sodeyn messangere,
Affirming truely some armed foes nere,
And that same army is neare at hande doubtles,
Then turneth solace to wo and heauines,
And while some princes for pleasour hauke or hunt,
Suche fearefull tidinges to heare ofte are they wont.

Coridon.

Suche feare and daunger doth happen commonly
On all degrees with sodeyn ieopardy,
For plowmen, shepheardes and citizens also
By warre endureth great dammage, losse and wo.

Cornix

All other sortes sometime may stande afarre,
But courtiers must bide all daunger of warre,
Saue losse of goodes, for some haue nought to lose,
But this will I leaue and turne to my purpose.
No gifte is graunted of God vnto mankinde
Better then frendship when man it true may finde,
But ouer all the court no man shall finde nor see
True stedfast frendship nor perfite amitie,
For sith all courtiers for moste parte blinded be
With vicious liuing and all enormitie,
They haue no frendship but conspiration,
And to do mischiefe confederation.
For perfite frendship is when two men agree
Or mo, in working some dede of honestie.
Some courtiers be founde which seme ingenious,
Pregnaunt of reason, wise and laborious,
Yet haue they but shadowe of vertue and goodnes,
And not of vertues the playne signes expres,
Some seme liberall, but they ensue rapine,
Some seme very chast, but they to pride incline,
Some semeth humble, which vseth gluttony,
And some familier which leane to lechery,
In none mayst thou see one sparkle of vertue,
But twentie vices shall that one gift ensue.
In suche a meany full of iniquitie
Harde is to finde one worthy amitie,
But if thou in court some honest men awayte
Then with great rulers is he made in conceyt,
If he from conceyt and out of fauour be
Thou mayst not with him haue familiaritie.
Sometime shalt thou see suche drawen to torment
As be thy frendes, faultles and innocent,
And ofte thy enemie in many a fault culpable
Thou shalt in the court see hye and honorable:
To see thy good frende bide death so wrongfully,
To sorowe and nought say is a great payne truely,
But yet for thy life say nought, be pacient,
Not onely whisper least thou haue like torment.
Conuersaunt muste thou be with suche to thy payne
Which haue thy father or els thy brother slayne.
If thou be busy or squaring of language
Thou mayst peraduenture walke in the same passage.
And if thou in court to riches so assende
That thou mayst reteyne men on thee to attende,
Some of thy seruauntes shalt thou oft time beholde
Lewdely disposed to vices manyfolde,
Some shall be theues, some dronkenner then swine,
Some shall loue brauling or to lying encline,
Some slowe, some gluttons, some fall to ribaudry,
Aduoutry, murther, with other villany,
Some be forgetfull, some peart, some insolent,
Some craftles fooles, some proude and negligent,
If thou chaunge, some better for to haue,
Thou voydest a lubber and hast agayne a knaue,
And if thou haue one with knauishenes infect,
Then all the other shall folowe the same secte.
Agayne if thy selfe be poore and a seruaunt,
Thou shalt finde thy master rashe, rude and ignoraunt,
Alway complayning, and neuer well content,
Ofte asking seruice, in paying negligent,
Of speche superflue, hastie and rigorous,
Enuious, dronken, vnstable and couetous.
Thus seruaunt, master, gentleman and villayne,
Liue all in court with misery and payne.

Coridon

Nowe truely Cornix this is a wretched life,
Voyde of all pleasour, wrapped in payne and strife.

Cornix

Count all the rowmes and offices echeone,
And none shalt thou finde without vexation,
What thinke the counsell when princes not agree
To their aduisement of moste vtilitie?
What haue Chauncelers of inwarde displeasour
When their letters written to their princes honour,
For the common weale and sure vtilitie,
Can not passe forwarde till they transposed be
From good to right nought, corrupt for correct?
What thinke comtrollers when they be dayly chekt,
The rulers of court, vsher and senescall,
Treasorers, clerkes, and euery marshall,
What payne haue these echeone in his office,
When often ribaudes them sclaunder and despise,
Or some busy body hauing but small insight
Comptroll their countes be they neuer so right?
What payne haue chaplens comptrolled in seruice,
And phisitians when some their arte despise?
What knightes, trompeters and souldiers commonly,
When treasorers their wages doth deny?
What payne haue cookes whiche scant maye seeth their
Without some rebuke, a checke or a represe? hefe
Coridon in court no roume is trust thou me,
But that is wrapped in great aduersitie,
But briefly to say and make conclusion,
Right wise men suffer great tribulation
The heauenly pleasour to purchase and obtayne,
More suffreth courtiers to purchase endles payne.
I mell not with them which of necessitie
Agayne their pleasour must in the court be
As busy suters to purchase droit and right,
Which would be thence right gladly if they might.

Coridon

Beleue me Cornix thou turned hast my minde,
Farewell all courting, adewe pleasour vnkinde,
Thou playne hast proued that all they fooles be
Which folowe the court seking captiuitie,
And might els where an honest life purchase,
Hauing suffisaunce and moderate solace.

Cornix

Then let all shepheardes from hence to Salisbury,
With easie riches liue well, laugh and be mery,
Pipe vnder shadowes, small riches hath most rest,
In greatest seas moste forest is tempest.
The court is nought els but a tempesteous sea,
Auoyde the rockes, be ruled after me,
There is more daunger then is vppon the lande,
As swalows, rockes, tempest and quicke sande.
Mayrmaydes singing, abusing with their song,
Caribdis, Sylla, and sandy bankes longe,

In if be cliffes of hardest Adamant
To sinne exciting yonge fooles ignorant.
What shepheard loueth peace and tranquilitie,
Or rest requireth to liue in vnitie,
Swete peace of heart who euer doth require,
Or health of his soule if any man desire,
Flee from the court, flee from the court I crye,
Flee proude beggery and solemne miserye.
For there is no rest nor godly exercise,
No loue of vertue, but vse of euery vice,
As auarise, lust, and beastly gluttony,
Crueltie, malice, ambition and enuy:
But namely Venus or luste venerall,
To hir vile actes playnly subdueth all,
Upon which vices who fixeth his intent
Him selfe to defende hath he no argument,
But that of all wise men, honest and laudable,
He shalbe conuict of liuing reprouable,
A naturall foole of reason dull and rude,
Proface Coridon, thus do I here conclude.

Coridon

Conclude mote thy life in blessed state of grace
Mine owne heart Cornix for this thy good solace,
But haste thou touched all whole and perfitely
Of court and courtiers the payne and misery.

Cornix

Nay, nay Coridon, I tolde thee so before,
Muche haue I tolde, behinde is muche more,
Their inwarde crimes and vice abhominable,
Their outwarde raging in sinnes detestable,
Their theft and fraudes, and their extortion,
And of misliuers their supportation,
Their dayly murther and forsing of women,
Frauding of virgins, pilling of simple men,
Aduoutry, incest and fornication,
And of good virgins the deflotation.
These and suche like dare I not playnly touche,
For all these crosses and siluer in my pouche.

Coridon

Then haste we hence the sonne is nere at rest,

Cornix

Take vp thy baggage my mate that now is best.

Coridon

But tell me Cornix one thing or we departe,
On what maner life is best to set my harte?
In court is combraunce, care, payne and misery,
And here is enuy, ill will and penury.

Cornix

Sufferaunce ouercommeth all malice at the last,
Weake is that tree which can not bide a blast,
But heare nowe my counsell I bid thee finally,
Liue still a shepheard for playnly so will I.

Coridon

That shall I Cornix thy good counsell fulfill,
To dye a shepheard established is my will.

Cornix

So do, or after thou often shall repent,
Poore life is surest, the court is but torment.

Coridon

Adewe swete Cornix, departing is a payne,
But mirth reneweth when louers mete againe.

Thus endeth the thirde and laste Egloge of the miseries of Courtes and Courtiers.

The fourth Egloge of Alexander Barclay, entituled Codrus and Minalcas, treating of the behauour of Riche men agaynst Poetes.

The Argument.

Codrus a shepheard lusty, gay and stoute,
Sat with his wethers at pasture round about,
And poore Minalcas with ewes scarse fourtene
Sat sadly musing in shadowe on the grene.
This lustie Codrus was cloked for the rayne,
And doble decked with huddes one or twayne,
He had a pautner with purses manyfolde,
And surely lined with siluer and with golde,
Within his wallet were meates good and fine,
Both store and plentie had he of ale and wine,
Suche fulsome pasture made him a double chin,
His furred mittins were of a curres skin,
Nothing he wanted longing to cloth or foode,
But by no meane would he depart with good.
Sometime this Codurs did vnder shadowe lye
Wide open piping and gaping on the skye,
Sometime he daunced and hobled as a beare,
Sometime he pried howe he became his geare,
He lept, he songe, and ran to proue his might,
When purse is heauy oftetime the heart is light.
But though this Codrus had store inough of good,
He wanted wisedome, for nought he vnderstood
Saue worldly practise his treasour for to store,
Howe euer it came small forse had he therfore.
On the otherside the poore Minalcas lay,
With empty belly and simple poore aray,
Yet coulde he pipe and finger well a drone,
But soure is musike when men for hunger grone.
Codrus had riches, Minalcas had cunning,
For God not geueth to one man euery thing.
At last this Codrus espied Minalcas,
And soone he knewe what maner man he was,
For olde acquayntaunce betwene them earst had bene,
Long time before they met vpon the grene,
And therfore Codrus downe boldly by him sat,
And in this maner began with him to chat.

FINIS.

Codrus first speaketh.

AL hayle Minalcas, nowe by my fayth well met,
Lorde Jesu mercy what troubles did thee let,
That this long season none could thee here espye
With vs was thou wont to sing full merily,
And to tye piping oftetime among the floures,
What time thy beastes were feding among ours.
In these olde valleys we two were wont to bourde,
And in these shadowes talke many a mery worde,
And oft were we wont to wrastle for a fall,
But nowe thou droupest and hast forgotten all.
Here wast thou wont swete balades to sing,
Of song and ditie as it were for a king,
And of gay matters to sing and to endite,
But nowe thy courage is gone and thy delite,
Trust me Minalcas nowe playnly I espy
That thou art wery of shepheardes company,
And that all pleasour thou semest to despise,
Lothing our pasture and fieldes in likewise,
Thou fleest solace and euery mery fitte,
Leasing thy time and sore hurting thy witte,
In floth thou slombrest as buried were thy song,
Thy pipe is broken or somwhat els is wrong.

Minalcas

What time the Cuckowes fethers mout and fall,
From sight she lurketh, hir song is gone withall,
When backe is bare and purse of coyne is light,
The wit is dulled and reason hath no might:
Adewe enditing when gone is libertie,
Enemie to Muses is wretched pouertie,
What time a knight is subiect to a knaue
To iust or tourney small pleasour shall he haue.

Codrus.

What no man thee kepeth here in captiuitie,
And busy labour subdueth pouertie,
And oft it is better and much surer also
As subiect to obey then at free will to go,
As for example beholde a wanton colte
In raging youth leapeth ouer hill and holte,
But while he skippeth at pleasure and at will
Ofte time doth he fall in daunger for to spill,
Sometime on stubbes his hofes sore he teares,
Or fals in the mud both ouer head and eares,
Sometime all the night abrode in hayle or rayne,
And oft among breres tangled by the mayne,
And other perils he suffreth infinite,
So mingled with sorowe is pleasour and delite:
But if this same colte be broken at the last,
His sitter ruleth and him refrayneth fast,
The spurre him pricketh, the bridle doth him holde,
That he can not praunce at pleasour where he wolde,
The rider him ruleth and saueth from daunger.
By which example Minalcas it is clere
That free will is subiect to inconuenience,
Where by subiection man voydeth great offence,
For man of him selfe is very frayle certayne,
But ofte a ruler his folly doth refrayne,
But as for thy selfe thou hast no cause pardie,
To walke at pleasour is no captiuitie.

Minalcas

Seest thou not Codrus the fieldes rounde about
Compassed with floudes that none may in nor out,
The muddy waters nere choke me with the stinke,
At euery tempest they be as blacke as inke:
Pouertie to me should be no discomforte
If other shepheardes were all of the same sorte.
But Codrus I clawe oft where it doth not itche,
To see ten beggers and halfe a dosen riche,
Truely me thinketh this wrong pertition,
And namely sith all ought be after one.
When I first behelde these fieldes from a farre,
Me thought them pleasant and voyde of strife or warre,
But with my poore flocke approching nere and nere
Alway my pleasour did lesse and lesse appeare,
And truely Codrus since I came on this grounde
Oft vnder floures vile snakes haue I founde,
Adders and todes and many fell serpent,
Infecte olde shepe with venim violent,
And ofte be the yonge infected of the olde,
That vnto these fewe nowe brought is all my folde.

Codrus

In some place is neyther venim nor serpent,
And as for my selfe I fele no greuous sent.

Minalcas

It were great maruell where so great grounde is sene,
If no small medowe were pleasaunt, swete and clene,
As for thee Codrus I may beleue right weele,
That thou no sauour nor stinke of mud dost feele,
For if a shepheard hath still remayned longe
In a foule prison or in a stinking gonge,
His pores with ill ayre be stopped so echeone
That of the ayre he feleth small sent or none,
And yet the dwellers be badder then the place,
The riche and sturdie doth threaten and manace
The poore and simple and suche as came but late,
And who moste knoweth him moste of all they hate,
And all the burthen is on the Asses backe,
But the stronge Caball standeth at the racke.
And suche be assigned sometime the flocke to kepe
Which scant haue so muche of reason as the shepe,
And euery shepheard at other hath enuy,
Scant be a couple which loueth perfitely,
Ill will so reygneth that brauling be thou sure,
Constrayned me nere to seke a newe pasture,
Saue onely after I hope of better rest,
For small occasion a birde not chaungeth nest.

Codrus

Welere thou graunted that in a large grounde
Some plot of pleasour and quiet may be founde,
So where of heardes assembled is great sorte,
There some must be good, then to the best resorte.
But leaue we all this, turne to our poynt agayne,
Of thy olde balades some would I heare full fayne,
For often haue I had great pleasour and delite
To heare recounted suche as thou did endite.

Minalcas

Yea, other shepheardes which haue inough at home,
When ye be mery and stuffed is your wombe,
Which haue great store of butter, chese and woll,
Your cowes others of milke replete and full,
Payles of swete milke as full as they be able,
When your fat dishes smoke hote vpon your table,
Then laude ye songes and balades magnifie,
If they be mery or written craftily,
Ye clappe your handes and to the making harke,
And one say to other, lo here a proper warke.
But when ye haue saide nought geue ye for our payne,
Saue onely laudes and pleasaunt wordes vayne,
All if these laudes may well be counted good,
Yet the poore shepheard must haue some other food.

Codrus.

Mayst thou not sometime thy folde and shepe apply,
And after at leasour to liue more quietly,
Dispose thy wittes to make or to endite,
Renouncing cures for time while thou dost write.

Minalcas

Minalcas

Nedes muſt a Shepheard beſtowe his whole labour
In tending his flockes, ſcant may he ſpare one houre:
In going, comming, and often them to tende,
Full lightly the day is brought vnto an ende.
Sometime the wolues with dogges muſt he chace,
Sometime his foldes muſt he newe compace:
And oft time them chaunge, and if he ſtormes doubt,
Of his ſheepecote bawbe the walles round about:
When they be broken, oft times them renue,
And hurtfull paſtures note well, and them eſchue.
Bye ſtrawe and litter, and hay for winter colde,
Oft greaſe the ſcabbes aſwell of ponge as olde.
For dreade of thieues oft watche vp all the night,
Beſide this labour with all his minde and might,
For his poore houſholde for to prouide vitaple,
If by aduenture his wooll or lambes fayle.
In doing all theſe no reſpite doth remayne,
But well to indite requireth all the brayne.
I tell thee Codrus, a ſtile of excellence
Muſt haue all laboure and all the diligence.
Both theſe two workes be great, nere importable
To my ſmall power, my ſtrength is muche vnable.
The one to intende ſcant may I bide the payne,
Then is it harder for me to do both twayne.
What time my wittes be clere for to indite,
My daily charges will graunt me no reſpite:
But if I folowe, inditing at my will,
Eche one diſpayreth my charges to fulfill.
Though in theſe fieldes eche other ought ſuſtayne,
Cleane loſt is that lawe, one may require in vayne:
If royne commaunde, then men count them as bounde,
Els flee they labour, then is my charge on grounde.

Codrus

Cornix oft counted that man ſhould flee no payne,
His frendes burthen to ſuppoſte and ſuſtayne:
Feede thy thy flocke, while thou doeſt write and ſing,
Eche hozſe agreeth not well for euery thing.
Some for the charet, ſome for the cart or plough,
And ſome for hakneyes, if they be light and tough.
Eche fielde agreeth not well for euery ſeede,
Who hath moſte labour is worthy of beſt mede.

Minalcas

After inditing then gladly would I drinke,
To reache me the cup no man doth care ne thinke:
And oft ſome fooles voyde of diſcretion
Me and my matters haue in deriſion.
And mervayle is none, for who would ſowe that fielde
With coſtly ſeedes, which ſhall no fruites yelde.
Some wanton body oft laugheth me to ſcorne,
And ſaith: Minalcas, ſee howe thy pitche is torne,
Thy hoſe and coters be broken at the knee,
Thou canſt not ſtumble, for both thy ſhone may ſee.
Thy beard like briſtels, or like a porpos ſkin,
Thy cleathing cheweth, thy winning is but thin:
Such mocking taunies renueth oft my care,
And nowe be woods of fruit and leaues bare.
And frottie winter hath made the fieldes white,
For wrath and anger my lip and tonge I bite:
For dolour I droupe, ſore vexed with diſdayne,
My wombe all waſteth, wherfore I bide this payne:
My wooll and wethers may ſcarſly feede my wombe,
And other houſholde which I retayne at home.
Leane be my lambes, that no man will them bye,
And yet their dammes they daily ſucke ſo dry,
That from the vthers no licoure can we wring,
Then without repaſt who can indite or ſing.
It me repenteth, if I haue any wit,
Is for my ſcience, I wery am of it.
And of my poore life I wery am, Codrus,
Sith my harde fortune for me diſpoſeth thus,
That of the ſtarres and planettes eche one
To poore Minalcas well fortunate is none.
Knowen is the truth if it were clerely ſought,
That nowe to this time I ſtill haue ſonge for nought:
For youth is luſty, and of ſmall thing hath nede,
That time to age men gene no force nor heede.
Ages condition is greatly contrary,
Which nowe approcheth right ſtill and craftyly,
But what time age doth any man oppreſſe,
If he in youth haue gathred no riches:
Then paſſeth age in care and pouertie,
For nede is grieuous with olde infirmitie:
And age is ſtored oft time with care and nede,
When ſtrength is faded and man hath nought to feede,
When ſtrength is faded, then hope of gayne is gone,
In youthes ſeaſon to make prouiſion.
The litle Emmet is wiſe and prouident,
In ſummer working with labour diligent,
In her ſmall caues conueying corne and grayne
Her life in winter to nouriſh and ſuſtayne:
And with her ſmall mouth is buſy it cutting,
Leaſt in her caues the ſame might growe or ſpring.
So man of reaſon himſelfe reputing ſage,
In youth ſhould purvey, to liue theron in age.

Codrus

Men ſay that clerkes which knowe Aſtronomy,
Knowe certayne ſtarres which longe to deſtenye:
But all their ſaying is nothing veritable,
Yet heare the matter, though it be but a fable.
They ſay that Mercury doth Poetes ſauoure,
Vnder Jupiter be princes of honour:
And men of riches, of wealth or dignitie,
And all ſuch other as haue auctorities:
Mercury geueth to Poetes laureate
Goodly conueyaunce, ſpeeche pleaſaunt and ornate,
Inuentyle reaſon to ſing or play on harpe,
In goodly ditie or balade for to carpe.
This is thy lot, what ſeekeſt thou riches?
No man hath all, this thing is true doubtleſſe,
God all diſpoſeth as he perceyueth beſt,
Take thou thy fortune, and holde thee ſtill in reſt:
Take thou thy fortune, and holde thy ſelfe content,
Let vs haue riches and rowmes excellent,

Minalcas

Thou haſte of riches and goodes habundaunce,
And I haue ditties and ſonges of pleaſaunce:
To aſke my cunning to couetous thou art,
Why is not thy ſelfe contented with thy part,
Why doeſt thou inuade my part and portion,
Thou wanteſt (Codrus) wit and diſcretion.

Codrus

Not ſo Minalcas, forſooth thou art to blame,
Of wronge inuaſion to gene to me the name.
I would no ditie nor ballade take thee fro,
No harpe nor armes which long to Apollo:
But onely, Minalcas, I fore deſire and longe
To gene mine eares to thy ſweete ſounding ſonge.
It feedeth hearing, and is to one pleaſaunt,
To heare good reaſon and ballade conſonant.

Minalcas.

If thou haue pleaſure to heare my melody,
I graunt thee Codrus to toy my armony,
So haue I pleaſure and toy of thy riches,
So giftes doubled increaſeth loue doubtleſſe.

Codrus.

Codrus

He of my riches hath toy which loueth me,
And who me hateth, nothing content is he.
Enuious wretches by malice commonly
Take others fortune and pleasure heauyly.

Minalcas

In likewise mayst thou inioy of our science,
And of our Muses though thou be fro presence:
And of our cunning thou toyest semblably,
If nought prouoke thee by malice and enuy.
If I feede thy eares, feede thou my mouth agayne,
I loth were to spende my giftes all in vayne.
Meate vnto the mouth is foode and sustenaunce,
And songes feede the eares with pleasaunce.
I haue the Muses, if thou wilt haue of mine,
Then right requireth that I haue part of thine.
This longeth to loue, to nourish charitee,
This leedeth pitie, this doth to right agree.
This is the pleasure and will of God aboue,
Of him disposed for to ingender loue.
All pleasaunt giftes one man hath not pardie,
That one of other should haue necessitie.
No man of him selfe is sure sufficient,
This is prouision of God omnipotent.
That one man should neede anothers assistence,
Thereby is ioyned loue and benevolence.
Englande hath cloth, Burdeus hath store of wine,
Cornewall hath tinne, and Lymster woolys fine.
London hath scarlet, and Bristowe pleasaunt red,
Fen lande hath fishes, in other place is lead.
This is of our Lorde disposed so my brother
Because all costes should one haue neede of other.
So euery tree hath fruit after his kinde,
And diuers natures in beastes may we finde.
Alway when nature of thing is mostie laudable,
That thing men counteth most good and profitable.
And euery person in his owne gift hath toy
The foole in his bable hath pleasure for to toy.
The clerke in his bookes, the merchaunt in riches,
The knight in his horse, harnes and hardynes.
But euery person of his giftes and art,
When neede requireth should gladly geue some part.
Such meane coniopneth in bonde of loue certayne,
Englande and Fraunce, Scotlande, Grece and Spain.
So hast thou Codrus of golde ynough in store,
And I some cunning, though fewe men care therfore.
Thou art beholden to Jupiter truely,
And I beholden to pleasaunt Mercury.
Joyne we our starres, let me haue part of thine,
Concorde to cherishe, thou shalt haue part of mine.
Make thou Jupiter be frendly vnto me,
And our Mercury shalbe as good to thee.
If thy Jupiter geue me but onely golde,
Mercury shall geue thee giftes manyfolde.
His pillion, scepter, his winges and his harpe,
If thou haue all these thou mayst gratily carpe.
And ouer all these geue thee shall Mercury
The knot of Hercules inlaced craftyly.

Codrus

Lorde God, Minalcas, why haste thou all this payne
Thus wise to forge so many wordes in vayne.

Minalcas

That vayne thou counteſt which may hurt or inielle
Thy loued treasure, or minishe thy riches:
If thou wilt harken or heare my Muses sing,
Refreshe my mindes with confort and liking,
Rid me fro troubles and care of busynes,
Confort my courage which nowe is comfortlesse.
A clerke or poete combined with a boye,
To haunt the Muses or write hath litle ioye.
The wit and reason is dull or of valour
Like as the body is called to honour.
When busy charges causeth a man to grone,
The wit then slumbreth, and Muses all be gone.
A ditie will haue minde quiet and respite,
And ease of stomake, els can none well indite,
I sighe, I slumber, care troubleth oft my thought,
When some by malice mine art setteth at nought.
I bewle as a kite for hunger and for golde,
For thought and study my youth appereth olde:
My skin hath wrinkles and pimples round about,
For colde and study I dreade me of the gowte.
When sickenes commeth then like hath breuitie
By false vnkindnes and wretched powertie.
If men were louing, benigne and charitable,
Then were powertie both good and tollerable:
But since charitie and pitie both be gone,
What should powertie remayne behinde alone.
No man hath pitie, eche dayneth me to feede,
I lost haue confort, but still remayneth neede:
I haue no wethers nor ewes in my folde,
No siluer in purse, I knowe not what is golde:
No corne on the grounde haue I whereon to fare,
Then would thou haue me to liue anoyde of care.
Nay nay frende Codrus, trust me, I thee assure
Such maner saines can not my dolour cure.
Make thou me iocunde, helpe me with cloth and foode,
Clothe me for winter with pilche, felt and hoode.
Auoyde all charges, let me sit in my cell,
Let worldly wretches with worldly matters mell.
Succoure my age, regarde my heares gray,
Then shalt thou proue and see what thing I may:
Then shalt thou finde me both apt to write and sing,
Good will shall fulfill my scarcenes of cunning,
A plentifull house out chaseth thought and care,
Sojourne doth sorowe there where all thing is bare,
The seller couched with bere, with ale or wine,
And meates ready when man hath full to dine.
Great barnes full, fat wethers in the folde,
The purse well stusted with siluer and with golde.
Fauour of frendes, and suche as loueth right
All these and other do make thee full light,
Then is it pleasure the ponge maydens amonge
To watche by the fire the winters nightes longe:
At their fonde tales to laugh, or when they brall,
Great fire and candell spending for laboure small,
And in the ashes some playes for to marke,
To couer wardens for fault of other warke.
To toste white sheuers, and to make prophitroles,
And after talking oft time to fill the bowles.
Where wealth aboundeth without rebuke or crime,
Thus do some heardes for pleasure and paſtime:
As fame reporteth, such a Shepherde there was,
Which that time lined vnder Mecenas.
And Titerus (I trowe) was this shepherdes name,
I well remember aliue yet is his fame.
He songe of fieldes and tilling of the grounde,
Of shepe, of oxen, and battayle did he sounde.
So shrill he sounded in termes eloquent,
I trowe his tunes went to the firmament.
The same Mecenas to him was free and kinde,
Whose large giftes gaue confort to his minde:
Also this Shepherde by heauenly influence
I trowe obtayned his perelesse eloquence.
The other Shepherdes be greatly different,
Of common sortes, leane, ragged and rent.
Fed with rude frowise, with quacham, or with crudd,
Or slimy kempes ill smelling of the mud.
Such rusty meates inblindeth so our brayne,
That of our fauour the muses haue disdayne:

And

And great Apollo despiseth that we write,
For why rude wittes but rudely do indite.

Codrus.

I trust on fortune, if it be fauourable,
My trust fulfilling, then shall I well be able
Thy neede to succoure, I hope after a thing,
And if fortune fall well after my liking,
Trust me Minalcas, I shall deliuer thee
Out of this trouble, care and calamitie.

Minalcas

A Codrus Codrus, I would to God thy will
Were this time ready thy promise to fulfill
After the power and might that thou haste nowe.
Thou haste ynough for both, man God auowe.
If thy good minde according with thy might,
At this time present thou should my heart well light.
I aske not the store of Cosmus or Capell,
With silken robes I couete not to mell.
No kinges dishes I couete nor desire,
Nor rethe mantels, or palles wrought in Tire:
No cloth of golde, of Tissue nor veluet,
Damaske nor Satien, nor orient Scarlet.
I aske no value of Peters costly cope,
Shield of Minerua, nor patin of Esope.
I aske no palace, nor lodging curious,
No bed of state, of rayment sumptuous.
For this I learned of the Dean of Powles,
I tell thee Codrus, this man hath won some soules.
I aske no treasure nor store of worldly good,
But a quiet life, and onely cloth and foode,
With homely lodging to keepe me warme and drye
Induring my life, forsooth no more aske I.
If I were certayne this liuing still to haue,
Auoyde of trouble, no more of God I craue.

Codrus

This liuing haste thou, what needest thou complayne,
Nothing thou wantest which may thy life sustayne:
What feele man, pardie thy chekes be not thin,
No lacke of vitayle causeth a double chin.

Minalcas.

Some beast is lustie and fat of his nature,
Though he fore laboure, and go in bad pasture.
And some beast agayne still leane and poore is seene,
Though it fatly fare within a medowe greene.
Though thou would (Codrus) stil argue til to morow,
I licke no dishes which sauced be with sorowe.
Better one small dish with ioy and heart liking
Then diuers daynties with murmure and grutching.
And men vnlearned can neuer be content,
When scolers common, and clerkes be present.
Assoone as clerkes begin to talke and chat,
Some other giowmes, and hath enuy thereat.
It is a torment a clerke to sit at borde,
And of his learning not for to talke one worde.
Better were to be with clerkes with a crust,
Then at such tables to fare at will and lust.
Let me haue the borde of olde Pithagoras,
Which of temperaunce a very father was.
Of Philosophers the moderate riches,
In youth or age I loued neuer excesse.
Some boast and promise, and put men in confort
Of large giftes, moste men be of this sort,
With mouth and promise for to be liberall,
When nede requireth, then geue they nought at all.
All onely in thee is fixed all my trust,
If thou fayle promise then rowle I in the dust,
My hope is faded, then shall my songe be dom
Like a Nightingale at the solstitium.
If thou fayle promise, my comfort cleane is lost,
Then may I hange my pipe vpon the poste:
Shet the shopwindowes for lacke of marchaundice,
Or els for because that easy is the price.

Codrus

Minalcas, if thou the court of Rome haste seene,
With forked cappes or els if thou haste beene,
Or noble Prelates by riches excellent,
Thou well perceyuest they be magnificent.
With them be clerkes and pleasaunt Oratours,
And many Poetes promoted to honours,
There is aboundaunce of all that men desire,
There men hath honour before they it require:
In such fayre fieldes without labour or payne
Both wealth and riches thou lightly mayst obtayne.

Minalcas

Thou art abused, and thinkest wrong doubtlesse
To thinke thac I am desirous of riches.
To feede on rawe fleshe it is a wolues gise,
Wherfore he weneth all beastes do likewise.
Because the blinde man halteth and is lame,
In minde he thinketh that all men do the same.
So for that thy selfe desirest good in store,
All men thou iudgest infected with like sore.
Codrus, I couet not to haue aboundaunce,
Small thing me pleaseth, I aske but suffisaunce.
Graunt me a liuing sufficient and small,
And voyde of troubles, I aske no more at all.
But with that litle I holde my selfe content,
If sauce of sorowe my mindes not torment.
Of the court of Rome forsooth I haue heard tell,
With forked cappes it folly is to mell.
Micene and Morton be dead and gone certayne,
They, nor their like shall neuer returne agayne.
O Codrus Codrus, Augustus and Edwarde
Be gone for euer, our fortune is more harde.
The scarlet robes in songe haue small delite,
What should I trauayle, in Rome is no profite.
It geueth mockes and scornes manyfolde,
Still catching coyne, and gaping after golde,
Fraude and disceyte doth all the world fill,
And money reygneth and doth all thing at will.
And for that people would more intende to gile,
Vertue and truth be driuen into exile.
We are commaunded to trust for time to come
Till care and sorowe hath wasted our wisedome.
Hope of rewarde hath Poetes them to feede,
Nowe in the worlde fayre wordes be their mede.

Codrus

Then write of battayles, or actes of men bolde,
Or mightie princes, they may thee well vpholde,
These worthy rulers of fame and name royall
Of very reason ought to be liberall.
Some shalt thou finde betwene this place and Kent,
Which for thy labour shall thee right well content.

Minalcas

Yea, some shall I finde which be so prodigall,
That in vayne thinges spende and cleane wasteth all:
But howe should that man my pouertie sustayne,
Which nought reserueth his honoure to mayntayne.
For auncient bloud nor auncient honoure
In these our dayes be nought without treasure.
The coyne auaunceth, neede doth the name deiect,
And where is treasure olde honour hath effect.
But such as be riche and in promotion
Shall haue my writing but in derision.
For in this season great men of excellence
Haue to poemes no greater reuerence,

Then

Then to a brothell or els a brothelhouse,
Mad ignoraunce is so contagious.

Codrus

It is not seming a Poet thus to iest
In wrathfull speeche, nor wordes dishonest.

Minalcas

It is no iesting, be thou neuer so wroth,
In open language to say nothing but troth:
If peraduenture thou would haue troth kept still,
Prouoke thou not me to anger at thy will.
When wrath is moued, then reason hath no might,
The tonge forgetteth discretion and right.

Codrus

To moue thy minde I truely were full lothe,
To geue good councell is farre from being wroth.

Minalcas

As touching councell, my minde is plentifull,
But neede and troubles make all my reason dull,
If I had councell and golde in like plentie,
I tell thee Codrus, I had no neede of thee.
Howe should a Poet, poore, bare and indigent,
Indite the actes of princes excellent,
While scant is he worth a knife his pipe to mende,
To rounde the holes, to clense or picke the ende.
Beholde, my whittle almoste hath lost the blade,
So long time past is sith the same was made:
The haft is bruised, the blade not worth a strawe,
Rusty and toothed, not much vnlike a sawe.
But touching this hurt, it is but light and small,
But care and trouble is grieuous payne withall.
Good counsell helpeth, making the wittes stable,
Ill councell maketh the mindes variable,
And breaketh the brayne, diminishing the strength,
And all the reason confoundeth at the length.
Great men are shamed to geue thing poore or small,
And great they denye, thus geue they nought at all.
Beside this (Codrus) princes and men royall
In our inditinges haue pleasure faint and small.
So much power haue they with men of might,
As simple doues when Egles take their flight:
Or as great windes careth for leaues drye.
They liue in pleasure and wealth continually,
In iust their liking is, and in ydlenes,
Fewe haue their mindes cleane from all viciousnes:
Pleasure is thing whereto they moste intende,
That they moste cherishe, they would haue men concend
If Poetes should their maners magnify,
They were supporters of blame and lechery:
Then should their writing be nothing commendable,
Conteyning iestes and deedes detestable
Of stinking Venus or loue inordinate,
Of ribaude wordes which fall not for a state,
Of right oppressed, and beastly gluttony,
Of vice aduaunced, of slouth and iniury,
And other deedes infame and worthy blame,
Which were ouerlonge here to recount or name.
These to commende (Codrus) do not agree
To any Poete which loueth chastitie.

Codrus

What yes Minalcas, some haue bene stronge and bolde,
Which haue in battayle done actes manyfolde,
With mighty courage hauing them in fight,
And boldly biding for to maynteyne the right.
To thee could I nowe rehearse well nere a score
Of lust nor riches setting no force ne store.
Despising oft golde, sweete fare and beddes soft,
Which in colde harnes lye on the grounde full oft,
Closed in yron, which when their woundes blede,
Want bread and drinke them to restore and feede.
While some haue pleasure in softe golde orient,
With colde harde yron their minde is well content.
Such were the sonnes of noble lorde Hawarde,
Whose famous actes may shame a faint cowarde.
What could they more but their swete liues spende,
Their princes quarell and right for to defende:
Alas that battayle should be of that rigour,
When fame and honour riseth and is in floure,
With sodayne furour then all to quenche agayne,
But boldest heartes be nerest death certayne.

Minalcas.

For certayne (Codrus) I can not that denye,
But some in battayle behaue them manfully,
Such as in battayle do actes marciall,
Laude worthy Poetes and stile heroicall:
The pleasaunt Muses which soundeth grauitie
Had helpe and fauour while these were in degree.
But sith stronge knightes hath left their exercise,
And manly vertue corrupted is with vice,
The famous Poetes which ornately indite
Haue founde no matter whereof to singe or write.
The wit thus dyeth of poetes auncient,
So doth their writing and ditie eloquent.
For lacke of custome, thought, care and penury,
These be confounders of pleasaunt poecy.
But if some prince, some king or conquerour
Hath won in armes or battayle great honour:
Full litle they force for to delate their fame,
That other realmes may laude or prayse their name.
Of time for to come they force nothing at all,
By fame and hanour to liue as immortall:
It them suffiseth, they count ynough truely
That their owne realmes their names magnify.
And that for their life they may haue laude and fame,
After their death then seeke they for no name.
And some be vntaught and learned no science,
Or els they disdayne hye stile of eloquence:
Then standeth the Poet and his poeme arere,
When princes disdayne them for to reade or here.
Or els some other is drowned all in golde,
By couetise kept in cares manyfolde.
By flagrant ardour inflamed in suche case,
As in time past the olde king Midas was.
Then of poemes full small pleasure hath he,
Couetise and clergy full lewdly do agree.
Beside this (Codrus) with princes commonly
Be vntaught courtiers fulfilled with enuy.
Jugglers and Pipers, bourders and flatterers,
Baudes and Janglers, and cursed aduoutrers:
And mo such other of liuing vicious,
To whom is vertue aduerse and odious.
These do good Poetes forth of all courtes chase,
By thousande maners of threatning and manace,
Sometime by fraudes, sometime by ill reporte,
And them assisteth all other of their sort:
Like as when curres light on a carion,
Or stinking rauens fed with corruption:
These two all other away do beate and chace,
Because they alone would occupy the place.
For vnto curres is carion moste meete,
And also rauens fele stinking thinges sweete.
Another thing yet is greatly more damnable,
Of rascolde poetes yet is a shamfull rable,
Which voyde of wisedome presumeth to indite,
Though they haue scantly the cunning of a suite:
And to what vices that princes moste intende,
Those dare these fooles solemnize and commende.
Then is he decked as Poete laureate,
When stinking Thais made him her graduate.

When Maies rested, she did her season note,
And she with Bacchus her camous did promote:
Such rascoide dames promoted by Thais,
Bacchus, Licoris, or yet by Testalis,
Or by suche other newe forged Muses nine
Thinke in their mindes for to haue wit diuine.
They lande their verses, they boast, they vaunt and iet,
Though all their cunning be scantly worthy a pet.
If they haue smelled the artes trinial,
They count them Poetes hye and heroical.
Such is their folye, so foolishly they dote,
Thinking that none can their playne errour note:
Yet be they foolishe, anoyde of honestie,
Nothing seasoned with spice of grauitie,
Anoyde of pleasure, anoyde of eloquence,
With many wordes, and fruitlesse of sentence.
Unapt to learne, disdayning to be taught,
Their priuate pleasure in snare hath them so caught:
And worst yet of all, they count them excellent,
Though they be fruitlesse, rashe and improuident.
To such Anbages whe doth their minde incline,
They count all other as priuate of doctrine,
And that the faultes which be in them alone,
Also be common in other men eche one.
Thus bide good Poetes oft time rebuke and blame,
Because of other which haue despised name.
And thus for the bad the good be cleane abiect,
Their art and poeme counted of none effect.
Who wanteth reason good to discerne from ill
Doth worthy writers interprete at his will:
So both the landes of good and not laudable
For lacke of knowledge become vituperable.

Codrus

In sayth Minalcas, I well allowe thy wit,
Yet would I gladly heare nowe some mery fit
Of maydē Marion, or els of Robin hood,
Or Bentleyes ale which chaseth well the blood:
Of perte of Morwiche, or saute of Wilberton,
Or buckishe Joly well stuffed as a ton:
Talke of the bottell, let go the booke for nowe,
Combrous is cunning I make to God a vowe.
Speake of some matter which may refresh my brayne,
Trust me Minalcas, I shall rewarde thy payne.
Els talke of sentences, where is more brayne then wit,
Place moste abused that we haue spoke of yet.

Minalcas

Of all these thinges language to multiply,
Except I sped, should be but vilany.
It is not seeming a Poete one to blame,
Nil if his labour hath won diffamed name.
And though such beastes pursue me with enuy,
Malgre for malice, that payment I defye.
My master teacheth, so doth reason and skill,
That man should restore, and render good for ill.

Codrus

Then talke of somewhat, for it is longe to night,
Yet hath the sonne more then an houre of light,

Minalcas

If I ought common sounding to grauitie,
I feare to obtayne but small rewarde of thee:
But if I common of vice or wantonnes,
Then of our Lorde shall my rewarde be lesse,
Wherfore my ballade shall haue conclusion
On fruitfull clauses of noble Salomon.

Codrus

Sing on Minalcas, he may do little thing,
Which to a ballade disdayneth the hearing:
But if thy ditte accorde not to my minde,
Then my rewarde and promise is behinde,
By mans maners it lightly doth appare,
What men desire, that lone they for to here.

Minalcas

Though in thy promise I finde no certentie,
Yet of my cunning shalt thou haue part of me,
I call no muses to geue to me doctrine,
But ayde and confort of strength and might diuine,
To clere my reason with wisedome and prudence
To sing one ballade extract of sapience.

As medoes paynted with flowres redolent
The sight reioyce of suche as them beholde:
So man indued with vertue excellent
Fragrantly shineth with beames manyfolde.
Vertue with wisedome exceedeth store of gold,
If riches abound, set not on them thy trust.
When strength is sturdy, then man is pert and bolde,
But wit and wisedome soone lay him in the dust.

That man is beastly which useth carnall lust,
Spende not on women thy riches or substaunce,
For lacke of thing as stele or yron rust,
So rusteth reason by wilfull ignoraunce.
In fraudfull beautie set but small pleasaunce,
A pleasaunt apple is oft corrupt within,
Grounde thee in youth on goodly gouernaunce,
It is good token when man doth well begin.

Joy not in malice, that is a mortall sinne,
Man is perceyued by language and doctrine,
Better is to lose then wrongfully to winne,
He loueth wisedome which loueth discipline:
Rashe enterprises oft bringeth to ruine,
A man may contende, God geueth victory,
Set neuer thy minde on thing which is not thine,
Trust not in honour, all wealth is transitory,

Combine thou thy tonge with reason and memory,
Speake not to hasty without aduisement,
So line in this life that thou mayst truste on glory,
Which is not caduke, but lasting permanent.
There is no secrete with people violent,
By beastly suffert the life is brutiate,
Though some haue pleasure in sumptuous garment,
Yet goodly maners him maketh more ornate.

Codrus.

Ho there Minalcas, of this haue we ynough,
What should a Ploughman go farther then his plough,
What should a Shepherde in wisedome wade so farre,
Talke he of tenhaide, or of his boxe of tarre.
Tell somewhat els, wherein is more confort,
So shall the season and time seme light and short.

Minalcas

For thou of Hawarde nowe lately did recite,
I haue a ditte which Cornix did indite:
His death complaynyng, but it is lamentable
To heare a Captayne so good and honorable,
So soone withdrawen by deathes crueltie,
Before his vertue was at moste hye degree.
If death for a season had shewed him fauour,
To all his nation he should haue done honour,
Alas, bolde hearted be nereste death in warre,
When out of daunger cowardes stande afarre.

Codrus

All if that ditte be neuer so lamentable,
Refrayne my teares I shall as I am able,

Begin

Begin Minalcas, tell of the bolde hawarde,
If fortune fauour hope after some rewarde.

Minalcas

I pray thee Codrus (my whey is weake and thin)
Lende me thy bottell to drinke or I begin.

Codrus

If ought be tasted, the remnant shall pall,
I may not afforde nowe for to spende out all.
We sit in shadowe, the Sunne is not feruent,
Call for it after, then shall I be content.

Minalcas

Still thou desirest thy pleasure of my art,
But of thy bottell nought wilt thou yet depart,
Though thou be nigard, and nought wilt giue of thine,
Yet this one time thou shalt haue part of mine.
Nowe harken Codrus, I tell mine elegy,
But small is the pleasure of doleful armony.

The description of the Tovvre of *vertue and honour, into the which* the noble Hawarde contended *to enter by worthy actes of* chiualry.

Minalcas speaketh

HIgh on a mountayne of highnes maruelous,
With pendant cliffes of stones harde as flint,
Is made a castell or toure moste curious,
Dreadfull vnto sight, but inwarde excellent.
Such as would enter finde paynes and torment,
So harde is the way vnto the same mountayne,
Strenght, hye and thorny, turning and different,
That many labour for to ascende in vayne.

Who doth persewer, and to this towre attayne
Shall haue great pleasure to see the building olde,
Ioyned and graued, surmounting mans brayne,
And all the walles within of fynest golde,
With olde histories, and pictures manyfolde,
Glistering as bright as Phebus orient,
With marble pillers the building to vpholde,
About be turrets of shape moste excellent.

This towre is gotten by labour diligent,
In it remayne such as haue won honoure
By holy liuing, by strength or tournament,
And moste by wisedome attayne vnto this towre:
Briefely, all people of godly behauour,
By rightwise battayle, Iustice and equitie,
Or that in mercy hath had a chiefe pleasour:
In it haue rowmes eche after his degree,

This goodly Castell (thus shining in beautie)
Is named Castell of vertue and honour,
In it eyght Henry is in his maiestie
Moste hye enhaunsed as ought a conquerour:
In it remayneth the worthy gouernour,
A stocke and fountayne of noble progeny,
Moste noble Hawarde the duke and protectour,
Named of Northfolke the floure of chiualry.

Here is the Talbot manfull and hardy,
With other princes and men of dignitie,
Which to win honour do all their might apply,
Supporting Iustice, concorde and equitie:
The manly Toyson within this towre I see,
There haue we seene eche one in his estate,
With many other of hye and meane degree,
For marciall actes with crownes laureate.

Of this stronge castell is porter at the gate
Strong sturdy labour, much like a champion,
But goodly vertue a lady moste ornate
Within gouerneth with great prouision:
But of this castell in the moste hyest trone
Is honour shining in rowme imperiall,
Which vnrewarded of them leaueth not one
That come by labour and vertue principall.

Fearefull is labour without fauour at all,
Dreadfull of visage, a monster intreatable,
Like Cerberus lying at gates infernall,
To some men his looke is halfe intolerable,
His shoulders large, for burthen strong and able,
His body bristled, his necke mightie and stiffe,
By sturdy senewes his toyntes stronge and stable,
Like marble stones his handes be as stiffe.

Here must man banquishe the dragon of Cadmus,
Against the Chimer here stoutly must he fight,
Here must he banquish the fearefull Pegasus,
For the golden fleece here must he shewe his might:
If labour gaynsay, he can nothing be right,
This monster labour oft chaungeth his figure,
Sometime an ore, a bore, or lion wight
Playnely he seemeth, thus chaungeth his nature.

Like as Protheus oft chaunged his stature,
Mutable of figure oft times in one houre,
When Aristeus in bondes had him sure:
So diuers figures likewise chaungeth labour,
Under his browes he dreadfully doth loure,
With glistering eyen, and side pendaunt beard,
For thirst and hunger alway his chere is soure,
His horned forehead doth make faynt heartes feard.

Alway he drinketh, and yet alway is drye,
The sweat distilling with droppes abundaunt,
His breast and forehead doth humours multiply
By sweating showres, yet is this payne pleasaunt:
Of day and night his resting time is scant,
No day ouerpasseth exempt of busynes,
His sight informeth the rude and ignorant,
Who dare persewer, he geueth them riches.

None he anaunceth but after stedfastnes,
Of litle burthen his help is, and small,
His mighty thyes his bigour doth expres,
His shankes sturdy, and large feete withall:
By wrath he rageth, and still doth chide and brall,
Such as would enter repelling with his crye,
As well estates as homely men rurall
At the first entry he threatneth pitefully.

I trowe olde fathers (whom men nowe magnify)
Called this monster Mynerua stoute and soure,
For strength and senewes of man moste commonly
Are tame and febled by cures and laboure.
Great Hercules the mighty conquerour
Was by this monster ouercome and superate,
All if he before vnto his great honour
The sonne of Venus had strongly subiugate.

Who would with honour be purely laureate,
Must with this monster longe time before contende,
But lightly is man ouercome and fatigate,
Or lady vertue if he not well intende:

When

when strength is febled she helpeth at the ende,
Opening the gates and passage to honour,
By whose assistaunce soone may a man ascende
The hye degrees of the triumphant Cour.

Mankinde inflamed by goodly behaviour
Of lady vertue come to this towre with payne,
But for the entree pretendeth them rigour
Many one abasheth, rebuking backe agayne:
To purchase honour they would be glad and fayne,
But fearefull labour, the porter is so fell,
To them proclaiming, their enterprise is vayne,
Except they before with him contende and mell.

Here moste of all muste mans might excell
With stedfast courage and sure perseveraunce,
Els shall this monster him backe agayne repell,
But man prevayleth by long continuaunce.
No costly treasour nor Jewell of pleasaunce
Without price or payne can man in earth come by:
So without labour doth vertue none avaunce
To parfite honour and noble seignory.

Faynt cowarde mindes soone at the first escry
Of sturdie labour, fall to the grounde as lame,
Els runne they backwarde fast fleing cowardly,
As hartles wretches caring nothing for shame:
But noble heartes to win immortall name,
Fight at these gates till they ouercome labour,
Then lady vertue with good report and fame
Suche knightes giveth to laude and hye honour.

But cruell fortune to some is harde and soure,
That after travell and many deadly wounde,
When lady vertue should graunt to them this toure
Then frowarde fortune them bealeth to the grounde:
Of this examples ouer many do abounde,
But chiefly this one, the noble lorde Hawarde,
When he chiefe honour was worthy to have founde,
False death and fortune bereft him his rewarde.

Longe he contended in battayle strong and harde,
With payne and labour, with might repelling wrong,
No backe he turned as doth some faint cowarde,
But with this monster boldly contended long,
When he had broken the locke and doores stronge,
Ouercome the porter, and should ascende the toure,
To live in honour hye conquerours amonge,
Then cruell fortune and death did him devoure.

Though he were borne to glory and honour,
Of auncient stocke and noble progenie,
Yet thought his courage to be of more valour,
By his owne actes and noble chivalry.
Like as becommeth a knight to fortifye
His princes quarell with right and equitie,
So did this hawarde with courage valiauntly,
Till death abated his bolde audacitie.

O happy Samson more fortunate then he
Onely in strength, but not in hye courage,
O cruell fortune why durst thy cruelte
This floure of knighthood to slea in lusty age,
Thou hast debated the floure of his linage,
If thou had mercy bewayle his death then might,
For cruell lions and mo beastes savage
Long time not ceased for to bewayle this knight,

O death thou hast done agaynst both lawe and right,
To spare a cowarde without daunger or wounde,
And thus soone to quench of chivalry the light,
O death envious moste enemie to our grounde,
What moste avayleth thou sooneste doest confounde?
Why did not vertue assist hir champion?
Thou might have ayded, for soothly thou was bounde,
For during his life he loved thee alone,

O God almightie in thy eternall trone,
To whom all vertue is deare and acceptable,
If reason suffred to thee our crye and mone,
This dede might impute and fortune lamentable,
Thou might have left vs this knight moste honorable,
Our wealth and honour to have kept in degree:
Alas why hath death so false and discrepuable,
Mankinde to torment this will and libertie?

It quencheth vertue, sparing iniquitie,
The best it striketh, of bad having disdayne,
No helpe nor comfort hath our adversitie,
Death dayly striketh though dayly we complayne:
To treate a tiran it is but thing in vayne,
Wrekenes pronoketh his wrath and tiranny,
So at our prayer death hath the more disdayne,
We do by mekenes his furour multiply.

If some fell tiran replete with villany
Should thus have ending the dede were commendable,
But a stonte captayne disposed to mercy
So soone thus faded, the case is lamentable,
Was he not humble, iocunde and companable,
No man despising, and first in all labour,
Right wise with mercy debonair and tretable,
Mate and companion with every souldier.

Vice he subdued by goodly behaviour,
Like as a rider doth a wilde stede subdue,
His body subiect, his soule was governour,
From vice withdrawen to goodnes and vertue,
When pride rebelled mekenes did it eschue,
Free minde and almes subdued avarice:
Alway he nated this saying iuste and true,
That noble mindes despised covetise.

His death declareth that slouth he did despise,
By hardie courage as spirit in ieopardie,
Alway he vsed some noble exercise,
Suche as belongeth to worthy chivalrie,
In him was there founde no sparkle of envy,
Alway he lauded and praysed worthynes,
Suche as were doughtie rewarding largely,
Wrath sane in season he wisely coulde repres.

Of wine or Bacchus despised he excesse,
For mindes kindled to actes martiall,
Seking for honour and name of doughtinesse,
Despiseth sorfet and living bestiall,
In him no power had luste venereall,
For busy labour and pleasaunt abstinence
All corporall lust soone causeth for to fall,
No lust subdueth where reigneth diligence.

He was a pillar of sober countenaunce,
His onely treasour and iewell was good name,
But O cursed death thy wrathfull violence,
By stroke vnwarned halfe blinded of his fame,
Whom may I accuse, whom may I put in blame,
God for death, or fortune, or impotent nature,
God doth his pleasour, and death will have the same,
Nature was mightie longe able to endure.

In fortune is the fault nowe am I sure,
I would if I durst his tiranny accuse:
O cursed fortune if thou be creature,
Who gave thee power thus people to abuse.

Thy mutable might me cauſeth oft to muſe,
When man is plunged in dolour and diſtreſſe,
Thy face thou chaungeſt, which did erſt refuſe,
By ſodayne chaunces him lifting to richeſſe.

And ſuche as longe time haue lyued in noblenes
Anone thou plungeſt in payne and pouertie,
Wealth, honour, ſtrength, right, iuſtice and goodnes,
Miſery, dolour, lowe to lowme, iniquitie,
Theſe thou rewardeſt like as it pleaſeth thee,
Co mans merite without reſpect at all,
One this day being in great auctoritie,
Agayne to morowe thou cauſeſt for to fall.

When man is worthy a rowme imperiall,
On him thou glowmeſt with frowarde countenaunce,
Weake is thy promis renolwing as a ball,
Thou haſt no fauour to godly gouernaunce,
No man by merite thou dyeſt to aduaunce,
O blinded fortune ofte time infortunate,
When man thee truſteth then falleth ſome miſchaunce,
Unwarely chaunging his fortune and eſtate.

Tell me fraple fortune, why did thou bryuiate
The liuing ſeaſon of ſuche a captayne,
That when his actes ought to be laureate
Thy fauour turned him ſuffring to be ſlayne?
I blame thee fortune, and thee excuſe agayne,
For though thy fauour to him was rigorous,
Suche is thy cuſtome for to be vncertayne,
And namely when man is hye and glorious.

But moſte worthy duke hye and victorious,
Reſpire to comfort, ſee the vncertentie
Of other princes, whoſe fortune proſperous
Of ſtetime haue ended in harde aduerſitie:
Read of Pompeius whoſe pereles dignitie
Againſt great Ceſar did wealth of Rome defende,
Whom after fortune brought in captiuitie,
And he in Egipt was headed at the ende.

In likewiſe Ceſar which did with him contende,
When all the worlde to him was ſubiugate,
From his hye honour did ſodenly deſcende,
Murdred in Rome by chaunce infortunate.
Cato and Seneke, with Tully laureate,
Theſe and mo like for all their ſapience
Hath proued fortune, fore blinding their eſtate,
By wrongfull ſlaunders and deadly violence.

To poore and riche it hath no difference,
Olde Policrates ſuppoſing perill paſt,
With death diſhoneſt ended his excellence,
Great Alexander by fortune was downe caſt,
One draught of poyſon him filled at the laſt,
Whom all the worlde erſt could not ſaciate:
What is all honour and power but a blaſt,
When fortune threatneth the life to bryuiate.

Beholde on Pirrus the king infortunate
With a ſmall ſtone dead proſtrate vpon the grounde,
See Valerian brought downe from his eſtate,
From his empire in Percy thrall and bounde.
Of olde Priamus it is in writing founde,
Howe he by Pyrrus was in his palace ſlayne,
Paris and Hector receyued mortall wounde,
To truſt in fortune it is a thing in vayne.

The mightie Cyrus a king of Realmes twayne
Was ſlayne and his hoſte of Thomiris the quene.
Thus is no matter of fortune to complayne,
All that newe falleth of olde time hath bene ſene,
This ſhall be, this is, and this hath euer bene,
That boldeſt heartes be neareſt ieopardie,
To dye in battayle is honour as men wene
To ſuche as haue ioy in haunting chiualry.

Suche famous ending the name doth magnifie,
Note worthy duke, no cauſe is to complayne,
His life not ended foule nor diſhoneſtly,
In bed nor tauerne his laſtes to mayntayne,
But like as beſemed a noble captayne,
In ſturdie harnes he died for the right,
From deathes daunger no man may flee certayne,
But ſuche death is meteſt vnto ſo noble a knight.

But death it to call me thinke it vnright,
Sith his worthy name ſhall laſte perpetuall,
To all his nation example and clere light,
But to his progeny moſte ſpecially of all,
His ſoule is in pleaſour of glory eternall,
So duke moſt doughty ioy may that noble tree,
Whoſe braunches honour ſhall neuer fade ne fall,
While beaſt is on earth or fiſches in the ſea.

Lo Codrus I here haue tolde thee by and by
Of ſhepheard Cornix the wofull elegy,
Wherin he mourned the greeuous payne and harde,
And laſte departing of the noble lorde Hawarde,
More he indited of this good Admirall,
But truely Codrus I can not tell thee all.

Codrus

Minalcas I ſweare by holy Peters cope,
If all thing fortune as I haue truſt and hope,
If happy winde blowe I ſhall or it be longe
Comfort thy ſorowe and well rewarde thy ſonge,
What tary man a while till better fortune come,
If my part be any then ſhall thy part be ſome.

Minalcas

If thou in purpoſe ſo to rewarde my hire,
God graunt thee Codrus thy wiſhing and deſire.

Codrus

Forſooth Minalcas I wiſhe thee ſo in dede,
And that ſhalt thou knowe if fortune with me ſpede,
Farewell Minalcas, for this time, dieu te garde,
Neare is winter the worlde is to harde.

Minalcas

Go wretched nigarde, God ſende thee care and payne,
Our Lorde let thee neuer come hither more agayne,
And as did Midas, God turne it all to golde
That euer thou toucheſt or ſhalt in handes holde,
For ſo muche on golde is fixed thy liking,
That thou deſpiſeſt both vertue and cunning.

Thus endeth the fourth Egloge.

The fyfth Egloge of Alexander Barclay;

entituled Amintas and Fauſtus, of the diſputation of Citizens and men of the Countrey.

¶ The Argument.

IN colde January when fire is comfortable,
And that the fieldes be nere intollerable,
When ſhepe and paſtours leaueth fielde & folde,
And drawe to cotes for to eſchue the colde,
What time the verdure of ground and euery tree,
By froſt and ſtormes is priuate of beautee,
And euery ſmall birde thinketh the winter longe,
Which well appeareth by ceaſing of their ſonge.
At this ſame ſeaſon two herdes freſhe of age
At time appoynted met both in one cotage,
The firſt hight Fauſtus, the ſeconde Amintas,
Harde was to knowe which better huſbande was,
For eche of them both ſet more by his pleaſour
Then by aboundaunce of riches or treaſour.
Amintas was formall and proper in his geare,
A man on his cloke ſhould not eſpye a heare,
Nor of his clothing one wrinkle ſtande awry,
In London he learned to go ſo manerly,
High on his bonet ſtacke a fayre brouche of tinne,
His purſes lining was ſimple, poore and thinne:
But a lordes ſtomake and a beggers pouche
Full ill accordeth, ſuche was this comely slouch,
In the towne and citie ſo longe letted had he
That from thence he fled for det and pouertie,
No wafrer, tauerne, alehouſe or tauerner,
To him was there hid whyle he was hoſteler,
Firſt was he hoſteler, and then a wafrer,
Then a coſtermonger, and laſt a tauerner,
About all London there was no proper prim
But long time had bene familier with him,
But when coyne fayled no fauour more had he,
Wherfore he was glad out of the towne to flee.
But ſhepheard Fauſtus was yet more fortunate;
For alway was he content with his eſtate,
Yet nothing he had to comfort him in age,
Saue a milch cowe and a poore cotage,
The towne he vſed, and great pleaſour he had
To ſee the citie oft time whyle he was lad.
For milke and butter he thither brought to ſell,
But neuer thought he in citie for to dwell,
For well he noted the mad enormitie,
Enuy, fraude, malice and ſuche iniquitie
Which reigne in cities, therefore he led his life
Playnde in village without debate and ſtrife.
When theſe two herdes were thus together met,
Hauing no charges nor labour them to let,
Their ſhepe were all ſure and cloſed in a cote,
Them ſelues lay in litter pleſauntly and hote.
For coſtly was fire in hardeſt of the yere,
When men haue moſte nede then euery thing is dere,
For paſſing of time and recreation,
They both delited in communication,
Namely they pleaded of the diuerſitie
Of rurall huſbandes and men of the citie.
Fauſtus accuſed and blamed citizens,
To them imputing great faultes, crime and ſins:
Amintas blamed the rurall men agayne,
And eche of them both his quarell did maynteyne;
All wrath deſpiſed, all malice and ill will
Cleane layde apart, eche did rehearſe his ſkill,
But firſt Amintas thus to ſpeake began,
As he which counted him ſelfe the better man.

FINIS.

Amintas firſt ſpeaketh.

THe winter ſnowes, all couered is the grounde,
The north wind blowes ſharpe & with kerefull ſound,
The long iſe ſicles at the eues hang,
The ſtreame is froſen, the night is cold & long,
Where botes rowed nowe cartes haue paſſage,
From yoke the oxen be loſed and bondage,
The ploweman reſteth auoyde of buſineſſe,
Saue when he tendeth his harnes for to dreſſe,
Wably his wife ſitteth before the fyre
All blacke and ſmoky clothed in rude attire,
Sething ſome grewell, and ſtirring the pulment
Of peaſe or frument, a noble meat for lent,
The ſummer ſeaſon men counted nowe laudable
Whoſe fervour before they thought intollerable,
The froſty winter and wether temperate
Which men then prayſed they nowe diſprayſe and hate,
Colde they deſired, but nowe it is preſent
They braule and grutche their mindes not content.
Thus mutable men them pleaſed can not holde,
At great heat grutching, and grutching when it is colde.

Fauſtus

All pleaſour preſent of men is counted ſmall,
Deſire obtayned ſome counteth nought at all,
What men hope after that ſemeth great and deare,
At right by diſtaunce appeareth great and cleare.

Amintas

Eche time and ſeaſon hath his delite and ioyes,
Loke in the ſtretes beholde the little boyes,
Howe in fruite ſeaſon for ioy they ſing and hop,
In tent is eche one full buſy with his top,
And nowe in winter for all the greeuous colde
All rent and ragged a man may them beholde,
They haue great pleaſour ſuppoſing well to dine,
When men be buſied in killing of fat ſwine,

They get the bladder and blowe it great and thin,
With many beanes or peason put within,
It ratleth, soundeth, and shineth clere and fayre,
While it is throwen and caste by in the ayre,
Ethe one contendeth and hath a great delite
With foote and with hande the bladder for to smite,
If it fall to grounde they lifte it by agayne,
This wise to labour they count it for no payne,
Renning and leaping they dryue away the colde.
The sturdie plowmen lustie, strong and bolde
Ouercommeth the winter with dryuing the foote ball,
Forgetting labour and many a grenous fall.

Faustus

When labour forer in fruiteles banitie
Then in fayre workes of great vtilitie,
In suche trifles we labour for domage,
Worke we despise which bringeth aduauntage.

Amintas

Touching their labour it can not me displease,
While we be in rest and better here at ease
In the warme litter, small payne hath little hire,
Here may we walow while milke is on the fire,
If it be crudded of bread we nede no crome,
If thou bide Faustus thereof thou shalt haue some.

Faustus

Winter declareth harde nede and pouertie,
Then men it feleth which haue necessitie,
Truely Amintas I tell thee mine intent,
We fonde yong people be muche improuident,
We stray in summer without thought, care or hede,
Of suche thinges as we in winter shall haue nede,
As soone as we heare a baggipe or a drone,
Then leaue we labour there is our money gone,
But when the northe winde with stormes violent
Hath brought colde winter poore wretches to torment,
And boyde of leaues is euery bough and tree,
That one may clerely the empty nestes see,
Then is all our woll and lambes gone and solde,
We tremble naked and dye almost for colde,
Our shoulders all bare, our hose and shoes rent,
By reckelesse youth thus all is gone and spent.
Ethis commeth for want of good prouision,
Youth dayneth counsell, scorning discretion,
When pouertie thus hath caught vs in hir snare
Then doth the winter our mad folly declare.
Nowe truely Amintas I tell to thee my mate,
That towne dwellers liue greatly more fortunate,
And somewhat wiser be they also then we,
They gather treasour and riches in plentie,
They spoyle the lambes and foxes of their skin
To lap their wombes and fat sides therin,
In lust, in pleasour, and good in aboundaunce
Passe they their liues, we haue not sufficiaunce.

Amintas

The men of the earth be fooles eche one,
We poore shepheardes be not to blame alone,
More folly vexeth the men of the citie,
I graunt vs ouersene, they madder be then we,
Though I long season did in the citie dwell
I fauour it not, troth dare I boldly tell,
Though citizens be of liuing reprouable,
Yet fortune to them is muche more fauourable,
Fortune to them is like a mother dere,
As a stepmother she doth to vs appeare,
Them she exalteth to honour and richesse,
As she oppresseth in care and wretchednesse.
What is payne fortune but thing vituperable,
An vnhappy madnesse, vnworthy and vnstable.

Faustus

No doubt Amintas let me be fortunate,
And then shall I soone become a great estate,
My coyne shall encrease, then shortly shall I be
Called to office to gouerne a citie,
All men shall heare me and gene to me credence,
The commontie bare head shall do me reuerence,
All other rulers, lowe men and commontie
Shall gladly desire to haue aduise of me.
If I be happy and fortune on me smile,
Thus shall I ascende and mounte within a while,
Aske thou of Cornix, declare to thee he can,
Howe coyne more then cunning exalteth euery man.

Amintas

O Faustus Faustus, thou erres from the way,
This is not fortune, full little do she may,
Though I my selfe rehearsed but lately,
That fortune hath might a man to magnifie,
I kept the opinion of witlesse commontie,
And grounded my selfe on none auctoritie.
It is not fortune which graunteth excellence,
True honour is wonne by vertue and sapience,
If men get honour by worldly policy
It is no honour but wretched misery,
God maketh mightie, God geueth true honour
To godly persons of godly behauour.
God first disposed and made diuerlitie
Betwene rude plowmen and men of the citie,
And in what maner Cornix thine owne mate
As we went talking recounted to me late.

Faustus

What tolde thee Cornix, tell me I thee pray,
He had good reason suche thinges to conuay,
His wit was pregnaunt, no reason did he want,
But truth to declare his money was but scant.
But what then? some man hath plentie of cunning
Which hath of riches small plentie or nothing.

Amintas

In hearing my tale if thou haue thy delite,
Then take some labour, for nowe is good respite,
Faustus arise thou out of this litter hote,
Go see and visite our wethers in the cote,
Arise, go and come, thou art both yong and able,
After great colde heate is more comfortable,
Go man for shame, be is a slouthfull dawe
Which leaueth profite for pleasour of hote strawe.

Faustus

Thinke not Amintas that Faustus hath disdayne,
To do thy pleasour I shall refuse no payne,
Loke here Amintas, Lorde benedicite,
The colde snowe reacheth muche higher then my knee,
Scant may the houses suche burthen well susteyne,
Lesse hurte is tempest and sodayne storme of rayne,
On toppe of the chimney there is a heape of snowe
So hye extending our steple is more lowe,
The snowe is so white and the sunne so bright,
That playnly Amintas amased is my sight.

Amintas

Geue to the beastes good rowen in plentie,
And stoppe all the holes where thou canst faultes see,

Stop

Stop them with ſtubble, eſt daube them with ſome clay
And when thou haſt done then come agayne thy way,
Nought is moze noyſome to ſtocke, cotage noz folde,
Then ſoden tempeſt and vnzouided colde.
What nowe already frende Fauſtus here agayne,
By ſhozt concluſion bad wozke apeareth playne,
Thy comming agayne me thinke is all to ſoone
Ought to haue ended oz pzokte to haue done.

Fauſtus

This comberous wether made me moze diligent,
I ran all the way both as I came and went,
And there I ſped me and toke the greater payne,
Becauſe I lightly would be with thee agayne,
After great colde it is full ſwete God wot
To tumble in the ſtrawe oz in the litter hot.
Nowe be we Fauſtus in hay by to the chin,
Fulfill thy pzomiſe, I pray thee nowe begin,
Tell the beginning of the diuerſitie
Betwene rurall men and men of the citie,
I knowe the reaſon and talking of Coznix,
But ſince I him ſawe be paſſed peres ſixe,
His iocunde teſtes made me ofte time full glad,
Our firſt acquayntaunce was when I was a lad:
Nowe ſpeake my Aminias, and I ſhall holde me ſtill
Till thou haue ended and ſpoken all thy will.

Amintas

This great difference and firſt diuerſitie
Betwene rurall men and them of the citie,
Began in this wiſe as Coznix to me tolde,
Whiche well coulde common of many matters olde.
Firſt when the wozlde was founded and create,
And Adam and Eue were ſet in their eſtate,
Our Lozde conioyned them both as man and wife,
To liue in concozde the ſeaſon of their life,
And them commaunded mankinde to multiply,
By generation to get them pzogeny,
They both obeyed this ſwete commaundement
With faythfull heartes and labour diligent,
But would to Ieſu they had bene wiſe and ware
From that fatall fruit which kindled all their care.
But to my purpoſe: firſt Eue had childzen two,
A ſonne and a daughter, our Lozde diſpoſed ſo,
And ſo pere by pere two twins ſhe bzought,
When man aſkiſteth God wozketh not foz nought,
By ſuche maner theſe two did them apply,
The wozlde to fulfill, encreaſe and multiply.
At the laſte our Lozd at ende of fiftene pere
To Eue our mother did on a time appeare,
And in what maner nowe heare me Fauſtus:
Adam on the fielde foozth with his wethers was,
His flocke then he fed without all dzead and feare,
Then were no wowers him noz his wife to deare,
He was not troubled that time with ielouſie,
Then was no body to do that villany,
No hozned kiddes were liuing at that time,
Long after this began this curſed crime,
Then was no cucko betwene the eaſt and weſt
To lay wzong egges within a ſtraunge neſt,
Then none ſuſpected the liuing of his wife,
Wedlocke was quiet and pleaſaunt without ſtrife.
But after when people began to multiply
Then fyrſt was kindled the flame of ielouſy,
Foz that man committeth foze dzedeth he againe,
Fraude feareth falſhode, ſuſpecting ofte in vayne,
All theſe ſuſpecteth all men of felony,
Wzeakers of wedlocke be full of ielouſy,
And therfoze all ſuche as with the ſwozde do ſtrike
Feare to be ſerued with the ſcaberd like.
Thus while that Adam was pitching of his folde
Eue was at home and ſat on the threſholde,
With all hir babes and childzen hir about,
Eyther on hir lappe within oz eis without,
Nowe had ſhe pleaſour them colling and dalling,
And eft was ſhe buſy them louſing and kembing,
And buſy with butter foz to annoynt their necke,
Sometime ſhe muſed them pleaſauntly to decke.
In the meane time while ſhe was occupied,
Our Lozde dzawing nere ſhe ſodenly eſpied,
Anone ſhe bluſhed, reuoluing in hir minde,
That if our Lozde there ſhould all thoſe babes finde
So ſoone engendzed, ſuppoſe he nedes muſt
That it was token of to great carnall luſt,
And all aſhamed as faſt as euer ſhe might
She haſted and hid ſome of theim out of ſight,
Some vnder hay, ſome vnder ſtrawe and chaffe,
Some in the chimney, ſome in a tubbe of dzaffe,
But ſuche as were layze and of their ſtature right
As wiſe and ſubtill reſerued ſhe in ſight.
Anone came our Lozde vnto the woman nere,
And hir ſaluted with ſwete and ſmiling chere,
And ſaide: O woman let me thy childzen ſee,
I come to pzomote eche after his degree.
Firſt was the woman amaſed nere foz dzede,
At laſte ſhe commaunded the eldeſt to pzocede,
And gaue them comfozt to haue audacitie,
Though they were bolder and doubted leſſe then ſhe,
God on them ſmiled, and them comfozted ſo
As we with whelpes and birdes vſe to do,
And then at the laſte to the moſte olde of all
He ſaide: haue thou ſcepter of rowme imperiall,
Thou art the eldeſt thou ſhalt haue moſt honour,
Juſtice requireth that thou be Emperour.
Then to the ſeconde he ſaide: it is ſeming
That thou be haunted to the honour of a king,
And vnto the thirde he gaue ſuche dignitie,
To gide an army a noble duke to be,
And ſaide: haue thou here harde pzon and armoure,
Be thou in battayle a head and gouernour,
And ſo foozth to other as they were in degree,
Eche he pzomoted to wozthy dignitie.
Some made he Earles, ſome lozdes, ſome barons,
Some ſquires, ſome knightes, ſome hardy champions,
And then bzought he foozth the cepter and the crowne,
The ſwozde, the pollax, the helme and habertowne,
The ſtreamer, ſtandard, the ghetton and the mace,
The ſpeare and the ſhielde, nowe Eue had great ſolace,
He gaue them armour, and taught them policy
All thing to gouerne concerning chiualry.
Then made he iudges, maiozs and gouernours,
Marchaunts, ſhiriffes and other pzetectours,
Aldermen, burgeſſes, and other in degree,
After the cuſtome of court and of citie.
Thus all the childzen then being in pzeſence,
He ſet in honour and rowme of excellence,
Oft time reuoluing and turning in his minde
The caduke honours belonging to mankinde.
In the meane ſeaſon Eue very topfull was
That all theſe matters were bzought ſo well to paſſe,
Then flewe ſhe in haſte foz to haue pleaſour moze,
And them pzeſented whom ſhe had hid befoze,
And vnrequired pzeſenting them ſaide ſhe,
O Lozde theſe alſo my very childzen be,
Theſe be the fruite alſo of my wome,
Hid foz ſhame faſtneſſe within my houſe at home,
O Lozde moſte mightie, hye father, creatour,
Withſaue to graunt them ſome office of honour,
Their heere was rugged poudzed all with chaffe,
Some full of ſtrawes, ſome other full of dzaffe,
Some with cobwebbes and duſt were ſo arayde
That one beholding on them might be afrayde,

Blacke was their colour and bad was their figure,
Uncomely to sight, mishapen of stature,
Our Lorde not smiled on them to shewe pleasaunce,
But saide to them thus with troubled countenaunce:
Ye smell all smoky, of stubble and of chaffe,
Ye smell of the grounde, of wedes and of draffe,
And after your sent and tedious sauour
Shall be your rowmes and all your behauour,
None can a pitcher turne ton siluer pece,
Nor make goodly silke of a gotes fiece,
And harde is also to make withouten fayle
A bright two hande sworde of a cowes tayle.
No more will I make, howebeit that I can,
Of a vile villayne a noble gentleman,
Ye shall be plowmen and tillers of the grounde,
To payne and labour shall ye alway be bounde,
Some shall kepe oxen, and some shall hogges kepe,
Some shall be threshers, some other shall kepe shepe,
To digge and to delue, to hedge and to dike,
Take this for your lot and other labour like,
To drudge and to driuell in workes vile and rude,
This wise shall ye liue in endlesse seruitude,
Reaping and mowing of fodder, grasse and corne,
Yet shall towne dwellers oft laugh you vnto scorne.
Yet some shall we graunt to dwell in the citie,
For to make puddinges and butchers for to be,
Coblers or tinkers or els costarde laggers,
Hostelers or daubers, or droupy water laggers,
And suche other sorte whose dayly businesse
Passeth in workes and labour of vilenesse,
To stoupe and to sweate, and subiect to become,
And neuer to be ridde from bondage and thraldome.
Then brought our Lorde to them the carte and harowe,
The gad & the whip, the mattoke & the whelebarowe,
The spade, the shouell, the forke and the plough,
And all suche tooles, then bad he them be tough,
And neuer to grutche at labour nor at payne,
For if they so did it should be thing in vayne.
Thus saide the father and Lorde omnipotent,
And then he ascended vp to the firmament,
Thus began honour and thus began bondage,
And diuersitie of citie and village,
And seruile labour first in the worlde began,
Demaunde of Cornix, declare the truth he can,
This tolde me Cornix which wonned in the fen,
I trust his saying before a thousande men,

Faustus

Is this the matter praysed of thee so sore?
A strawe for fables I set by them no store,
It were a maruell if Cornix matter tolde
To laude of shepheardes, or plowmen to vpholde,
He dwelled in the towne and helde with the citie,
Till nede him moued as it hath driuen thee.
When none of you both dare to the towne resorte
Among vs shepheardes yet finde ye here comfort,
So both thou and he be greatly for to blame,
To eate out vitayle and then to hurt our name.
The yong men of townes to mocke vs haue a gise,
Naught els can they do saue lies to deuise,
This vayne inuention and foolishe fayned fable
Agaynst rurall men they haue delite to bable,
And nought they ashame as blinde wretches vnwise,
Of God almightie suche leasinges to deuise,
This scorny scoffing declareth openly
Agaynst rurall men rebuke and iniury,
But thou art so rude thy paunch is so fatte,
Agaynst thine owne selfe thou busy art to chatte,
All if this same iest is thy rebuke and blame,
Thy dulled reason can not perceyue the same.
But I shall proue thee that rurall people be
More wise and noble then they of the citie,
And that the citie is full of fraude and strife,
When we in village haue good and quiet life.

Amintas

I pray thee Faustus herefore be thou not wroth,
To haue displeasour of thee I were right loth,
I thought no mauger, I tolde it for a bourde,
If I had knowen I would haue said no worde:
But say thy pleasour, nowe tell foorth thy sentence,
And I shall heare thee with sober pacience.

Faustus

I shall not deny our payne and seruitude,
I knowe that plowmen for the most part be rude,
Nowe shall I tell thee high matters true and olde,
Which curteous Candidus vnto me once tolde,
Nought shall I forge nor of no leasing bable,
This is true history and no surmised fable.
At the beginning of thinges first of all,
God made shepheardes and other men rurall,
But the first plowman and tiller of the grounde
Was rude and sturdie, disdayning to be bounde,
Rough and stubborne, and Cayn men did him call,
He had of mercy and pitie none at all,
But like as the grounde is dull, stony and tough,
Stubborne and heauy, rebelling to the plough.
So the first plowman was strong and obstinate,
Frowarde, selfewilled, and mouer of debate:
But the first shepheard was meke and nothing fell,
Humble as a lambe, and called was Abell.
A shepe geueth milke and little hath of gall,
So this good Abell had none ill will at all.
No shepheard founde him iniurious nor wrong
Induring his life while he was them among,
And ofte of his flocke made he good sacrifice,
Of calfe or lambes, suche as were moste of price,
And of fat wethers the best not spared he,
To honour our Lorde and please his deitee.
Thus had he fauour with God omnipotent,
So pleasing our Lorde, that to this time present
From first beginning of earth and man mortall,
God hath had fauour to people pastorall,
And poore shepheardes, their cotes folde and shepe,
Angels haue come for to defende and kepe,
Some shepheardes were in lande of Asserye,
Which after haue bene promoted very hye,
So that from cotes and houses pastorall
They haue assended to dignitie royall,
Charges and labour so doth my reason blinde,
That call their names can I not vnto minde,
Yet let me studie auoyding perturbaunce,
So may I call them vnto remembraunce.
Lo nowe I haue them, Abraham, Jacob,
Loth, Isaac, yong Joseph and Job,
These nowe rehearsed and all the patriarkes
Haue not disdayned poore shepe nor heardes workes,
Them hath our Lorde called from humble thinges,
And made them princes, dukes, or els kinges,
So haue they chaunged their clothing pastorall,
With golden garment, purpure and gay pall,
And then haue after by magnanimitie
Brought noble realmes in their captiuitie,
And haue in battayle bene mightie conquerours,
Won fame immortall and excellent honours.
Paris was pastour the sonne of Priamus,
Pan, Silene, Orpheus, and ioly Tyterus,
Saule was shepheard, so was he in like wise
Which would haue offred his sonne in sacrifice,
Moyses was shepheard and was his flocke keping,
When he came bare foote vnto the bushe flaming,

Commaun-

Commaunded by God to leaue his flocke and go
On Gods meſſage to ſturdy Pharao.
Alſo Apollo was herde ſometime in Greece,
Nothing diſdayning to handle Ewe and fleece:
As wryte Poetes, he left diuine honour,
Glad among wethers to be a gouernour.
The bleſſed angels brought to ſuch men as we
Meſſage of concorde, of peace and vnitie;
And ſong that Gloria, flying in the ſkye,
Which our ſyr Sampſon doth ſing ſo merily.
Firſt had ſhepherdes ſure tiding by meſſage
That God was made man to bye humane linage;
And herdes inſtruct by voyce angelicall
Sawe God incarnate and borne firſt of all.
And this was pleaſure of Gods Maieſtie
That ſimple herdes him firſt of all ſhould ſee,
And in their maner make vnto him offringes
Before eſtates, as riche and mightie kinges.
The holy Harper, which after was a kinge,
And ſlewe the giant ſo ſtoutly with his ſling
Was firſt a ſhepherde or he had dignitie,
Right ſo were many, as ſtoute and bolde as he:
And our Lorde Jeſu, our God and Sauiour
Named him ſelfe a ſhepherde or paſtour.
Right ſo he named men meeke and pacient
His flocke and his ſheepe for maners innocent:
Thinke not theſe wordes gloſed nor in vayne,
They are the Goſpell, ſo ſaith ſyr Peter playne.
I ſawe them my ſelfe well paynted on the wall,
Late gaſing vpon our Churche Cathedrall:
I ſawe great wethers in picture and ſmall lambes,
Dauncing, ſome ſleeping, ſome ſucking of their dames,
And ſome on the grounde me ſemed lying ſtill,
Then ſawe I horſemen at pendant of an hill,
And the three kinges with all their company,
Their crownes glittering bright and oriently,
With their preſentes and giftes miſticall,
Till this behelde I in picture on the wall.
But the poore paſtours as people innocent
Firſt ſawe the Crib of our Lorde omnipotent.
Thus it appereth God loueth poore paſtours,
Sith he them graunted to haue ſo great honours.
Our Lorde hath fauour both to sheepe and folde,
As it appereth by theſe hilforyes olde.
Our Lorde is ready to ſuccour the village,
Deſpiſing townes for malice and outrage.
For God is content with ſimple pouertie,
Where he deſpiſeth and wrongfull dignitie.

Amintas.

In good ſayth Fauſtus, thy tale is beritable,
Grounded on learning, and greatly commendable:
Lately my ſelfe to ſee that picture was,
I ſawe the maunger, I ſawe the oxe and aſſe.
I will remember the people in my minde,
Me thinke yet I ſee the blacke faces of Inde:
Me thinke yet I ſee the herdes and the kinges,
And in what maner were offred their offeringes.
As long as I liue the better ſhall I loue
The name of herdes, and citezins reproue.
Wherfore mate Fauſtus, I pray God geue thee care,
If thou the faultes of any citie ſpare.
Speake on and ſpare not, and touche their errour,
Yet may we common more then a large houre.

Fauſtus

Then turne we to talke a while of citizens,
To touche their ſoly and parcell of their ſinnes,
Thinke not Amintas that they of the citie
Liue better life or wiſeiper then we.
All if their cloathing be doubled for the colde,
And though they glitter ſo gayly in bright golde,
Shining in ſilkes, in purpure or veluet,
In furred robes, or clokes of ſcarlet;
And we poore herdes in ruſſet cloke and hood:
It is not clothing can make a man be good.
Better is in ragges pure liuing innocent
Then a ſoule defiled in ſumptuous garment.
Truſt me Amintas, my ſelfe with theſe ſame eyns
Haue in the citie ſuch often times ſeene
Set in their ſilkes, and brag in the market,
As they were lordes I oft haue ſeene them met,
Which are ſtarke beggers, and liue in neede at home,
And oft go to bed for neede with empty wombe.
Nought is more fooliſh then ſuch wretches be,
Thus with proude port to cloke their pouertie.
What is neede cloked or fayned aboundaunce,
Pouertie, ſlouth, and wretched gouernaunce?
What is fayre ſemblaunce with thought and heauyneſſe?
Forſooth nought els but cloked fooliſhneſſ.
And ſome haue I ſeene (which is a thing damnable)
That whyle they would haue a liuing delectable,
Reſt at their pleaſure, and fare delicioully,
Haue ſuffered their wiues defiled wettingly,
Haue ſolde their daughters flowre of virginitie,
O dede vnworthy, O blinde iniquitie:
Fame, honour, the ſoule, and chaſtitie be ſolde
For wretched liuing, O curſed thirſt of golde.
O damnable deede, ſo many for to ſpill,
One wretched carkaſſe and belly for to fill?
What thing is viler? what more abhominable?
What thing more fooliſh, more falſe and deteſtable?

Amintas

What if they can not to other craft them gene?
Nor finde other way or meanes for to liue?
Nede hath no lawe, of two euils perdie
To chooſe the leaſt till is none iniquitie.

Fauſtus

Sith they haue as many ſoules as haue we,
Is much of reaſon, and handes like plentie,
Why may they not to honeſt worke them gene,
And finde other way and maner for to liue.
No lawe permitteth nor willeth man perdie
To commit murther for harde neceſſitie,
No more ſhould any his ſoule defile or kill
For luſt tranſitory, or pleaſure to fulfill.
Yet be in cities mo ſuing fooliſhnes,
Wening by craft for to haue great riches:
Wy which craftes no man hath riches founde,
Sith time that our Lord firſt fourmed man & grounde
Is Alkemiſtes wening by policy
Nature to alter, and coyne to multiply.
Some waſh rude metall with licours manifolde
Of herbes, wening to turne it into golde.
Ill pale and ſwoby be ſuch continuall,
And after labour they loſe their life and all:
Another ſorte is to this not much vnlike,
Which ſpende their times in wretched dart magike,
Thereby ſuppoſing ſome treaſure to haue founde,
Which many peres is hid within the grounde.
What is more fooliſh, more full of vanitie,
Or more repugning to fayth and prodicie,
Becauſe they would flye good buſyneſ and payne,
They vſe ſuch trifles and wretched thinges vayne.
They proue all thinges becauſe they would do nought,
Still ſeeking newes, ſtill troubled in their thought:
Becauſe they wonlde flee the labour of the lande,
Ill ydle trifles ſuch taketh on their hande:

Still

Still be they busy, and neuer come to ende,
Co thing profitable do fewe of them intende.
Some liue by rapine, gile, fraude and policy,
Penury, oppression, and some on bsury.
Some gladly borowe, and neuer pay agayne,
Some keepe from seruaunes the stipend of their payne:
Some rest men giltlesse, and cast them in prison,
Some bye stronge thiefes out of the dungeon.
Some faune, some flatter, man truste not whē they smile,
Then frame they fraudes men slyly to begile.
Some in one houre moze promise to thee will,
Then all his dayes he thinketh to fulfill:
By thousande meanes of fraude and craftynes
Lye they in wayte foz honour and riches.
They feede the riche, and often let the pooze
Dye foz pure colde and hunger at their dooze.
We feede fat oxen, they marmosets keepe,
We feede fat kiddes, lambes, and good sheepe:
And they feede hawkes, apes, horse and hounde,
And small is their toy saue here within our boundes.
We bring them butter, egges, cheese and wooll,
Cankerdes of milke and creame fleeting full:
All maner flesshe, and all their whole liuing,
Without our labour truely they haue nothing.
We are the feeders of wethers and fat hogges,
And they of the Citte feede birdes and great dogges.
Nowe iudge Amintas, which of these seemeth thee
Of moste aduauntage and moste nobilitie.

Amintas

If by our labour proceedeth moze riches,
And moste aduauntage, as seemeth truth doubtles,
Then this I meruayle that they of the Citte
Haue so great plentie, and we necessitie:
The cause can not I call to my remembraunce,
Wherof proceedeth their stoze and aboundaunce.

Faustus

The cause I tolde thee, what wouldest thou haue moze,
By fraude and falshood haue they so mikle stoze.
Seest thou not playnly howe they of the Citte
Daily decepue our pooze simplicitie.
With what crueltie against vs they rage,
By false oppression oz sayze fayned language.
They thinke it pleasure that sozowe on them hap,
By gloseb wozdes to take vs in a trap:
The moste of them all count it an almes deede
Vs heardes to fraude, this is a gentle meede:
Foz them we labour in heate, colde, winde and rayne,
And fraude and discepte they pay vs foz our payne.
With mindes and tonge they study and they muse
Both day and night vs heardes to abuse:
Their wit and body all whole do they apply,
Foz vs pooze wzetches to study policte:
And after their fraude, gile and deception,
Then do they laugh vs vnto derision.

Amintas

Howe came thou to knowledge of this enozmitie,
And of these maners of them of the Citie:
Wyl selfe there wonned, and there was conuersant,
Of some of these thinges yet am I ignozant.

Faustus

Thou could not percepue well their enozmitie,
Perchaunce thy maners did with their life agree:
There seldome is seene great contradiction,
Where men accozdeth in disposition.
No fault with Wozkens is blacke diffozmitie,
Because all the sozt like of that fauour be.
So could thou not see their vices noz them blame,
Because thine owne life was kiled with the same.
But howe I knewe them nowe shall I tell to thee,
While I brought butter to sell to the Citie,
And other victaple, I vsed milke to crye,
Then had I knowledge with an appotecary:
Of him I learned much falshood and practise
Not to the purpose the same to exercise:
He could make plasters and newe commixtions,
In baloure scant wozth a couple of onions,
Yet solde he the same as it were golde so dere,
Namely if happened any infectife yere.
I was acquainted with many an hucster,
With a coltardmonger and with an hostler.
This thefe was crafty pooze people to begile,
None like I suppose within a dosen mile:
Among all his other fraudes and his crimes
He solde one bottell of hey a dosen times.
And in the Otes could he well drop a candle,
Well knewe he howe his gestes foz to handle.
And in the same Inne there dwelled a pzety pzim,
She could well flatter and glose with him and him.
And necke a measure, her smirking gat her sale,
She made ten shillinges of one barell of ale.
Whom she begiled in pottes, she was sayne
To win them with fresh and paynted looke agayne.
And as I remember, her name was wanton Besse,
Who least with her dealt he thziued not the lesse.
What needeth moze processe, no craft of the Citie
Is, but is mingled with fraude and subtilitie:
Saue onely the craft of an Apoticary,
That is all fraude and gilefull policy,
But all these would sweare that they were innocent,
Oz they to the Citte did first of all frequent.
There learned they theft and fraude to exercise,
And man of nature is moued soone to vice.
Some be also which spend their patrimony
Which was to them lefte by their olde auncestry
On queanes, baudes, in riot and dzonkennes,
Their name defiling, despising all goodnes.
With cost and paynes such busyly labour,
Seeking foz shame and death before their houre.
Say where is custome of foznication,
Incest, aduoutry and deflozation,
Fozing of women, murther and rapine,
Discozde and bzauling and liuing like to swine:
Malice, enuy, and all iniquitie
Do these not regne in middes of the Citte?
All newe abusion pzouoking men to sins
Had first beginning among the Citezins.
Where dwell great pzinces and mightie gouernours,
Their life despising foz to haue vayne honours.
Capitaynes, souldiers, and all like company,
Which put foz money their life in iopardie.
These dwell not vplande, but haunt the Citie,
Pooze herdes fight not but foz necessitie,
Foz libertie, life, and Justice to vpholde,
Cowne dwellers fight foz vayne honour and golde.
We fight our frendes and housholde to defende,
They fight foz malice to riches to ascende.
Our cause and quarell is to mayntayne the right,
But all on selfe will without reason they fight.
They seeke by wounde foz honour and riches,
And dzine the weakest to hardest busynes.
O blinde souldier, why settest thou thy hart
Foz a vayne stipende against a mortall dart.
By thousand perils thou takest thy passage,
Foz small lucre renning to great domage.
Their sweete life they geue foz a pooze stipende,
And oft lese they both, and heauen at the ende.

While

While some contendeth and fighteth for his wage,
His life he spendeth, then fare well aduauntage.
What is more foolish or liker to madnes,
Then to spende the life for glory and riches?
What thing is glory, laude, praysing or fame,
What honour, reporte, or what is noble name?
For sooth nought but voyce of witlesse commontie,
And vayne opinion subiect to vanitie.
Processe of yeres, remouing of reason
Bringeth all these soone in oblyuion.
When life is faded all these be out of sight,
Like as with the Sun departeth the day light,
They all be fooles which meddle with the ses,
And otherwise might liue in their owne country.
He is but a foole which runneth to tempest,
And might liue on lande in quiete and in rest.
He is but a foole which hath of good plentie,
And it disdayneth to vse and occupy.
And he which liueth in care and wretchednes
His heyre to promote to landes and riches
Is moste foole of all, to spare in misery,
With goodes and landes his heyre to magnifye.
And he which leaueth that thing for to be done
Vnto his daughter, executour or sonne,
Which he him self might in his life fulfill,
He is but a foole, and hath but litle skill.
But all these sortes within the citie be,
They want of wisedome, and sue enormitie.
And also the youth in dayes festiuall
Do nought but folowe their lustes bestiall.
The weeke they vse them in worldly busynes,
The Sunday serueth to folowe diciousnes.
What time the shoppes be closed all and shit,
Then is the market with Thais, beale and kit,
On hyest dayes such ware is namely solde,
For nought it wareth, if it be once olde.
Vpon the Sonday when man should God honour,
Left is good labour, ensued is errour.
Oft time the olde freer that wonned in Grene witch
Against such folyes was boldly wont to preache:
He saide: where baudes and their abusion
Were wont to abide in one vile place alone,
Nowe are they sprinkled and sparkled abrode,
Like wise as shippes be docked in a rode,
That harde is to knowe good women from the ill,
By ill example good are in doubt to spill.
Baudes be suffered so where them lust to bide,
That the strete fadeth vpon the water side.
Cate, Gill, Mably, Phillis and feate Jeny,
Because of the citie nowe can not get one peny.
Vile Thais was wont in angles for to be,
Nowe hath she power in all the whole citie.

Amintas

Thou passest measure (Faustus) by God anowe,
Thou sayest of malice right well perceyue I nowe:
Mitigate thy minde and tonge, for it is shame
Men of the citie thus largely to blame.
What man is faultlesse, remember the village,
Howe men vplondish on holy dayes rage.
Nought can them tame, they be a beastly sorte,
In sweate and labour hauing most chiefe comforte.
On the holy day assoone as morne is past,
When all men resteth while all the day doth last,
They drinke, they banket, they reuell and they iest,
They leape, they daunce, despising ease and rest.
If they once heare a bagpipe or a drone,
Anone to the elme or Oke they be gone.
There vse they to daunce, to gambolde and to rage,
Such is the custome and vse of the village.
When the ground resteth from rake, plough and wheles
Then moste they it trouble with burthen of their heles.
To Bacchus they banket, no feast is festiuall,
They chide and they chat, they bary and they brall,
They rayle and they route, they reuell and they crye,
Laughing and leaping, and making cuppes drye.

Faustus

What, stint thou thy chat, these wordes I defye,
It is to a vilayne rebuke and vilany.
Such rurall solace so plainly for to blame,
Thy wordes sound to thy rebuke and shame.

Amintas

Not so frend Faustus, I spake it but in game,
Againe to the Citie returne in Gods name.

Faustus

Yet of the citie mo fooles tell can I,
Which wene to number the sterres in the sky,
By them supposing eche destenye to tell,
But all be fooles that with this matter mell.
Yet be they madder which fixe their intent
To searche the nature of God omnipotent:
And dare be so bolde to set their mortall sight
On incomprehensible and pure immortall light.
Our fayth is better, for they of the citie
Beleue by reason with great difficultie:
Or they will beleue, they braule with argument,
Playne speeche sufficeth vs people innocent.
Against Sir Sampson their quarell they defende,
We aske no question, and vse not to contende,
We light the aulters, and many candels offer,
When they of the towne scantly make a proffer:
Their fayth is feble, our fayth is sure and stable,
They dare be bolde with doctours for to bable:
A worldly merchaunt nought knowing of doctrine,
Because of his coyne counteth his reason fine.
Trust me Amintas, no force who heareth me,
The coyne and cunning doth not alway agree:
For some be that haue plentie of that one,
Which of that other haue litle part or none.
What should the fooles that dwell in the citie,
Or we seeke to knowe of Gods vnitie.
If it were nedefull the Godhead for to knowe
To simple wretches here on the grounde alowe:
It is in the power of God omnipotent
His very presence to vs to represente.
But sith his knowledge is incomprehensible,
Why seeke fooles for thinges impossible:
And sith God will be vnknowen vnto vs,
Why should thing mortall of endlesse thing discusse?
And rurall people in almes do excell
Aboue all the sort which in the citie dwell.
We geue wooll and cheese, our wifes coyne and egges
When freers flatter and prayse their proper legges.
For a score of pinnes, and needles two or three
A gentle cluner two cheeses had of me.
Phillis gaue coyne because he did her charme,
Euer sith that time lesse hath she felt of harme.
Yet is in the citie a number incurable,
Pleaders and brokers a foule and shamefull rable,
Merchauntes of Justice, hunters of riches,
Cratchers of coyne, delayers of processe,
Prolonging causes, and making wrong of right;
And right of playn wrong, oppressing law with might,
Jaylers of Justice, their cursed couetise
Watreth the plantes of cruelte and vice.

Amintas

Amintas

This haue I proued by playne experience,
But tell me Faustus, what causeth this offence.

Faustus

The roote and the grounde of this misgouernaunce
Is fauour, reward, and wilfull ignoraunce:
When coyne or fauour once dimmed hath the sight,
Adue all Justice, in prison layde is right.
Yet be in townes a rable fraudulent,
Murtherers of people, and free of punishment:
Haunting and boasting them selfe of medicine,
And naught perceyuing of science and doctrine:
If they be fetred with ringes and with cheynes,
Then may they handle and touche privy beynes:
Name all diseases and sores at their will,
Inopde of cunning, of reason eyther skill:
Such ride on mules, and pages by their side,
But if they had right, on asses should they ride.
As touching rulers of all the commontie,
The more that they haue of hye auctoritie,
Of libertie, will, and singuler pleasure,
So much the more poore people they devour.
The houndes sometime wont foldes for to keepe,
Be nowe wilde wolues, devouring all the sheepe:
Rulers be robbers, and pillers be pastours,
Gone is the guiding of godly gouernours.
O where be rulers mayntayners of Justice,
Where be subduers and slakers of all vice?
Where be the frendes of mercy and pitie,
Sometime well ruling, not spoyling the Citie?
Where be chaste rulers, iust, meke, and liberall?
Chaunged is fortune, death hath deuoured all.
The worst remayneth, gone be the meke and iust,
In stede of vertue raigneth free will and lust.
Where be the fathers right worthy an empire,
Of whom men coumpted gay tales by the fire:
Sometime with tales, and other while with songe,
So driuing away the winter nightes longe.
Alas Amintas, nought bideth that is good,
No not my coters, my taberte nor my hood.
All is consumed, all spent and worne be,
So is all goodnes and wealth of the Citee.
The temples pilled do bitterly complayne,
Poore people wayle, and call for helpe in payne:
Poore widowes sorowe, and children fatherlesse
In payne bewayle, when wolues them oppresse.
Sinne hath no scourge, and vertue no reward,
Who loueth wisedome, his fortune is but harde.
Counsell and cunning nowe tumble in the dust,
But what is the cause? lawe turned is to lust:
Lust standeth in stede of lawe and of Justice,
Whereby good liuing subdued is by vice.

Amintas

I tell thee Faustus, this hastynes of thee
Palleth the boundes of right and honestie.
All men thou blamest by wrath and hastynes,
As all Citizens were full of viciousnes.
What man remember, some liue in innocence,
Some in the Citie be partlesse of offence.

Faustus

I am not angry, I say but veritie,
Heare me Amintas one clause with grauitie:
As many todes as breede in Irelande,
And as many Gripes as breede in Englande,
As many Cuckowes as sing in January,
And Nightingales as sing in February,
And as many whales as swimmeth in the sea,
So many be there in Cities of good men.

Amintas

A good man is geason, not easy to be founde
On lande or in Citie, or ouer all the grounde,
Many thinges longe vnto a perfect man,
Aske that of Codrus, declare the truth he can:
Badnes encreaseth and euer fast doth growe,
Goodnes and vertue in comming by be slowe.

Faustus

Thou art mad I trowe, so many foes haue we,
As dwell Citizens in all the whole Citie.
They clip vs, they poule vs, they pill vs to the skin,
And what they may get that thinke they well to win.
To theft they constrayne vs, I tell thee by all halowes,
And after by and by, they sende vs to the galowes.
Therfore it is reason, if ought of theirs hap
To come to our clawes, it priuily to trap.
They vs oft discreyue, discreyue we them agayne,
Deuise we slily, gile, subtilitie and trayne.
But this Amintas to me is greatest griefe
And doubt, for it is ill stealing from a thiefe.
If it be secrete, we may it well denye,
If it be knowen, excuse it craftyly.
Priuy felony though it be vsed longe
Is not called theft, but iniury or wrong.
All that they haue within these townes playne,
Is our harde labour, sore trauayle and great payne.

Amintas.

Nowe thou exceedest the marke of equitie,
Thou passest reason Faustus I tell to thee.

Faustus

What then Amintas, haue pacience a while,
Towne dwellers vices doth all the earth defile.
The ayre is corrupt by their enormitie,
These summer stormes whence come they, tel thou me:
Lightning, great windes, fluds, hayle and thunder,
I well remember, oft time the ground here vnder
Right sore hath quaked, and caused houses fall,
Vice of the Citie is roote and cause of all.
The Sunne in mid day oft time hath lost his light,
In like wise the moone in season of the night.
Both hath bene blacke, or els red as bloud,
This signe Amintas pretendeth vs no good.
Why growe the weedes and cockle in the corne?
Why is hey and grasse oft times all forlorne?
Why lese we our seede, our labour and expence,
Whence commeth murrayne and grieuous pestilence?
All these proceedeth by mad enormitie,
And corrupt maners of them of the Citie:
And worse is like yet after warde to fall,
If they not reforme their liuing bestiall.
Whence came the furour of hardnes and battayle,
Which causeth widowes their spouses to bewayle,
Which bringeth with it all kinde of misery,
As theft and murther, great death and penury?
Forsooth in Cities this furour first began,
To the confusion of many a doubty man.
The Citie is well and ground originall,
Both first and last of deadly euils all:
Bred in the Citie was cruell Licaon,
Bred among herdes was good Deucalion.
Among Shepherdes nourished was Rhenus,
And also his brother the mightie Romulus.
The cause of the flud in Citie first began,
Whereby was wasted nere euery beast and man.
Our Lorde destroyed fiue Cities for outrage,
Reade where for sinnes he wasted one village.

I trowe

I trowe when the world with fire wasted shall be,
The cause shall proceede and come of some Citie.
What shall I touche the sauour and the stinke
Which is in cities, of gutter and of sinke:
There men be choked with vile and deadly sent,
Here haue we odour of floures redolent:
I coumpt me happy which won in the village,
Vndefiled with citizens outrage.

Amintas

Haue done nowe Faustus, lay here a straw and rest,
Fill we our belp with cruddes that is best.
Leaue we the Citie and all ciuill outrage,
Nowe is it season to turne to the potage,
After our diner is best in my minde
The rest to declare, if ought remayne behinde.

FINIS.

Thus endeth the fifth and last Eg-
loge of Alexander Barclay, of the Citi-
zen and the man of the countrey.

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FINIS.

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